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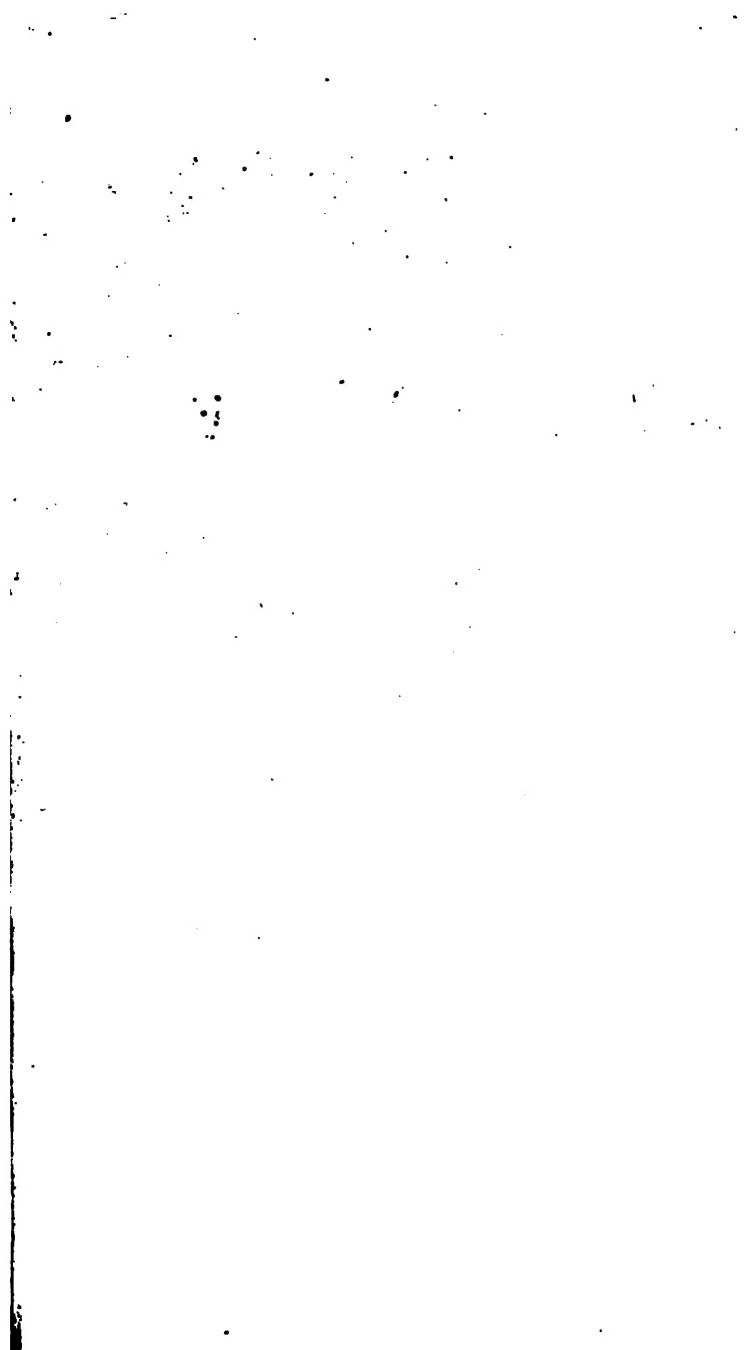
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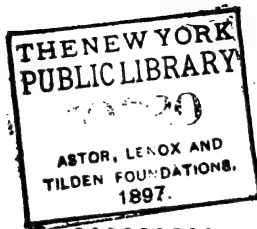
FOR THE

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BY E. A. SOPHOCLES, A. M.

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This new edition has been *enlarged* and considerably altered. Every example in nouns and verbs has been fully expanded.

The *arrangement* of the different heads is more natural in the new than in the old edition.

In accordance with the practice of recent grammarians, the simple and regular *βουλεύω* has taken the place of the complicated and irregular *τίπτω*. The uncontracted form of contract verbs is not given, because it does not differ from the regular paradigm, and because *-άω* is rare and Epic, and *-έω* chiefly Ionic. As to verbs in *-όω*, their uncontracted form is never used. (*See* §119, ns.)

The portions which should be read first, and which, in reality, constitute a Greek accidence, are printed in the largest type. The rules, however, contained in §178, though belonging to the elementary portion of the grammar, are, for typographical reasons, printed in smaller type. The *notes* are intended for the advanced scholar.

INTRODUCTION.

THE classical Greeks were divided into three principal tribes, the *Æolic*, *Doric*, and *Ionic*. The *Æolians* occupied Thessaly, Bœotia, *Æolis*, Lesbos, and some other places. The *Dorians* occupied Peloponnesus, Megaris, Doris, Sicily, Southern Italy, and many other places. The *Ionians* inhabited Attica, Ionia, and some of the islands in the *Ægean Sea*.

The principal dialects of Greece were the *Æolic*, *Thessalian*, *Bœotic*, *Doric*, *Ionic*, and *Attic*.

The *Æolic* dialect, properly so called, was spoken in Lesbos and *Æolis*.

The *Bœotic* was the dialect of Bœotia; and although a branch of the *Æolic*, it differs essentially from its Asiatic sister.

The *Thessalian* dialect was used in Thessaly; it differed considerably from the *Bœotic* and *Æolic*.

The *Doric* consisted of many branches, as the *Laconian*, *Cretan*, *Argive*, *Sicilian*, *Tarentine*.

The *Ionic* is divided into *old* and *new*; the *old Ionic*, called also the *Epic*, or *Homeric*, was spoken in Attica and Ionia; it is the basis of the language of Homer and Hesiod. The *new Ionic* was spoken in Ionia.

The *Attic* was the language of Attica, or rather of Athens, the capital of Attica. It was the most cultivated of all the dialects of Greece, and, on that account, is made the basis of Greek grammar.

With respect to *purity*, the Greek, like any other dead language, may be said to have seen four different ages; the *golden*,

silver, brazen, and iron ages. The writers of the silver and brazen ages are often called the *later Greek* writers, and their language the *later Greek*.

In the following list of Greek authors, *Æ.* stands for *Æolic*, *B.*, for *Bæotic*, *D.*, for *Doric*, *E.*, for *Epic*, and *I.*, for *Ionic*.

Golden Age. — From Homer to Aristotle.

<i>Æneas</i>	<i>Demosthenes</i>	<i>Panyasis (E.)</i>
<i>Æschines, a philosopher</i>	<i>Empedocles</i>	<i>Parmenides</i>
<i>Æschines, an orator</i>	<i>Ephorus</i>	<i>Pherecrates</i>
<i>Æschylus</i>	<i>Epicharmus (D.)</i>	<i>Philistus</i>
<i>Alcæus (Æ.)</i>	<i>Erinna (Æ.)</i>	<i>Pindarus (D.)</i>
<i>Alcibiades</i>	<i>Eupolis</i>	<i>Plato, a poet</i>
<i>Aleman (D.)</i>	<i>Euripides</i>	<i>Plato, a philosopher</i>
<i>Anacreon (I.)</i>	<i>Gorgias</i>	<i>Praxilla (D.)</i>
<i>Andocides</i>	<i>Hanno</i>	<i>Pythagoras (E.)</i>
<i>Antimachus (E.)</i>	<i>Heraclitus</i>	<i>Sappho (Æ.)</i>
<i>Antiphanes</i>	<i>Herodotus (I.)</i>	<i>Scylax</i>
<i>Antiphon</i>	<i>Hesiodus (E.)</i>	<i>Simonides of Amorgos</i>
<i>Antisthenes</i>	<i>Hippocrates (I.)</i>	<i>Simonides of Ceos (D.)</i>
<i>Archilochus (I.)</i>	<i>Hipponax</i>	<i>Solon (E.)</i>
<i>Archytas (D.)</i>	<i>Homerus (E.)</i>	<i>Sophocles</i>
<i>Aristophanes</i>	<i>Hyperides</i>	<i>Sophon (D.)</i>
<i>Asclepiades</i>	<i>Ibycus (D.)</i>	<i>Stasinus (E.)</i>
<i>Bacchylides (D.)</i>	<i>Ion</i>	<i>Stesichorus (D.)</i>
<i>Callinus (E.)</i>	<i>Isæus</i>	<i>Thucydides</i>
<i>Callistratus</i>	<i>Isocrates</i>	<i>Timæus the Læcian (D.)</i>
<i>Cebes</i>	<i>Lesches (E.)</i>	<i>Tyrtæus (E.)</i>
<i>Charon</i>	<i>Lycurgus</i>	<i>Xanthus</i>
<i>Corinna (B.)</i>	<i>Lysias</i>	<i>Xenophanes</i>
<i>Cratinus</i>	<i>Melissus</i>	<i>Xenophon</i>
<i>Ctesias</i>	<i>Mimernus</i>	
<i>Demades</i>	<i>Ocellus</i>	

Silver Age. — From Aristotle to about A. D. 1.

<i>Agatharchides</i>	<i>Callimachus (E. & D.)</i>	<i>Lesbonax</i>
<i>Alexis</i>	<i>Cleanthes</i>	<i>Lycophron</i>
<i>Antigonus</i>	<i>Demetrius Phalereus</i>	<i>Manetho</i>
<i>Apollodorus</i>	<i>Dicaearchus</i>	<i>Matron</i>
<i>Apollonius of Rhodes (E.)</i>	<i>Dinarchus</i>	<i>Meleager</i>
<i>Apollonius of Perga</i>	<i>Diodorus</i>	<i>Menander</i>
<i>Apollonius Sophista</i>	<i>Dionysius of Halicarnassus</i>	<i>Moschus (D.)</i>
<i>Aratus (E.)</i>	<i>Dionysius Thrax</i>	<i>Nicander (E.)</i>
<i>Archimedes (D.)</i>	<i>Dionysius Periegetes</i>	<i>Nicolaus of Damascus</i>
<i>Aristarchus of Samos</i>	<i>Epicurus</i>	<i>Palæphatus</i>
<i>Aristoteles</i>	<i>Euclides</i>	<i>Parthenius</i>
<i>Aristoxenus</i>	<i>Geminus</i>	<i>Phanocles</i>
<i>Babrius</i>	<i>Heraclides Ponticus</i>	<i>Philemon</i>
<i>Berosus</i>	<i>Hermesianax</i>	<i>Philétas</i>
<i>Bion (D.)</i>	<i>Hipparchus</i>	<i>Philo of Byzantium</i>
		<i>Philochorus</i>

Philodemus	Scymnus	Theocritus
Polybius	Septuaginta Interpretes	Theophrastus
Posidonius	Simmiæ	Timon
Rhianus	Strabo	

Brazen Age. — From A. D. 1 to about A. D. 300.

Achilles Tatius	Diogenianus	Onesander
Ælianus of Præneste	Dioscorides	Oppianus (E.)
Ælianus the Tactician	Dositheus	Origenes
Alcinous	Draco	Pausanias
Alciphron	Epictätus	Philo the Jew
Alexander Aphrodisieus	Erotianus	Philostratus the elder
Annaeus	Galenus	Philostratus the younger
Antoninus	Hephaestion	Phlegon
Antonius Liberalis	Hermogenes	Phrynichus
Apollonius, a grammarian	Herödes	Plotinus
Appianus	Herodianus, a historian	Plutarchus
Apion	Herodianus, a grammarian	Polemo
Arcadius	Iamblichus	Polyaenus
Areteus (I.)	Josephus	Polydeuces
Aristides	Justinus	Porphyrus
Arrianus	Longinus	Ptolemaeus
Artemidörus	Lucianus	Sextus
Athenaeus	Marcellus	Sibylline Oracles
Athenagoras	Maximus of Tyre	Tatianus
Clemens of Alexandria	Memnon	Theon of Smyrna
Cleomedes	Moeris	Tiberius
Dio Cassius	Musonius Ruphus	Tinaeus, a Sophist
Dio Chrysostomus	Nichomachus	Trypho
Diogenes Laertius	Novum Testamentum	Ulpianus

Iron Age. — From A. D. 300 to A. D. 1453.

Aëtius	Etymologicum Magnum	Hierocles
Agathias	Eudocia	Himerius
Æsopic Fables	Eunapius	Johannes of Damascus
Ammonius	Eusebius	Johannes Laurentius Ly
Anna Comnëna	Eustathius, the commentator	dus
Aphthonius	Eustathius of Egypt	Johannes Chrysostomus
Armenopöpus	Gazes, a grammarian	Julianus
Aristaenetes	Glycys	Lascaris
Athanasius	Gregorius of Nazianzus	Leo the Deacon
Basilus	Gregorius, bishop of Nyssa	Libanius
Cantacuzënus	Gregorius, bishop of Constantinth	Longus
Cedrënus	Harpocration	Marinus
Cephalas	Heliodorus	Moschopöpus
Chalcondyles	Heraclitus	Musæus
Chariton	Hesychius, a lexicographer	Nemesius
Chrysoloras	Hesychius, a historian	Nicephorus
Colüthus		Nicephorus Gregoras
Damascius		Nicëtas
Diophantus		Nonnus
Epiphanius		Oribasius

Orphica	Quintus	Theodosius Metochites
Pappus	Sallustius	Theon
Paulus of Aegina	Simplicius	Theophilus
Paulus of Alexandria	Sozomenus	Theophylactus Simocata
Philemon, a grammarian	Stephanus of Byzantium	Theophylactus, bishop
Photius	Stobaeus	of Bulgaria
Phrantzæ	Suidas	Thomas Magister
Planudes	Symeon Sethus	Tryphiodorus
Porphyrogennëtus	Synesius	Xenophon of Ephesus
Proclus	Syrianus	Zonaras
Procopius	Tzetzes	Zosimus
Psellus	Themistius	And many others.
Ptochoprodromus	Theodorëtus	

Spurious Works.

Chion	Phocylides	Themistocles
Phalaris	Theano	

It may be remarked here, once for all, that, in this edition, the remarks on the Æolic, Bæotic, Thessalian, Arcadian, and Doric dialects are based on *Ahrens's* work on the *Greek Dialects*. *Struve's* dissertation on the dialect of Herodotus also has been used.

The Catalogue of Anomalous Verbs is taken from a revised copy of the author's *Catalogue of Greek Verbs*.

The chapter on versification is based on *Munk's Greek and Roman Metres*.

In the Appendix, the remarks on the Alphabet are based on *Franz's Elementa Epigraphices Graecae*, *Boeckh's Corpus Inscriptionum Graecarum*, the *Heracleian Tables*, and *Gesenius's Scripturae Linguaeque Phoeniciae Monumenta*.

The remarks on the Digamma are based on the above-mentioned works of *Boeckh*, *Franz*, and *Ahrens*, and on the *Heracleian Tables*.

The short chapter on Numerals is based on *Franz's* above-mentioned work.

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PART I. LETTERS AND SYLLABLES.

THE ALPHABET.

§ 1. 1. The Greek alphabet consists of the following twenty-four letters :

Figure.	Representative.	Name.
Α α	a	*Αλφα Alpha
Β β	b	Βῆτα Beta
Γ γ	g	Γάμμα Gamma
Δ δ	d	Δέλτα Delta
Ε ε	ē	*Ε ψιλόν Epsilon
Ζ ζ	z	Ζῆτα Zeta
Η η	ē	*Ητα Eta
Θ θ	th	Θῆτα Theta
Ι ι	i	Ιῶτα Iota
Κ κ	k or c hard	Κάππα Kappa
Λ λ	l	Λάμβδα Lambda
Μ μ	m	Μύ Mu or My
Ν ν	n	Νύ Nu or Ny
Ξ ξ	x	Ξί Xi
Ο ο	ō	*Ο μικρόν Omicron
Π π	p	Πί Pi
Ρ ρ	r	Ρῶ Rho
Σ σ s final	s	Σίγμα Sigma
Τ τ	t	Ταύ Tau
Υ υ	u or y	*Υ ψιλόν Upsilon
Φ φ	ph	Φί Phi
Χ χ	ch	Χί Chi
Ψ ψ	ps	Ψί Psi
Ω ω	ō	*Ω μέγα Omega

The character *s* is used at the end of a word; as *σεσωσμένος*. Many editors put it also at the end of a word compounded with *αυτο* or *αυτ*; as *εἰς-έρχομαι*, *δυσ-τυχής*, *δο-τις*. In manuscripts only *σ* is used.

2. The letters are divided into *vowels* and *consonants*. The vowels are α, ε, η, ι, ο, υ, ω. The consonants are β, γ, δ, ζ, θ, κ, λ, μ, ν, ξ, π, ρ, σ, τ, φ, χ, ψ.

NOTE. For the obsolete letters Βαυ or Δίγαμμα, Κόππα, and Σάν, see Appendix.

VOWELS AND DIPHTHONGS.

§ 2. There are five *short* vowels, and five corresponding *long* ones. The short vowels are ᾱ, ε, ι, ο, ῥ; the long, ᾱ, η, ι, ω, ῡ.

The mark (˘) is placed over a short vowel, and (ˉ) over a long one. These marks, however, are necessary only in the case of α, ι, and υ, since the characters η and ω represent long E and O respectively.

NOTE 1. The vowels ε and ο are often called *the short vowels*, η and ω, *the long vowels*, and α, ι, υ, *the doubtful vowels*.

By the term *doubtful*, we are not to understand that the quantity of α, ι, υ is uncertain in any given syllable, but that in some syllables these vowels are always long, and in others always short. E. g. υ in the words *θύμός*, *πύρος*, *wheat*, is always long; in the words *πύλος*, *θύρα*, always short.

There are, indeed, instances where the quantity of these letters is *variable*, as α in *ἄρης*, ι in *μυρίκη*, and υ in *κορύνη*; but we should recollect, that the sounds E and O also are, in certain instances, *variable*, as *ξήρος* *ξέρος*, *ἔωμεν* *ἴωμεν*.

NOTE 2. In strictness, the Greek alphabet has but five vowels, Α, Ε, Ι, Ο, Υ. The long differ from the short in *quantity*, but not in *power*.

§ 3. There are thirteen diphthongs, of which seven, αἰ, αὖ, εἰ, εῦ, οἰ, οῦ, and ῡι, begin with a *short* vowel, and six, ᾱι, αὖι, ηἰ, ηῦ, φ, and ωι, with a *long* one. The former are generally called *proper diphthongs*, and the latter, *improper*.

The ι is written *under* the long vowel, and is called *iota subscript*. In capitals it is written as a regular letter; as ΘΗ 'ΑΓΙΑΙ τῇ ἀγία, ΤΩΙ ΣΟΦΩΙ τῷ σοφῷ. So when only the first letter is capital; ἄιδω *ᾱ*ιδω, ἡδεω *η*δεω, ὤχετο *ω*χετο.

NOTE 1. During the most flourishing period of the Greek language, the *iota subscript*, so called, was pronounced like any other *iota*;

and in inscriptions cut before the Roman period (say before the year 100 B. C.) it is never omitted; as ΓΕΡΟΥΣΙΑΙ *γερουσία*, ΒΟΥΛΗ *βουλῆ*, ΔΗΜΟΙ *δήμοι*.

In process of time it became a silent letter, and consequently it was omitted in writing; hence in inscriptions belonging to the Roman period (say from B. C. 100 to the commencement of the fourth century of our era) it is almost always omitted; as ΓΕΡΟΥΣΙΑ *γερονσία*, ΒΟΥΛΗ *βουλῆ*, ΓΥΜΝΑΣΙΩ *γυμνασίω*.

The orthography *α, η, φ*, as also the expression *improper diphthongs* (*διφθογγοὶ καταχρηστικαί*), generally used in grammars, was introduced long after this iota ceased to be pronounced.

NOTE 2. According to the ancient grammarians, the diphthong *υι* cannot stand before a consonant. The *Æolic* dialect, however, has *ρυῖδε*, *here*.

NOTE 3. The diphthong *υι* (with long *υ*) is found nowhere; it may be supposed, however, to have once existed in the perfect passive optative of verbs in *-ύω*; thus, *λελύτο* was perhaps originally *λελύιτο*, after the analogy of *κεκλήιτο*, *κεκτῆιτο*, *μεμνήιτο*.

NOTE 4. In the old *Bœotic* dialect, *AI, OI* were sometimes written *AE, OE*, as in Latin; as *AEEXPONΔΑΣ* *Αἰσχρονῶνδας*, *ΠΛΑΥΧΑΕ* *Πλαύχαι* *Πλαύχα*, *ΔΙΟΝΥΣΟΕ* *Διονύσοι* *Διονύσφι*, found in inscriptions.

NOTE 5. *ΩΥ* owes its existence entirely to *crasis*; as *αὐτός, τοῦ τοῦ, τῶντά, ὠριπίδη*, for *ὁ αὐτός, τοῦ αὐτοῦ, τὸ αὐτό, ὃ Ἐυριπίδη*.

As to *ου* in the *Ionian* words *εμεωντου, σεωντου, εωντου, ζωνμα*, and *τρονυμα*, they, according to the ancient grammarians, constitute two syllables, *ωῦ*; thus, *εμεωῦτοῦ, σεωῦτοῦ, έωῦτοῦ, ζώῦμα, τροῦμα*.

BREATHINGS.

§ 4. 1. Every Greek word beginning with a vowel has either the *rough breathing* (´), corresponding to *h*, or the *smooth breathing* (ˊ), over that vowel; as *Ἄρπυια*, *Harpy*; *ἄήρ*, *air*.

The breathing, as also the accent, is, in all recent editions, placed over the second vowel of a diphthong; as *Ἄμων*, *Hæmon*; *Ἀνέλας*, *Æneas*.

But in the diphthongs *α, η, φ*, these marks are placed over the first letter; as *ἄδω* *Ἄιδω*, *ἦδον* *ἦιδον*, *φδῆ* *Ῥιδῆ*.

When a word is written in *capitals*, both the breathing and the accent may be omitted; as *ΑΠΗΥΙΑ*, *AHP*, *ΑΙΝΕΙΑΣ*.

2. The rough breathing is placed also over *ρ* at the beginning of a word. When *ρ* is doubled in the middle of a word, the first on:

smooth breathing, and the other the rough. E. g. *ῥόδον*, *rose*; *ἄρρην*, *male*; *ἄρρητος*, *unspeakable*.

NOTE 1. It must be learned from observation what words take the rough breathing, and what the smooth. It is only added here, that derivatives generally take the breathing of their primitives; and that *υ*, at the beginning of a word, generally takes the rough breathing; as *ὑπνος*, *sleep*; *ὑπέρ*, *over*.

NOTE 2. Many words which now appear without the rough breathing were once pronounced with it. Thus, in inscriptions we find *Αβδηρίται*, *ἄγαλμα*, *Ἀγρυλῆθεν*, *Ἀγρυλῆσι*, *ἄγω*, *Αἰσώπος*, *ἀκούσια*, *ἀνάλωμα*, *ἀνήρ*, *ἀρησις*, *ἐκ*, *ἐνιαυτός*, *ἐπί*, *ἐλπίς*, *ἐλπίζω*, *ἔτος*, *ἰδιος*, *ἴσος*, *οἶκος*, *οἶσω* (from *φέρω*), *οκτώ*, *ὀπισθοφανής*.

On the other hand, words beginning with the rough breathing were often pronounced and written without it. Thus, in Doric and Attic inscriptions cut before the archonship of Euclides, we find *ΠΙΟΜΕΔΟΝ* *ἱππομέδων*, *Ο ὁ*, *ΟΙ οἱ*, *Ε ἡ*, *Α ἄ*, *ΑΙΣ αἴς*, *ΕΚΑΣΤΟΙ ἐκάστω*, *ΟΣΙΟΝ ὅσιον*, *ΕΜΕΡΑΙ ἡμέρα*, *ΕΤΕΡΟΝ ἕτερον*.

NOTE 3. The rough breathing was also used in the middle of a word. Thus, in ancient inscriptions we find *ΤΡΙΗΜΠΟΔΙΟΣ* *τρι-ἡμποδίου*, *τρι-ἡμποδίου*, from *τρίς* *ἡμους* *πούς*; *ΕΝΗΘΙΑ* *ἐν-όδια* *ἐν-όδια*, from *ἐν* *ὁδός*; *τρι-ἡμίγυον*, *παρ-ἕξοντι*, *πέντα-ἑτηρίς*, *ἀν-έώσασθαι*, *ἀν-ελόμενος*. Compare *ἐνυδρίς*, *enhydria*, *ἐνυδρος*, *enhydros*, *πολυῖστωρ*, *polyhistor*, *Πολύμνια*, *Polyhymnia*; also the barbarous word *Sanhedrim*, *συνέδριον*, from *σύν* *ἔδρα*.

NOTE 4. The Æolic dialect did not make much use of the rough breathing; as *ἄμμιν*, *ἄμμε*, *ἔμμε*, *ἔμμιν*, *ἔμμε*, for *ἀμές*, *ἀμίν*, *ἀμέ*, *ἑμές*, *ἑμίν*, *ἑμέ*.

NOTE 5. The character (') was employed by the ancient grammarians to denote the effort with which a vowel, not depending on a preceding letter, is pronounced. Let, for example, the reader pronounce first the word *act*, and then, *enact*, and mark the difference between the *a* in the first, and the *a* in the second word. He will perceive, that the utterance of *a* in *act* requires more effort than that of *a* in *enact*.

As, however, no vowel at the beginning of a word can be uttered without a slight effort or breathing, it is evident that this character is about as important as the dot over the Roman *i*; thus, *ἔχω*, *εἶμι*, *Ἄλας* are nothing more than *έχω*, *είμι*, *Άλας*.

NOTE 6. The rough breathing is never found in connection with *ρ* or *ρρ* in ancient inscriptions. Thus, *Πηγίνους*, *ἀρραβδότους*, *Πύρρος*, *ἀπορραίνονται* are, in inscriptions in which *Η* represents the rough breathing, written *ΠΕΤΙΝΟΙΣ*, *ΑΡΡΑΒΔΟΤΟΣ*, *ΠΥΡΡΟΣ*, *ΑΠΟΡΡΑΙΝΟΝΤΑΙ*. Further, *οὐκ* never becomes *οὐχ* before *ρ*; as *οὐ ῥήγος*, never *οὐχ ῥήγος*. It is inferred therefore that the orthography *ῥ*, *ῥρ* was employed by the grammarians to indicate the rolling sound of *ρ* at the beginning of a word, and of the second *ρ* in the middle of a word.

It may be remarked here that some of the most learned editors now employ $\rho\rho$ instead of $\rho\rho$; as ἀρρην, ἀρρηνος, Πύρρος.

NOTE 7. The ancient grammarians placed the rough breathing also over ρ after a rough mute (β, ϕ, χ); and the smooth breathing over ρ after a smooth mute (τ, π, κ); as ῥόονος, ἀφρόος, χρόονος, Ατρεΐς, κάπρος.

CONSONANTS.

§ 5. According to the organs with which they are pronounced, the consonants are divided into

labials $\pi, \beta, \phi, \mu,$

linguals $\tau, \delta, \theta, \zeta, \sigma, \lambda, \nu, \rho,$

palatals $\kappa, \gamma, \chi.$

The *labials* are pronounced chiefly with the *lips*; the *linguals*, with the *tongue*; and the *palatals*, with the *palate*.

§ 6. 1. The consonants λ, μ, ν, ρ are, on account of their gliding pronunciation, called *liquids*.

2. The consonants ξ, ψ are called *double consonants*; because ξ stands for $\kappa\sigma$, and ψ for $\pi\sigma$.

3. The consonants $\pi, \beta, \phi, \kappa, \gamma, \chi, \tau, \delta, \theta$ are called *mutes*. They are divided into

smooth mutes $\pi, \kappa, \tau,$

middle mutes $\beta, \gamma, \delta,$

rough mutes $\phi, \chi, \theta.$

These letters correspond to each other in the perpendicular direction; thus, ϕ is the corresponding rough of π .

4. The letter σ , on account of its hissing sound, is called the *sibilant* letter.

5. The consonants $\nu, \rho, \sigma, \xi, \psi$ are the only ones that can stand at the end of a genuine Greek word.

Except κ in the preposition ἐκ, *from, out of*, and in the adverb οὐκ or οὐχ, *not*.

NOTE. According to Dionysius and the ancient grammarians, ζ

stands for $\Sigma\Delta$. This however does not mean that Z is a mere abbreviation for $\Sigma\Delta$, but that, in pronunciation, it has the power of a double consonant, and that the \mathcal{A} olians and Dorians, in the middle of a word, very often used $\Sigma\Delta$, where the Ionians and Athenians employed Z (§ 10). We add further that the \mathcal{B} œotians and Megarians used $\Delta\Delta$, and the Tarentines $\Sigma\Sigma$ for Z , but only in the middle of a word, from which it cannot certainly be inferred that Z was a mere abbreviation for $\Delta\Delta$ or $\Sigma\Sigma$.

Had Z been sounded like $\Sigma\Delta$, Dionysius and Quintilian would not have admired its beautiful sound ("ἡ συχὴ τῇ πνεύματι δασύνεται," *it is gently aspirated*, and "*jucundissima littera*"), and the Roman grammarians would not have asserted that the Latin had no sound corresponding to it.

It is evident therefore that Z is not a double consonant, in the usual acceptance of the term *double*. (See also § 25, n. 3.)

Doubling of Consonants.

§ 7. 1. All the single consonants, except the rough mutes and ζ , admit of being doubled; the liquids λ , μ , ν , ρ , and σ are very often doubled, and next to them, τ ; as $\alpha\lambda\lambda\omicron\varsigma$, *other*; $\alpha\mu\mu\omicron\varsigma$, *sand*; $\gamma\epsilon\gamma\nu\alpha\omega$, *to beget*; $\theta\acute{\alpha}\rho\rho\omicron\varsigma$, *daring, courage*; $\pi\rho\acute{\alpha}\sigma\sigma\omega$ or $\pi\rho\acute{\alpha}\tau\tau\omega$, *to do*.

2. At the beginning of a word ρ is doubled when, in the formation of a word, it happens to stand between two vowels; as $\rho\acute{\iota}\pi\tau\omega$ $\xi\rho\rho\iota\psi\alpha$ $\xi\rho\rho\iota\mu\mu\alpha$, *to throw*; $\alpha\nu\alpha\rho\rho\iota\pi\tau\omega$, *to throw up*.

Except when the first component part is $\epsilon\iota$, *well*; as $\epsilon\upsilon\rho\omega\sigma\tau\omicron\varsigma$, *vigorous*.

3. A rough consonant (ϕ , χ , ψ) is not doubled; but instead of this, its corresponding smooth (π , κ , τ) is placed before it; as $\Sigma\alpha\phi\phi\acute{\omega}$, $\beta\acute{\alpha}\chi\chi\omicron\varsigma$, $\Pi\iota\theta\theta\acute{\epsilon}\upsilon\varsigma$, for $\Sigma\alpha\phi\phi\acute{\omega}$, $\beta\acute{\alpha}\chi\chi\omicron\varsigma$, $\Pi\iota\theta\theta\acute{\epsilon}\upsilon\varsigma$.

NOTE 1. The Poets, except the Attic Poets, often double a consonant for the sake of the metre; as $\pi\omicron\sigma\sigma\acute{\iota}$, $\nu\acute{\epsilon}\kappa\upsilon\sigma\sigma\iota$, $\tau\epsilon\lambda\acute{\epsilon}\iota\sigma\sigma\alpha\iota$, $\xi\lambda\lambda\alpha\beta\omicron\nu$, $\tau\acute{\omicron}\sigma\sigma\omicron\varsigma$, $\theta\acute{\omicron}\lambda\acute{\iota}\sigma\sigma\omega$, $\theta\tau\tau\iota$, $\theta\pi\pi\omega\varsigma$.

On the other hand, the same Poets sometimes employ one consonant where that consonant is commonly doubled; as $\mathcal{A}\chi\iota\lambda\epsilon\upsilon\varsigma$, $\mathcal{O}\delta\upsilon\sigma\epsilon\upsilon\varsigma$, $\xi\rho\alpha\pi\tau\omicron\nu$.

NOTE 2. The doubling of ν in $\Pi\epsilon\lambda\omicron\pi\acute{\omicron}\nu\eta\sigma\omicron\varsigma$, $\Pi\rho\omicron\kappa\acute{\omicron}\nu\eta\sigma\omicron\varsigma$, is an accidental peculiarity; also the doubling of ρ in $\beta\omicron\rho\rho\acute{\epsilon}\alpha\varsigma$ (contracted from $\beta\omicron\rho\epsilon\acute{\alpha}\varsigma$), *the north wind*.

NOTE 3. Some words, which originally were written with one σ , were in later times written with $\sigma\sigma$; as $\mathcal{K}\nu\omega\sigma\acute{\omicron}\varsigma$ $\mathcal{K}\nu\omega\sigma\sigma\acute{\omicron}\varsigma$, $\mathcal{C}\nu\omicron\sigma\sigma\iota\varsigma$; $\Pi\alpha\rho\eta\eta\sigma\acute{\omicron}\varsigma$ $\Pi\alpha\rrho\eta\eta\sigma\sigma\acute{\omicron}\varsigma$, *Parnassus*; $\mathcal{K}\eta\phi\acute{\iota}\sigma\acute{\omicron}\varsigma$ $\mathcal{K}\eta\phi\iota\sigma\sigma\acute{\omicron}\varsigma$, *Cephissus*; $\mathcal{K}\rho\iota\sigma\alpha$ $\mathcal{K}\rho\iota\sigma\sigma\alpha$, *Crissa*.

NOTE 4. In some of the most ancient inscriptions, not unfrequently a word is written with a single consonant, where commonly that consonant is doubled; as Ἰπομέδων, ἀλλάλους, ἀλα, καθαλήμενοι, ἐγραμμένῃ, Τυρανά, for Ἰπομέδων, ἀλλάλους, ἀλλα, καθαλήμενοι, ἐγραμμένῃ, Τυρράνά.

NOTE 5. Σ was often doubled before a consonant, especially before τ; thus, in inscriptions we find Ἀριστοδάμος, Ἀριστοφάνης, Τελέστας, Ἀσκληπιόδωρος.

We find also ἐξσατραπεύω (ἐκσατραπεύω), for σατραπεύω, in an Ionic inscription.

NOTE 6. A rough mute was sometimes doubled in the middle of a word; as κάθθεσαν, Κλεοθθίς, Αφφιανός, *Αφφιον, Οφφιανός, Βαχχίδας, Σάαφφον, for κάτθεσαν, Κλεοθθίς, Αππιανός, *Αππιον, Οππιανός, Βαχχίδας, Σάαφφον, found in inscriptions. — Σαφῶ for Σαφῶ is found in an inscription.

CHANGE, TRANSPOSITION, ADDITION, AND OMISSION, OF LETTERS.

§ 8. Commutation of Vowels.

ἄ, ε: μέγεθος, ἄρσην, μνάα, τέσσαρες, ὀράω, Ionic μέγαθος, ἔρσην, μνεα, τέσσερες, ὀρέω; Ἄρτεμις, ἕτερος, γέ, ἱερός, πιέζω, Doric Ἄρταμις, ἄτερος, γά, ἱαρός, πιάζω.

ἄ, ε, ο: τρέπω τράπω ἔτραπον τέτροφα τρόπος.

ἄ, ο: ἀνά, στρατός, ἐφθάρθαι, Ἄεolic ὀν-τέθην (ἀνατεθῆναι), στρότος, ἐφθορθαι; γράφω, τέτταρες, Doric γρόφω, τέτορες.

α, ω: ζάω ζώω, κράζω κρώζω; ΑΓΑΓΩ ἀγωγή, ΑΚΑΚΩ ἀκωκή.

ᾱο, εω: λαός λεώς, νᾱός νεώς, ἱλαός ἱλεως: so in the genitive of the first declension; Bæotic Τυδεῖδαο, Ionic Τυδεΐδεω.

ε, ι: ἔζομαι ἱζω, ἔχω ἱσχω; χρύσειος, χάλκεος, ὄψέ, Ἄεolic χρύσιος, χάλκιος, ὄψι; θεός, συκία, Doric θιός, συκία. The Bæotic regularly changes ε before a vowel into ι; as χρίος, γέτια, Δαμοτέλιος.

ε, ο: λέγω λόγος, πένομαι πόνος; Ἀπόλλων, Doric Ἀπέλλων.

ε, ω: ΑΕΡΩ ἄωρο, πλέω πλώω, λέπω λώπη, στρέφω στρωφάω.

η, ω: ῥήγνυμι ἔρρηγα ἔρρωγα ῥώξ, πτήσσω πτώσσω πῶξ, ἀρήγω ἄρωγῇ ἄρωγός, Μαιῆτις Μαιῶτις.

η, ι: ἦδέ ιδέ; rare.

ι, υ: ἵψος, ἵψηλός, ὑπαρ, ὑπέρ, Ἄεolic ἱψος, ἱψηλος, ἱπαρ, ἱπέρ.

ο, υ: ὄνομα, ὄζος, Οδυσεύς, ἀπό, πρύτανις, ΤΥΧΩ, Ἄεolic ὄνυμα, ὄσδος, Χδύσευς, ἀπύ, πρύτανις, τόσσαι (τύξαι).

§ 9. Commutation of Diphthongs.

ᾱ, αι: the Ἄeolic uses αι for ᾱ, when it arises from αὐτο, αὐτο.

αι, ει: εἶ, Doric αἶ: the Bæotic sometimes changes αι into ει; as Αθα-νείος, Ταναγρείος, Θειβείος.

αι, η: the Bæotic regularly changes αι into η; εὐεργέτης, κεκόμισθη, ἀπογράφεσθαι, Ταναγρῆος, for εὐεργέταις, κεκόμισται, ἀπογράφεσθαι, Ταναγραίος.

αι, ου. ΑΥΡΩ ἀπ-ούρας ἀπ-ουράμενος

ει, η : the Bæotic changes η into ει ; Θείβαθεν, Θειβῆος, ἐπόεισε : the Doric often uses η for ει ; κήρυλος, Νῆλος, ἐπιτάδος, ἀσμηστος.

ει, ι : the Bæotic regularly changes ει into ι ; ἀρχι, ἀσφάλια, Φελάτια, Φιδίας.

During the silver and brazen ages of the language, ε was often prefixed to ι merely to show that it was long ; that is, ε, in this case, was an orthographical mark ; as τεῖσαι, κρέινω, τεμῆσαι, found in inscriptions. During the latter part of the brazen age, this ε was prefixed even to ι ; as Τεῖτος, Πείος, γυμνασειαρχήσας, in inscriptions. (See Appendix.)

ει, οι : δίδω δέδοικα, αἶδω αἰδός αἰοῖ, λείπω λοιπός.

ει, ου : σπεύδω σπουδή, ΕΛΕΥΘΩ εἰλήλουθα.

οι, υ : the Bæotic regularly changes οι into υ ; as τύδε, τὺς ἄλλους προξένους, φυκία, for τοῖδε, τοῖς ἄλλοις προξένοις, οἰκία.

οι, ου : the Æolic uses οι for ου, when it arises from ονσ, ονσ.

ου, υ : the Beotians and Laconians changed υ into ου, and pronounced ου long or short according as the original υ was long or short ; thus, in οὐδωρ, σούν, σούγγραφος, ἀργούριον, ου was short ; in οὐλη, ἀσουλία, long.

ου, ω : the Doric uses ω for ου, but only when it arises from ο, ονσ, οο, οε : the Thessalian uses ου for ω ; as ἀνάλουμα, κοινάουν, Φείδουνα.

υι, ει : in the feminine perfect participle, the Doric sometimes uses ει for υι ; as ἐρρηγεία, ἐπιτετελεχεία, ἐστακεία, συναγαγοχεία.

υι, υ : δύνη, φύνη, λελύτο, δαυνῖτο, πηγνύτο, for the analogical δυην, φυην, λελυιτο, δαυνιτο, πηγνυιτο.

In inscriptions we find υός, παρειληφύα, for υίός, παρειληφύια.

§ 10. Commutation of Consonants.

π, β, φ, μ, of the same organ : ἀσφάραγος ἀσπάραγος ; πατεῖν βατεῖν, πικρός βικρός, Αμπρακία Αμβρακία ; ἀπαξ ἄμακis, ὕπνος sompnus ; ἄβαξ ἄμάκιον, κυβερνήτης κυμερήτης, μέλλειν βέλλειν, μέγα βάγιον magis, μάρψαι βράψαι, σέβομαι σεμνός, ἐρέφω ἐρεμνός, στίλβω στιλπνός, στρέφω στρεβλός, ῥοφάω σορθεο.

κ, γ, χ, of the same organ : δέχομαι δέκομαι ; γραφεύς κναφεύς, γνάμπω κνάμπω, Κνωσός Γνωσός ; ἀγχω αγκω.

τ, θ, ζ, σ, of the same organ : τίριος ζέρεος ; δίδωσι, πλούσιος, ἐνιαύσιος, εἰκοσι, Doric δίδωτι, πλούτιος, ἐνιαύτιος, ρεῖκατι ; παρθένος, Σεός, ἑλθεῖν, Laconian παρσένος, σιός, ἐλσῆν.

π, κ, τ, of the same power : ποῖος κοῖος, πού κού, ὁποῖος ὀκοῖος, ΟΠΩ ὀπιλλος ὀπιλλος ὀκαλος oculus ; πέμπε πέντε quinque ; πίσυρες πέτταρες quatuor ; ἐνέπω inquā ; κῆνος τῆνος, κῆλον telum, πότε πόκα ; στέλλω σπέλλω σπολάς ; λύκος lupus.

θ, γ, δ, of the same power : βλήρ δελεαρ, Δελφοί Βελφοί, ὄβελός ὀδελός ; γυνή βανά, γλήχων βλήχων ; δνόφος γνόφος, γλυκὺς dulcis.

φ, χ, ζ, of the same power : Ζήρ φήρ feta, Ζηρίον φήριον, Σάρσος fortis, Σύρα fores, door ; αὐχὴν αὐφήν or ἀμφήν, πλήθω πλήχω, ὄρυιθες ὄρυιχες.

β, ζ : βάραθρον, επιβαρέω, βάλλω, Arcadian ζέρεθρον, επιζαρέω, ζέλλω ; so ΝΙΒΩ νίζω, ΛΑΒΩ λάζομαι.

δ, δδ, ζ, σδ : The Doric and Æolic generally use σδ for ζ in the *mid*dle of a word ; as φράσσω, συρίσσω, for φράζω, συρίζω. The Doric and Æolic often use δ for ζ at the *beginning* of a word ; as Δεύς, Δάν, δυνόν, δάλον, for Ζεύς, Ζάν, ζυγόν, ζήλον. The Æolic and some of the branches of the Doric use δδ for ζ in the *middle* of a word ; as γυνάδδομαι, ιερείάδδοντος, for γυνάζομαι, ιερείάζοντος.

δε, ζ : διαβάλλειν, καρδία, διώνυσος, Æolic ζαβάλλειν, κάρζα, Ζώννυξος.

δ, λ : δάκρυον lacryma, Οδυσσεύς Olysses, δασύς λάσιος δα-λα-.

ζ, σσ : σαλπίζω, ανάσσω, Tarentine σαλπίσσω, ανάξω.

σμ, μι, ππ : ὄμμα, δλειμμα, Æolic ὄππα, δλειππα : ὄθμα, στέθμα, γράθμα, for ὄμμα, στέμμα, γράμμα, in Hesychius.

λ, ν : βέλτιον βέλτιστος, φίλτατος, ἤλθον, κέλτο, Doric βέντιον βέντιστος, φίντατος, ἥνθον, κέντο.

λ, υ : αὐκάν ἀλκάν, αὐκύνονα ἀλκύνονα, αὔμα δλμη, αὔσος δλσος, Ξεύγεσθαι Ξέλεγεσθαι, αὐγείν ἀλγείν, εὐθεῖν ἐλθεῖν, in Hesychius.

λ, ρ : κλίβανος κρίβανος, ῥάκη λάκη λακίς.

ν, σ : ας λέγομεν, ἦν, Doric λέγομες, ἦς.

ρρ, ρσ : ἄρσῃν ἄρρῃν, Ξάρσος Ξάρρος.

ρ, σ : the Laconian dialect very often changes σ into ρ ; as πίθος πίσσορ, Ξεός σιόρ, πούς πόρ, ἰός (ἡός) ἰβώρ.

σσ, ττ : the Doric and Ionic use σσ, the Æolic and Attic, ττ ; as πράσσω πράττω, πλάσσω πλάττω, Ξάλασσα Ξάλαττα.

στ, ττ : ἴστω, ἐπιχαρίστω, Æolic ἴττω, ἐπιχαρίττω ; ἀνάσθηθι, Laconian ἀττασι, that is ἀν-σταθι.

σ, ἥ : ἄς, ἄλας, δλμη, sal, salum, salt ; ἕξ, sex, six ; ἐπτά, septem, seven ; ἥμισυς, ἥμι-, semis, semi- ; ὕλη, sylva ; ὑπέρ, super ; ὑπό, sub ; ὕπνος, somnus.

According to the ancient grammarians, in some of the branches of the Doric dialect (as the Laconian), σ was often changed into ἥ (') in the *middle* of a word ; as ποιῆσαι ποιῆαι (ποιῆσαι), μῶσα μῶα (μῶσα), Βουσά βουῶα (Βουλόα), πᾶσα πᾶα (πᾶσα).

Lengthening, Shortening, Protraction, and Resolution of Vowel-sounds.

§ 11. 1. When from any cause a short vowel is to be *lengthened*, the following changes take place :

α is lengthened into **ᾱ** ; as πᾱῖγμα, σοφῖᾱ, τιμᾱ, ἄλιος, ἀμέρᾱ. The Ionic dialect lengthens it into **η**, and this is its chief peculiarity ; as πῆῖγμα, σοφῆῖ, τιμῆῖ, ἥλιος, ἡμέρη. The Attic follows the Ionic, except when the **α** is preceded by a vowel or **ρ** ; as τιμή, ἥλιος, σεμνότης ; σοφῖᾱ, ἡμέρᾱ, πᾱῖγμα. The exceptions to this rule are very trifling.

When **η** arises from **ε**, it cannot be changed into **ᾱ** ; thus, the classical Æolians and Dorians never said θεοσεβᾱς ἐλέχθᾱν, because the roots are θεοσεβε-, λεχθε-.

Not unfrequently *ä* is lengthened into *ai* ; as *ἀγάομαι*, *φαίνω*, *διαί*, from *ἀγάομαι*, *ΦΑΝΩ*, *διά*.

* — *η*, or *ει* ; *λιμήν* *λιμένος*, *μέλω* *μέμηλα*, *ΣΠΕΡΩ* *σπείρω*. In general, in the *Æolic* and old *Doric*, it is lengthened into *η* ; in the *Ionic* and *Attic*, into *ει* ; as *Æolic* *συμφέρην*, *συνέχην*, *χῆρ*, *Ionic* and *Attic* *συμφέρειν*, *συνέχειν*, *χείρ* ; *Doric* *παραγγῆλωντι*, *Ionic* and *Attic* *παραγγέλωνσι*.

† — *ι*, or *ει* ; *ΚΑΙΝΩ* *κλῖνω*, *ΛΙΠΩ* *λείπω*.

ο — *ω*, or *ου*, rarely *οι* ; *δηλόω* *δηλώσω*, *ΑΚΩΩ* *ἀκούω*, *ποιέω* *ποιέω*.

The *Æolians* and *Dorians* commonly lengthen it into *ω* ; the *Ionians* and *Attics*, into *ου* ; as *Æolic* *ὄρανός* *ὄρανός*, *Doric* *ὠρανός*, *Ionic* and *Attic* *οὔρανός* ; *Doric* *βῶς*, *Ionic* and *Attic* *βοῦς*.

‡ — *υ*, or *ευ* ; *ΑΙΣΧΥΝΩ* *αἰσχύνω*, *ΦΥΓΩ* *φεύγω*.

2. A long vowel or diphthong is *shortened* by simply reversing the preceding rule.

3. *Protraction* is the repetition of the same vowel-sound ; it is confined to the *Epic* dialect ; as *ποδοῖν* *ποδοῖν*, *ῥοῖος* *ῥοῖος*, *Ἀχαιῆς* *Ἀχαιῆς*, *περᾶν* *περᾶν*, *ἦν* *ἦν*, *κράινω* *κραιαίνω*, *ῆ* *ῆ*, *ἔ* *ἔ*, *οὔ* *δου*.

4. When a diphthong does not arise from the lengthening of a short vowel (§ 11, 1), it originally consisted of two distinct syllables ; as *παῖς* *παῖς*, *Μαῖων* *Μαίων*, *αὔω* *αὔω*, *αὐτός* *αὐτός*, *ἔιδον* *εἶδον*, *Ἀτρεΐδας* *Ἀτρεΐδας*, *Ἀργεῖος* *Ἀργεῖος*, *εὖ* *εὖ*, *ὄγω* *οἶγω*, *δοῖμαι* *δοῖμαι*. Except *ει*, *ευ*, when they arise from *εε*, *εο*, respectively ; as *ἔδεε* *ἔδει*, *καλέονται* *καλεῖνται*.

5. The *Ionic* dialect lengthens the first vowel of the original form of a diphthong as follows :

(a) It changes *ει* (originally *εῖ*) into *ηῖ* ; as *βασιλεία* *βασιληῖα*, *σημεῖον* *σημηῖον*, *κλείς* *κληῖς*, *κλείω* *κληῖω*, *λεία* *ληῖα*.

(b) It changes *αυ* (*αῦ*) into *ωῦ* in the following words : *ἐμαντοῦ* *ἐμωῦτοῦ*, *σεαντοῦ* *σεωῦτοῦ*, *ἐαντοῦ* *ἐωῦτοῦ*, *βαῦμα* *βωῦμα*, *τραῦμα* *τρώμα*. (See also § 3, n. 5.)

(c) Other changes ; *εὗς* *ἡῦς*, *εὖ* *ἡῦ*, *εὔτε* *ἡὔτε*, *γραῦς* *γρηῦς*, *Μαίων* *Μηῖων*.

NOTE 1. When a short vowel is followed by a liquid, the *Æolic* dialect usually lengthens the syllable by simply doubling that liquid ; as *ἔσσελλα*, *ῥάλλος*, *πέδιλλον*, *βόλλα*, *βόλλομαι*, *ἔμμι*, *ῥέμμα*, *χρίμμα*, *ἄμμες*, *ἕμμες*, *κτέννω*, *κρίννω*, *κλίννω*, *ἐγέννατο*, *ἰμέρρω*, *φθέρρω*, *ἄερρώ*, *ὀλοφύρρω*.

Sometimes it doubles the liquid even after the vowel has been lengthened ; as *μήννος*, *κάλημμι*, *προσγρημμένω*.

NOTE 2. In an *Ionic* inscription, *φεογειν*, *φεογετω* are found for *φεύγειν*, *φευγέτω*.

NOTE 3. In an inscription, *ευ* is shortened into *ε* ; *ἐπισκευάζειν* *επισκεαζειν*, *σκευοθήκη* *σκεοθηκη*.

Transposition, Addition, and Omission.

§ 12. 1. *Metathesis* is an interchange of place between two letters in the same word: one of the letters thus transposed is commonly a liquid; as καρδία κραδίη, κάρτος κράτος.

2. *Prosthesis* is the prefixing of one or more letters to a word; as ἐλδομαι ἐέλδομαι, μικρός συμικρός.

So στάχυς ἀσταχυς, σταφίς ἀσταφίς, στεροπή ἀστεροπή: ἐέλδωρ, ἐέλδομαι, ἐέλπομαι, ἐέργω, ἐθέλω, ἐορτάζω, ἐχθές.

3. *Aphæresis* is the taking of one or more letters from the beginning of a word; as λείβω εἴβω, φημί ἡμί, σκεδάννυμι κεδάννυμι, ΓΝΟΟΣ νόος, mind.

4. *Epenthesis* is the insertion of one or more letters in the middle of a word; as μαθῶ μανθάνω, ἔπομαι ἔσοπομαι.

So θάνατος (ΘΑΝΩ), κάματος (ΚΑΜΩ), κόναβος (ΚΟΠΩ), στεγανός στεγνός, τέμενος (τέμω), ἐνέπω (ΕΝΠΩ), θράσσω ταρασσω, ἀριθμός ἀριθμός. So ὁμή (ΕΠΩ), κόμβος κόπος, ῥίμφα (ΡΙΦΩ), βένθος βάθος, κυχάνω κιχάνω, πίμπρημι (ΠΙΡΑΩ), πίμπλημι (ΠΛΑΩ), καγχάζω (ΧΑΛΑΖΩ), κιγκράω (ΚΡΑΩ). So δαρδάπτω δάπτω, ἀκροάομαι ἀκούω, ἀργυρνός ἀώνος.

5. *Syncope* is an omission of the vowel-sound of a syllable from the middle of a word; as πατέρος πατρός, μέμνω μίμνω, ἤλυθον ἤλθον.

This term is used also when one or more consonants are omitted from the middle of a word; as ἔκπαιγλος ἔκπαγλος, λελίλημαι λελίημαι, πλύελος πύελος.

6. *Paragoge* is the adding of one or more letters to the end of a word; as ἐκεῖνος ἐκεινοσί, ἔφησ ἔφησθα.

7. *Apocope* is the cutting off of one or more letters from the end of a word; as ἄρα ἄρ, παρεχόντων παρεχόντω, μισθούσθων μισθούσθω.

NOTE 1. When μλ, μρ arise from a syncope or metathesis, the labial β (kindred to μ) is inserted between them; thus ΜΟΛΩ μέμβλωκα, μέλω μέμβλεται, μέσος ἡμέρα μεσημβρία, γαμερός γαμβρός, ἀμορτός ἀμβροτός, ἡμαρτον ἡμβροτον, εἵμαρμαι εἵμβραμαι.

At the beginning of a word, μβλ, μβρ drop μ; thus βλώσκα, βροτός, for μβλώσκα, μβροτός.

As to βλάξ, βλίσσω, from μαλακός, μέλι, they might have come from μβλάξ, μβλίσσω; or from μλάξ, μλίσσω, by changing μ into β, according to another analogy.

NOTE 2. Not unfrequently, the same word undergoes aphæresis or syncope; as ξύν (κύν) ξυνός, σύν, κοινός, cum, con-, communis cōmpositiō.

So κτείνω, καίνω, ζείνω, θανείν, caedo, cudo, cut; τρήννυμ, ῥήννυμ, τάγγνυμ, ἄγγνυμ, frango.

EUPHONIC CHANGES.

§ 13. 1. When two mutes come together, the first is changed into its corresponding smooth, middle, or rough, according as the second is smooth, middle, or rough: when both are of the same power, no change takes place. E. g. τέτριβται τέτριπται, ἦγται ἦκται, ἐλέγχθη ἐλέχθη.

So γέγραφται γέγραπται, τέτευχται τέτευκται, ἐτέριβθη ἐτέριφθη, ἐτέριπθη ἐτεφθη, ἐπλέκθη ἐπλέχθη, κύβδα κύβδα, ἐπιγράφθη ἐπιγράφθη, ἐβδομος ἑβδομος, ὄκδοος ὄκδοος.

It is observed here that a lingual (τ, δ, ζ) is never found before a labial or palatal (π, β, φ; κ, γ, χ).

2. A palatal (κ, χ) before μ is commonly changed into γ; γ, of course, undergoes no change before μ; as πέπλεκμαι πέπλεγμαι, τέτευχμαι τέτευγμαι.

Sometimes κ before μ becomes χ; as ἰωκμός ἰωχμός, ἀκακμένος ἀκαχμένος, αἰκμή αἰχμή.

3. A palatal (γ, χ) before σ is changed into κ, in which case κσ is written ξ; κ, of course, undergoes no change before σ; as λέγσω λέξω (λέκσω), τεύχσω τεύξω (τεύκσω).

4. A labial (π, β, φ) before μ is always changed into μ; as λείπμαι λείμμαι, τέτριβμαι τέτριμμαι, γέγραφμαι γέγραμμαι.

5. A labial (β, φ) before σ is changed into π, in which case πσ is written ψ; π, of course, undergoes no change before σ, as τρίβσω τρίψω (τρίπσω), γράφσω γράψω (γράπσω).

7. A lingual (τ, δ, θ, ζ) before μ is commonly changed into σ; as ἦδμαι ἦσμαι, πέπειδμαι πέπεισμαι, φρόντιζμα φρόντισμα.

8. A lingual (τ, δ, θ, ζ) before σ, or before a palatal (κ, γ, χ), is always dropped; as ἔπεσσα ἔπεσα, ἔδσσα ἔδσα, πλάθσω πλάθσω, φροντίζσω φροντίσω: ἦδκα ἦκα, πέπειθκα πέπεικα, πεφρόντισκα πεφρόντισκα.

9. A lingual (τ, δ, θ, ζ) before another lingual is, in verbs and verbal nouns, changed into σ; as ἦδται ἦσται, ἴδτε ἴστε, πέπλασται πέπλισται, φροντιζτής φροντιστής.

10. A mute consonant before σ is, in certain cases, changed, by assimilation, into σ; as φρίκσω φρίσσω, πέπσω πέσσω, βλίσσω βλίσσω.

So πράσσω πράσσω, τύχσαι τόσσα (for τύσσαι), φάβσα φάσσα, ὄψα ὄσσα, πλάσσω πλάσσω, γάσσα γάσσα, πίκσα πίκσα.

11. When *κατά* loses its final vowel before a consonant, the *τ* is by assimilation changed into that consonant. But when that consonant is *φ*, *χ*, the *τ* becomes *π*, *κ*, respectively. Before *ς* or another *τ*, it of course remains unchanged. (§ 7, 3.) E. g. *κατάβαλε κάββαλε, καταθανεῖν κατθανεῖν, κατακείοντες κακκείοντες.*

So *κατέλιπον κάλλιπον, καταμένω καμμένω, κατανεύσας καννεύσας, κατέπεσε κάππεσε, καταρίζω καρρέζω, κατατανύσας καττανύσας.* So in elision, *κατὰ γόνυ, καγγόνυ* (pronounced *kag-gonu*); *κατὰ δύναμιν, καδδύναμιν; κατὰ θάλασσαν, κατθάλασσαν; κατὰ κεφαλὴν, κακκεφαλὴν; κατὰ μέν, καμμέν; κατὰ τό, καττό; κατὰ φάλαρα, καπφάλαρα.*

Before two consonants, *κατ-* becomes *κα-*; as *κατέκτανε κάκτανε, κατέσχεθε κάσχεθε, κατάβλημα κάβλημα.* The Doric dialect, however, sometimes drops the *τ*, even before a single consonant; as *κατάβηθι κάβασι, κατέπετον κάπετον.*

12. *ς* between two consonants is dropped; as *ἐψαλσθε ἔψαλθε, πεφάνσθαι πεφάνθαι, ἐσπάρσθαι ἐσπάρθαι.*

NOTE 1. The preposition *ἐκ* before a consonant remains unaltered; as *ἐκσκορπίζω, ἐκτέρω, ἐκθράσσω, ἐκμαίνω.*

(a) In ancient inscriptions, *ἐκ* before *β*, *δ*, *λ*, *μ*, or *ρ*, is often changed into *ἐγ*; as *ἐγ Βενδιδείων, ἐγδόσεις, ἐγ λιμένος, ἐγ Μυρίνης, ἐγληθίνοντι.*

(b) Before *σ*, *ἐκ* in Attic inscriptions is sometimes written *ἐχ*; thus, *ἐχ Σάμου.*

(c) Frequently, the *κ* of *ἐκ* and the initial *σ* of the noun following were represented by *ξ*; as *ἐξουνίων, ἐξύρου, for ἐκ Σουνίων, ἐκ Σύρου, found in inscriptions.*

(d) We find also, *ἐλλυσιν, ἐττων, ἐχθείσας, ὑπέχθηται, ὑπεχθεσίμος, for ἔκλυσιν, ἐκ τῶν, ἐκθείσας, ὑπέκθηται, ὑπεχθεσίμος.*

NOTE 2. In one of the most ancient inscriptions, *ἀπθιτον* is found for *ἀφθιτον.*

NOTE 3. During the most flourishing period of the Attic dialect, a palatal before *σ* was changed into *χ*, and a labial, into *φ*; as *ἔδοχεν ἔδοχεν, χσυνελέχσαμεν χσυνελέξαμεν, παραδεχσάσθων παραδεξάσθων; γρύψε γρύψ, ἀνέγραφσαν ἀνέγραψαν, found in inscriptions.*

In the other dialects, a palatal before *σ* was changed into *κ*, and a labial, into *π*. In process of time this rule became general; that is, *ξ, ψ* were, by the later Greeks, sounded like *κσ, πσ*, respectively.

NOTE 4. Words beginning with *σ* followed by a consonant do not lose their *σ* in composition with *πρός*; as *προσσπένδω, προσσχών.*

NOTE 5. In ancient inscriptions we find *ταστήλας, ειστήλας*, for *τὰς στήλας, εἰς στήλας*.

NOTE 6. ΤΞ is found only in foreign words; as *Τσαδῆ, Tzade*, a Hebrew letter.

As to the unintelligible inscription ΣΟΤΣΟΤΟΣΑΕΣ, most preposterously tortured into *Σῶζον τοῦ Σαῆς*, that is, 'This is the vase "of Sozous the son of Saë" (his mother), it is nothing more than a string of Greek letters without any meaning. (*Franz's Epigraph. Graec.*, p. 345.)

§ 14. 1. Before a labial (π, β, φ), ν is changed into μ; as *ἐπιπῆτω ἐμπῆτω, συμβαῖνω συμβαῖνω, ἐμφανῆς ἐμφανῆς, ἐνφυχος (ἐν-πυχος) ἔμφυχος*.

2. Before a palatal (κ, γ, χ), ν is changed into γ; as *συνκαῖω συγκαῖω, συγγεινῆς συγγεινῆς, συγχέω συγχέω, ἐνξέω (ἐνκῆω) ἐγγξέω, μελάνκαρπος μελάγκαρπος*.

3. Before a liquid (λ, μ, ρ), ν is changed into that liquid, as *συνλέγω συλλέγω, ἐνμένω ἐμμένω, συνρέω συρρέω*.

4. In many instances ν is dropped before σ, and the preceding vowel, if short, is lengthened; in which case ε, ο become ει, ου, respectively; as *μέλας μέλας, κτείνς κτεῖς, διδόνσι διδοῦσι, δεικνύνσι δεικνύσι; βουλευόνσι βουλευοσι*.

So *τάλας τάλας, μούσανς μούσας, βεβουλευέκανσι βεβουλευέκασι, ἰσάνσι ἰσάσι, ἐνς εἰς, τιθένσι τιθείς, βουλευόνσι βουλευοσι, λόγους λόγους*.

5. When after the ν a lingual (τ, δ, ζ) has also been dropped before σ (§ 13, 8), the preceding short vowel is almost always lengthened; as *βουλευέσαντς βουλευέσας, ζέντς ζεῖς, λείοντς λείουσι, δύντς δύς*.

So *δεικνύντς δεικνύς, φθίντς φθίς, σπένδωσ σπείσω, πένθομαι πείσομαι*.

The *dative plural* of adjectives in εἰς does not lengthen the ε before σι; as *φωνήεντις φωνήενσι*, perhaps the only example.

6. When the root of a noun of the third declension ends in ν, this letter is dropped before σι in the *dative plural*, without any further change; as *δαίμονσι δαίμοσι, λιμένσι λιμέσι, μηνσί μηνσί*.

7. Σύν in composition drops ν when the word with which it is compounded begins with ζ, or with σ followed by a consonant; as *σύνζυγος σύζυγος, συνστροφὴ συστροφὴ*.

The same rule applies to the *Æolic* δν- for δν-, ἀνά; as *ὀνσκάπτω*

ὀσκέπτω, ὄντασαν ὄτασαν, ὀντάθεις ὀτάθεις. So ἄττασι, Laconian for ἄν-σταθι ἀνάστηθι.

8. Sometimes, *ν* before *σ* followed by a vowel is changed into *σ*; as σύνσιτος σύσσιτος, πανσυδί πασσυδί.

So παλίνσιτος παλίσσιτος, χαρίενσα χαρίεσσα, πρόφρασε προφράσσα.

9. In the Ionic dialect, the personal ending *νσι* becomes *ᾱσι*, in verbs in *μ*; *νται*, in all kinds of verbs, becomes *ᾱται*; as ἰσάνσι (ἰσάασι) ἰστέασι, τιθένσι τιθέασι, ἔνσι ἔασι, δίδόνσι διδόασι, δευκύνσι δευκυάσι: δέδεχται δεδέχεται, πεπότηται πεποτήτατα.

NOTE 1. The combinations *μπ*, *μβ*, *μφ*, *γκ*, *γγ*, *γχ* were originally written *νπ*, *νβ*, *νφ*, *νκ*, *νγ*, *νχ*, even in words in which *μ* and *γ* are apparently radical letters; as *συνπρόεδρος*, Πάνφιλος, ἔνκαυρος, *παλαιύτων*, *συνμαχία*, *πένπτος*, *λανβάνειν*, *ἀμενφίς*, *Μίνκων*, *ἐγγύς*, *λανχέειν*, found in ancient inscriptions.

NOTE 2. At the end of a word, *ν* was often pronounced and written as if it were a part of the following word; as *τὴν πόλιν, ἐστίμ περὶ, ἐμ βουλευτηρίῳ, τὸν φόρον, μέμ ψυχάς: τῶν καιρῶν, ἀγ καί, τὸν γραμματεία, ἱερῶν χρημάτων: τὸν λόγον, τῶν λογιστῶν, τὴν Μυσίαν: ἐς Σιδῶνι, ἐς Σάμῳ, ἐς σύλῳ, ἐς στήλῳ* (also *ἐστήλῳ* or *εἰστήλῳ*), *ἐς Σίγῳ*, all found in ancient inscriptions.

NOTE 3. (a) The Æolic dialect changes *ωνσ* or *αντσ*, *ονσ* or *οντσ*, into *αισ*, *οισ*, respectively; as *μέλαις νύμφαις νύμφαις, πάντ παῖς: τόντ τοίς, νόμοντ νόμοις, ἀρμόζοντσα ἀρμόζοντσα ἀρμόζοισα*.

(b) The old Doric dialect changes *ενσ*, *ονσ*, into *ησ*, *ωσ*, respectively; as *ἐνς ἦς, χαρίεντς χαρίενς χαρίης, καταλυμακωθέντς καταλυμακωθής: διδόντςι διδόνσι διδῶσι, μετέχοντςι μετέχονσι μετέχῳσι, τόντς τός, ἱπποντς ἱπῳς*.

(c) The Boeotic changes *ονσ* into *ωσ*, after the analogy of the Doric; as *ἰόντσα ἰώσα, ἐσγόνοντς ἐσγόνῳς*.

NOTE 4. The Latin ending *-ens* is, in Grecized names, changed into *-ης*, after the analogy of the Doric dialect; as *Clemens*, Κλήμης.

NOTE 5. *N* is not dropped before *σ* in the following cases:

(a) In the ending *-νς*; thus, *ἔλμινς, πείρινς, τίρυνς*.

(b) In the second person singular of the perfect passive, and in verbal nouns in *-σις*; as *πέφανσαι, πάχυνσις, πέπανσις*. Also in *κέν σαι, ἀορ. act. inf. from κεντέω*.

(c) Πάλιν and πᾶν often retain *ν* before *σ*; as *παλίνσκιος, πανσέληνος*.

(d) The Argives and Cretans retained the original combination *νσ*: as *ἐνς, τιθένς, τόνς, πρειγευτάνς, ὑπαρχόντας, πάντας*.

NOTE 6. *Εν* usually remains unaltered before *σ*, *ρ*, *ξ*; as *ἐνράπτω, ἐνστάτω, ἐνξεύγνυμι*.

NOTE 7. The Doric and Thessalian dialects often changed the endings -ανς, -ενς, -ονς, into -ᾶς, -ες, -ος; as τέχνας τέχναῖς, πάσας πάσᾶς, τάλας τάλας, μέλας μέλας, Διάνας Διάας, πράξαντας πράξᾶς, χαρίεντας χαρίεις; εὐεργετέντας εὐεργετές, Thessalian.

NOTE 8. (a) Ἄγαν drops ν in ἀγακλυτός, ἀγασσενής, ἀγάστονος.

(b) The Æolic δν-, for ἀν-, and that for ἀνά, drops ν in δ-μνάσθην, for ἀναμνησθῆναι, found in an inscription.

NOTE 9. Ἐππασις or ἔπασις, Boeotic for ἔγκτησις, *possession*, *property*, compounded of ἐν and πάσις from ΠΑΟΜΑΙ.

§ 15. 1. When, in the formation of a compound word, a smooth consonant (π, κ, τ) comes in contact with a vowel having the rough breathing, that smooth consonant is changed into its corresponding rough consonant (φ, χ, θ), and the rough breathing disappears; as ἀφ-ἡμι, for ἀπ-ἡμι, from ἀπό ἡμι; δε-χήμερος, for δεκ-ήμερος, from δέκα ἡμέρα; καθ-αιρέω, for κατ-αίρέω, from κατέ αἰρέω.

2. When, of two successive words, the first ends in a smooth consonant, and the next begins with a vowel having the rough breathing, that smooth consonant is changed into its corresponding rough; as ἀφ' οὐ, for ἀπ' οὐ; οὐχ ὑμεῖς, for οὐκ ὑμεῖς; μεθ' ἡμῶν, for μετ' ἡμῶν.

So ἔστ' ὅπως, for ἔστιν ὅπως; νύχθ' ὄλην, for νύκτ' ὄλην; τίφθ' οὐτως, for τίπτ' οὐτως; (§ 13, 1.)

3. In *reduplications*, when two successive syllables would each have a rough consonant, the first rough consonant is changed into its corresponding smooth; as πέφηνα, κέχηνα, τέθηλα, for φέφηνα, χέχηνα, θέθηλα.

So φροντίζω πεφρόντικα, χράω κέχρηκα, βλάω τέβλακα, βέω τίβημι, ΑΦΩ ἀπαφίσκω, ΑΧΩ ἀκαχίζω, ΦΛΑΖΩ παφλάζω.

(a) Also, in the aorist passive of βύω and τίθημι; thus, ἐτύθην, ἐτέθην, for ἐβύθην, ἐθήθην.

(b) Also, in the following words: ΘΑΦΩ, θάπτω, ἐτάφην; ΘΑΧΥΣ τᾶχύς, θάσσων; ΘΡΕΦΩ, τρέφω, θρέψω; ΘΡΑΧΩ, θράσσω, τέτρηχα; ΘΡΕΧΩ, τρέχω, θρέξομαι; ΘΡΥΦΩ, θρύπτω, ἐτρύφην; θρίξ, τριχός.

4. The personal ending θι of the aorist passive imperative becomes τι when the preceding syllable has a rough consonant; as βουλεύθητι for βουλεύθηθι.

NOTE 1. In a few instances, the rough breathing affects the smooth mute without coming in immediate contact with it; thus, τέξοιππον (τέξ-αρες ἵππος), φρουδος (πρό ὁδός), βολιμάτων (τὸ ἱμάτιον), Σήμετέ

ρου (τοῦ ἡμετέρου), ὕδατος (τοῦ ὕδατος), πατέρου (τοῦ ἀτέρου), χῶ (καὶ ὁ), χψ (καὶ οἱ), φροῖμον (πρὸ οἴμῃ or οἴμη, § 4, n. 2).

NOTE 2. ΘΑΦΩ, *to be astonished*, has perfect participle τεθᾶφα, τεθᾶπη. Ἔχω, *to have*, has perfect participle συν-οχωκώς, for συν-οκωχώς.

NOTE 3. The Ionic dialect deviates from the first two rules; as ἀπικνέομαι, κατεύδω, ἀπ' οὐ, οὐκ οἶος, μετ' ἡμῶν, for ἀπικνέομαι, κατεύδω, ἀφ' οὐ, οὐχ οἶος, μετ' ἡμῶν.

This seems to show that the Ionians did not pronounce the rough breathing; for the sake of uniformity, however, this breathing is, in our editions of the Ionic writers, suffered to retain its place.

NOTE 4. In strictness, the second rule ought to read thus: When, of two successive words, the first ends in a smooth consonant, and the next begins with a vowel having the rough breathing, that smooth consonant is changed into its corresponding rough, and the rough breathing disappears. Thus, in inscriptions, in which H stands for the rough breathing, we find ΚΑΘΕΚΑΣΤΟΝ, κατ' ἑκαστον; ΚΑΘΟΤΙ, κατ' ὅτι. In order however not to disturb the usual orthography of the second word the rough breathing is, in our editions, suffered to retain its place.

Movable N, Σ, Κ.

§ 16. 1. The *dative plural* in ι is written with a final ν when the next word begins with a vowel; as θηροὶ κακοῖς, θηρσὶν ἀγρίοις.

This rule applies also to the *adverbial datives* in σι; as Αθήνησιν, Θήβησιν, Πλαταιᾶσιν, Ολυμπιάσιν.

2. Also, the Epic ending φι; as θύρηφιν, ἀγέληφιν, θεόφιν, ὄχεσφιν.

3. Also, the *demonstrative* ending ι, but rarely, and then always after σ; as ἐκεινοσίν, οὐτοσίν, τουτουσίν, οὐτωσίν.

4. Also, all *third persons* in ι and ε; as φησὶ Σωκράτης, φησὶν οὗτος; τύπτουσι τούτους, τύπτουσιν αὐτούς; ἔλεγε τούτοις, ἔλεγεν αὐτοῖς.

5. Also, the numeral ἑικοσι, which however can stand before a vowel without ν movable; as ἑικοσι ἔτη.

6. Also, the adverbs πέρυσι, νόσφι, νύ, κέ.

NOTE 1. The Poets may for the sake of the metre use this ν before a consonant; as ἔστεργ' ἐν μέγα.

NOTE 2. The Poets may drop ν in the adverbial ending σεν; as ἀλλοσε for ἀλλοσεν.

NOTE 3. The Ionians most commonly omit this *ν* before a vowel : as προσέλασε ὁ ἱππεύς.

NOTE 4. N movable may be used also at the end of complete sentences, sections, books, and most kinds of verse.

NOTE 5. In ancient inscriptions, this *ν* is often used before a consonant, and as often omitted before a vowel ; as ἐγραμμάτευε Εὐκλείδης εἶπε ἀποδοῦναι, ταμίᾳσι οἷς, ἔδοξεν τῇ βουλῇ, ἔδωκεν Συκκιδεύσιν.

§ 17. 1. *Εκ* before a vowel, or at the end of a verse, becomes *ἐξ* (*ἐκς*, *ἐχς*) ; as ἐκ τούτου, ἐξ ἐκείνου, ἐκτίνω ἐξέτινον ; κακῶς *ἐξ*, for ἐκ κακῶν.

Οὕτως, *thus*, commonly drops *s* before a consonant ; as οὕτως εἶπεν, οὕτω φησί.

**Ἀχρῖς* and *μέχρῖς* drop *s* before a consonant, and often even before a vowel ; as μέχρῖ σκότος ἐγένετο ; ἀχρῖ ἂν ζῷ ; μέχρῖ ἐνταῦθα.

Ἀτρέμα, *μεσηγύ*, *ἄφνω*, before a vowel *ἀτρέμας*, *μεσηγύς*, *ἄφνως*.

Ἰθύ or *ἰθύς*, *straight to*, Ionic.

2. Adverbs in *άκῖς* may, in the Ionic dialect, drop *s* ; as πολλάκις, Ionic πολλάκι.

3. Οὐ, before a vowel οὐκ, before a vowel with the rough breathing οὐχ ; but only when it is immediately connected with the following word ; as οὐ σοφός, οὐκ ἐγώ, οὐχ ἡμεῖς.

At the end of a clause, it is always pronounced and written οὐ, *no*, *not*.

Μή follows the analogy of οὐ only in the compound *μηκέτι*, formed after the analogy of οὐκέτι.

NOTE. Sometimes the addition or omission of *s* slightly modifies the meaning of the word ; thus, ἀμφί ἀμφίς, ἐν εἰς (*ἐνς*), ἀντικρύ ἀντικρυς, εὐθύ εὐθύς, πῶς πῶ.

CONTRACTION AND SYNIZESIS.

§ 18. Two successive syllables, of which the former ends in, and the other begins with, a vowel, may be contracted into one long syllable.

1. Two syllables may be contracted by simply removing the mark of diæresis (¨) ; as τείχεϊ τείχει, οἶομαι οἶομαι, πληθύει πληθύει, αἴσσω αἴσσω, ἦα ἦα, λώϊστος λῶϊστος.

2. *Ξ* before or after *ει*, *η*, *η*, *οι*, *ου*, *ω*, *αν*, is dropped ; as φιλέει

φιλείς, φιλέητε φιλήτε, φιλήη φιλήη, φιλείοι φιλοῖ, φιλέουσι φιλοῦσι, φιλέω φιλῶ, ἑαυτοῦ αὐτοῦ.

3. O before or after αι, οι, ω, φ, ου, also after ει, is dropped; as διπλόαι διπλαῖ, δηλόοις δηλοῖς, δηλόω δηλῶ, πλόφ πλφ, δηλόουσι δηλοῦσι, πλείον πλείν.

4. A before ρ, αι, and after ου, is dropped; as μνάρ μνή, μνά-αι μναῖ, οὔας οὐς.

5. The remaining cases are exhibited in the following table.

αα — ā; as μνάα μνᾶ.

αε — ā, Doric and Bæotic η; νικάετε νικᾶτε D. νικῆτε, ἐνίκαε ἐνίκα D. ἐνίκη, ὄραε ὄρα D. ὄρη.

αη — ā, Doric η; τιμάητε τιμᾶτε, ὀράη ὀρᾶ D. ὀρῆ.

αο — ω, Æolic, Bæotic, and Doric ā; τιμάομεν τιμῶμεν, ἀσάμμενοι ἀσώμενοι Æ. B. D. ἀσάμενοι, πεινάοντι D. πεινᾶντι, ἦραο ἦρω ἦρα, Ἀτρείδαο Ἀτρείδᾶ, Μενέλαος Μενέλας.

αω — ω, Æolic and Doric ā; μουσᾶων μουσῶν Æ. μοισᾶν D. μωσᾶν, Ποσειδᾶων Ποσειδῶν Æ. Ποσειδᾶν D. Ποσειδᾶν, φάωντι φᾶντι, ἰσᾶωντι ἰσᾶντι.

εα — η; συκέα συκῆ, Ἑρμέας Ἑρμῆς, κρέας Doric κρῆς. In neuters of the second declension, and in the accusative plural of the first, εα becomes ā; as ὁστέα ὁστᾶ, χρύσεια χρυσᾶ, συκέας συκᾶς; also when it is preceded by a vowel or ρ; as ἰγνέα ἰγνᾶ, χοέα χοᾶ, Πειραιέα Πειραιᾶ, κλέα κλέα, ἀργυρέα ἀργυρᾶ.

But in the third declension -ρεα becomes -ρη; as τριήρεα τριήρη. In the same declension, εα sometimes becomes η even after a vowel; as διφνέα διφνῆ.

εε — ει, Æolic and Doric η; as φιλεέτω φιλείτω Æ. D. φιλήτω, φιλέετε φιλείτε Æ. D. φιλήτε. The Attic sometimes follows the analogy of the Doric; as βασιλέες βασιλεῖς or βασιλῆς, περικαλλέες περικαλλῆ.

εο — ου, Doric and Ionic ευ; as ἕρεος ἕρευς, ἄμβεος ἄμβευς, φιλέομεν φιλεύμεν, στεφανέονται στεφανοῦνται στεφανεύνται. The verbal ending εὔσι for οὔσι is contracted from εῖονσι; as οἰχνεῖουσι οἰχνεῖονσι).

ιε — ῖ; as ἱερός ἱρός, ἱέραξ ἱρηξ, Æolic, Bæotic, and Ionic.

ιι — ῖ; as πόλιι πόλι, δίιος δίος, Χίιος Χίος.

οα — ā or ω; ἀπλόα ἀπλᾶ.

οε — ου, old Doric ω; δηλόετε δηλοῦτε, προεγγνεύω προγγνεύω Doric προγγνεύω. So in the Doric infinitives μαστιγῶν μαστιγῶν, ῥιγῶν ῥιγῶν, στεφανῶν στεφανῶν.

οη — ω; δηλόητε δηλῶτε, διδόητε διδῶτε. In nouns of the first declension, ο is dropped; as ἀπλόη ἀπλῆ.

οο — ου, Æolic, Bæotic, and old Doric ω; δηλόμεν δηλοῦμεν, πλόον πλοῦν, μισθύοντι μισθῶντι.

υε — ὕ; ἰχθύες ἰχθύς, δρύες δρύς.

6. When the second syllable is a *diphthong*, its first vowel is contracted with the preceding syllable according to the preceding paragraph (except the cases mentioned in the second, third, and fourth paragraphs); as τιμάεις or τιμάης τιμᾶς, Doric τιμῆς, τιμάοιμεν τιμῶμεν, χρυσέα χρυσῆ, τιμήεις τιμῆς, διδόης διδῶς.

-αου, in verbs, contracts αο into ω and then drops υ; as χράου χρῶ, τιμάου τιμῶ.

-εαι, in nouns, merely drops ε; as χρύσεται χρυσαί, σικαίς συκαίς; in verbs it becomes -η, Attic -ει; as βουλεύεται βουλεύη βούλεύει.

-ηαι in the subjunctive passive becomes -η; as βουλεύηαι βουλεύη, οἶηαι οἶη.

-οει, -οη, in verbs in οω, become -αι; as δηλόεις δηλοῖς, δηλόης δηλοῖς, δηλόη δηλοῖ. As to such contractions as δηλοῦν, Οποῦς, from δηλόειν, Οπῶεις, they came from the original -όεν, -όενς; thus δηλόεν δηλοῦν, Οπόενς Οποῦς.

In verbs in οω, the Doric contracts σει, ση into φ; as στεφανέει, πρίσῃ, Doric στεφανῶ, πριῶ, found in inscriptions.

§ 19. Two successive syllables, of which the former ends in, and the other begins with, a vowel, may be so rapidly uttered as to form but one syllable. This is called *synizēsis* or *synecphonestis*.

The first of the vowels thus contracted is most commonly ε, and sometimes ι; as στήθεα, ἡμέας, κρέα, θεοί, θεοῦ, πόλιος, Ἰστιαίαν, ἱερέουσα, χρυσέφ. So ὄγδοον (*Od.* 7, 261), δακρύοισι, δηῖοιο, δηῖων, δηῖοισι, ἦϊα.

NOTE. In such cases ε and ι were probably sounded not unlike *y* in *yet, yes, you, your*; thus πόλιος πόλγος; ἱερέουσα, ὑερέουσα; χρυσέφ ἀνά (originally χρυσεοι ἀνα), χρῦσγο ἀνά. It must not be supposed however that ε and ι, thus hardened, had the power of ordinary consonants, for they never make position with a preceding consonant; thus πόλγος is a pyrrhic, not a trochee.

CRASIS AND ELISION.

§ 20. Two successive words are, in many instances, contracted into one, when the former ends in, and the next begins with, a vowel. This kind of contraction is called *crasis*. The *coronis* (') is generally placed over the syllable thus contracted.

1. The words, of which the final syllable may be contracted with the next word, are chiefly the *article*, the *relative pronoun*, and the conjunction *καί*, *and*; as ὁ ἀνὴρ, *ἀνὴρ*; ἡ ἰδανίσατο, *ἰδανίσατο*; ἡ ἀδανίσατο; ἡ ἀν, *ἀν*.

So ὁ ἐκ, οὐκ; ὁ ἐπὶ, οὐπί; ἡ ἐπαρή, ἡπαρή; τὸ ἀληθές, τὰληθές; τὸ ἐναντίον, τοῦναντίον; τὸ ὄνομα, τοῦνομα; τὰ ἀγαθὰ, τὰγαθὰ; ὁ ἐφόρου, οὐφόρου; ἐγὼ οἶδα, ἐγῶδα; ποῦ ἐστιν, ποῦ ἔστιν.

2. When the preceding word ends in a *diphthong*, the second vowel (ι, υ) of that diphthong is dropped before the two words are contracted into one; as οἱ ἀδελφοί, ἀδελφοί; τῷ ἀνύλῳ, τῷσύλῳ; καὶ εἶτα, καῖτα.

So τῇ ἐπαρῇ, τῇπαρῇ; τοὶ Ἀργεῖοι, τὰργεῖοι; καὶ ἐγώ, καὶγώ; καὶ ἐπίστατον, καπίστατον; καὶ ἀφ' ὕψους, καφ' ὕψους; καὶ ἐν, καὶ; τοῦ ἡμετέρου, θῆμετέρου; τοὶ ἄν, τᾶν; τοὶ ἄρα, τᾶρα; μέντοι ἄν, μεντῶν.

NOTE 1. In many editions, the ι of καί is subscribed; as καὶγώ, καῖν. But this orthography is incorrect, first, because no contraction can take place as long as ι retains its place; secondly, because in ancient inscriptions it is omitted.

The Elean inscription however has ΤΟΙΝΤΑΥΤ, which is commonly supposed to stand for τῶ ἡραυτ', that is τῶ ἡραυθα. In another inscription we find also ΚΑΙΜΟΝ, that is καὶ μόν, καὶ μόν; but this seems to be an error of the stone-cutter, for in the same inscription we find ΚΑΦΥΟΥΣ, that is καθφ' ὕψους, καὶ ἀφ' ὕψους.

NOTE 2. The forms *ἄρεος θατέρου θατέρῳ θάτερον* come from *δ*, *τοῦ, τῷ, τὸ*, and *ἄρεος* for the usual *ἕτερος*.

NOTE 3. *Kaí* drops *ai* before the diphthongs *ai*, *ei*, *ev*, *ov*; as *καὶ αἴτις*, *καίτις*; *καὶ εἵκοσι*, *κεῖκοσι*; *καὶ εὐσεβέων*, *κεὐσεβέων*; *καὶ οὐκέτι*, *κουκέτι*.

NOTE 4. In crasis, the Ionic dialect contracts *oa* into *ω*; as τὸ ἀγαλμα τῷγαλμα; ὁ ἄριστος, ὦριστος; οἱ ἄλλοι, ὦλλοι; ὁ αὐτός, ὠνός; τοῦ ἀγῶνος, τῶγῶνος.

NOTE 5. When the first word apparently remains unaltered, the coronis may be placed over the space separating the two words; as ἀ δῶκας, ἀδῶκας or ἀ δῶκας.

So ὁ ἄνθρωπε, ὠνθρωπε οἱ ὦ νῦθρωπε; ὦ ἄνερ, ὠνερ οἱ ὦ νερ; ὦ ἀγαθέ, ὠγαθέ οἱ ὦ γαθέ; ποῦ ἐστι, ποῦσσι οἱ ποῦ ᾽στι; μὴ ἔθιγες, μὴ-
θιγες οἱ μὴ ᾽θιγες; ἡ ἐπαρή, ἡπαρή οἱ ἡ ᾽παρή.

NOTE 6. Crasis was very often left to pronunciation. Thus, in ancient inscriptions we find τοῦ αὐτοῦ, καὶ ἀρετῆς, τὸ ἄντρον, καὶ εὐσεβέων, where the metre requires τῷτοῦ, κἀρετῆς, τᾶντρον, κεύσεβέων.

Even in our editions crasis is sometimes left to pronunciation; as ἐπεὶ οὐ, μὴ οὐ, ἡ οὐ, ἡ εἰσόκεν, Εὐναλίῳ ἀνδρεϊφόνητῃ, δὴ ἀφνειότατος, μὴ ἄλλος, εἰλαπινή ἡέ, ἀσβέτω οὐδ'.

§ 21. When of two successive words the former ends with

a short vowel (except *υ*), and the other begins with a vowel, the former often drops, by *elision*, its final vowel, and the *apostrophe* (') is put over the vacant space ; as *διὰ ἐμοῦ*, δι' ἐμοῦ ; *ἀλλὰ ἐγώ*, ἀλλ' ἐγώ ; *ὅδε ἀνὴρ*, ὅδ' ἀνὴρ.

So *κατὰ αὐτῆς*, κατ' αὐτῆς ; *ἀντὶ ἐκείνης*, ἀντ' ἐκείνης ; *λέγομαι ἄν*, λέγοιμ' ἄν ; *ἐπὶ ἡμῖν*, ἐφ' ἡμῖν ; *ἀντὶ ὧν*, ἀνθ' ὧν ; *νύκτα ὄλην*, νύχθ' ὄλην.

(a) *Περί* and *πρό* never lose their final vowels in the Attic dialect : as *περὶ αὐτόν*, *πρὸ ἐμοῦ*.

(b) The *dative* of the third declension, and the conjunction *ὅτι* never lose *ι* in the Attic dialect.

NOTE 1. The diphthong *-αι* at the end of a word is sometimes elided by the Poets, but only in the verbal endings *μαι*, *σαι*, *ται*, *σθαι*, and in the nominative plural of the first declension ; as *βούλομαι ἐγώ*, *βούλομαι ἐγώ* ; *ἦσαι ὀλιγηπελέων*, *ἦσ' ὀλιγηπελέων* ; *ὀξείαι δδύναι*, *ὀξεί' ὀδύναι*.

NOTE 2. The Æolians, Bæotians, Dorians, and the Poets, sometimes reject the final vowel even when the next word begins with a consonant. This takes place in the prepositions *ἀνά*, *παρά*, *κατά* (§ 13, 11), and the adverb *ἄρα* ; as *ἄν νέκρας*, *ἄν δέ*, *ἄμ μέγα*, *ἄμ πέλαγος*, *ἄμ φόνον* ; *πάρ Ζηνί*, *πάρ ποσὶ* ; *καδδύναμιν* ; *ἄρ φρένας*.

Strictly speaking, the preposition, in this case, and the next word should be written as one word ; thus *ἀνέκρας*, *ἀνδέ*, *ἀμμέγα*, *ἀμπέλαιος*, *ἀμφόνον*, *παρΖηνί*, *παρποσί*.

Ποτὶ drops *ι* before the article ; as *ποττό*, *ποττοῖς*, *ποττούτοις*, *ποττά*.

NOTE 3. Elision was often left to pronunciation ; thus, in ancient metrical inscriptions we find *εἰμι ἀνδριάς*, *ἔδρασε ἀγαθὰ τοιῶνδε ἀνδρῶν*, *γένους τε ἑκατι*, *δὲ Ἀριστοκλῆς*, *σε ἄχρι*.

SYLLABICATION.

§ 22. 1. There are as many syllables in a Greek word as there are vowel-sounds in it.

2. Words of one syllable are called *monosyllables* ; of two, *dissyllables* ; and of more than two, *polysyllables*.

3. The last syllable but one is called the *penult*, the last but two, the *antepenult* ; thus, in *ὀφθαλμός*, *eye*, *μος* is the last syllable, *φθαλ*, the penult, and *ο*, the antepenult.

4. A syllable is called *pure*, when its vowel-sound is immediately preceded by the vowel-sound of the preceding syllable; as *a* in *θεά*, *goddess*; *os* in *θεός*, *god*, *ἥλιος*, *sun*.

§ 23. 1. Any single consonant can commence a Greek word.

2. The following combinations of consonants may commence a Greek word or a syllable: βδ, βλ, βρ, γλ, γν, γρ, δμ, δν, δρ, θλ, θν, θρ, κλ, κμ, κν, κρ, κτ, μν, πλ, πν, πρ, πτ, σβ, σθ, σκ, σκλ, σκν, σμ, σπ, σπλ, στ, στλ, στρ, σφ, σχ, τλ, τμ, τρ, φθ, φλ, φρ, χθ, χλ, χν, χρ.

The following combinations also may commence a syllable: γδ, γμ, θμ, τν, φν, χμ.

§ 24. With respect to dividing a Greek word into syllables, the following rules are observed in the best editions:

1. A single consonant standing between two vowels, or a combination of consonants capable of commencing a syllable, is placed at the beginning of the syllable; as *φν-γή*, *flight*; *ε-σπέ-ρα*, *evening*; *ε-ρυθρός*, *red*; *νέ-κταρ*, *nectar*.

2. When the combination cannot commence a syllable, its first consonant belongs to the preceding syllable; as *ἵπ-πος*, *horse*; *ἀν-τρον*, *grotto*; *σκήπ-τρον*, *sceptre*; *τύρ-σις*, *tower*; *ἀγ-χω*, *to choke, strangle*.

3. A *compound* word is resolved into its component parts, if the first part ends with a consonant. But if the first part ends with a vowel, the compound is divided like a simple word, even when that vowel has been cut off. E. g. *ἐν-άγω*, *ἐξ-άγω*, *ἐκ-φέ-ρω*, *προσ-έρχμαι*, *ἀν-άξιος*, *πα-ρουσία*, *ἀν-θίστημι*.

4. When elision takes place, the preceding word is, in pronunciation, regarded as a part of the following; as *ἀλ-λ' οὐ-δέν*, *πα-ρ' ἐ-μοῦ*, *ἐ-φ' ᾧ*, *σέ-μν' ἐ-πη*.

NOTE. Syllabication is not based on any linguistic principle. According to Sextus, it is foolish talk (*μωρολογία*). In ancient inscriptions, a word is divided where the line ends; as *α-χρῖς*, *αχ-ρῖς*, *αχρ-ῖς*, *αχρῖ-ς*.

QUANTITY.

§ 25. In any Greek word, every syllable is either long or short.

1. A syllable is *long by nature* when it has a long vowel or diphthong; as, the penult of *οἶκος*, *house*, *ἄνθρωπος*, *man*, *κάω*, *to burn*, *τίμή*, *honor*.

2. A syllable is said to be *long by position* when its vowel, being short by nature, is followed by two or more consonants, or by ζ, ξ, ψ; as, the penult of *πίστις*, *confidence*, *ὄρκος*, *oath*, *φράζω*, *to say*, *ἔψω*, *to cook*.

3. When a short vowel is followed by a *mute and a liquid*, the syllable is short in the Attic dialect; in the other dialects it is generally long; as, the penult of *τέκνον*, *child*, *ὕπνος*, *sleep*, *ὑβρις*, *haughtiness*.

But the syllable is almost always long when its vowel, being short by nature, is followed by βλ, γλ, γμ, γν, δμ, δν; as in *ἄγνως*, *unknown*.

4. Every syllable, which cannot be proved to be long, must be assumed to be short.

This rule has reference only to α, ι, υ. As to ε, ο, η, ω, they present no difficulty whatever.

NOTE 1. A syllable may be long both by nature and by position at the same time; as in *μᾶλλον*, *ζῶρᾱξ*, *πρᾶσσω*, *πράγμα*, *πρήσσω*, *πρήγμα*, *διωγμός*.

NOTE 2. It must not be supposed that, when a syllable was long by position, its vowel was prolonged in pronunciation; for, had this been the case, the Greek would have used η for ε, and ω for ο, and such words as *τάγμα*, *ἵσμεν*, *σκύμνος* would have been accented *τᾶγμα*, *ἴσμεν*, *σκῦμνος*; further, the Ionians would have used η for α.

It is observed also that, when the Greeks wrote Latin words in Greek characters, they employed ε, ο when the Latin e, o were short by nature, and η, ω when they were long by nature, without reference to position; as *centurio* *κεντυρίων*, *Tertius* *Τέρτιος*, *Sextus* *Σέξτος*, *Cornelius* *Κορήλιος*, *census* *κῆνσος*, *Festus* *Φῆστος*, *Constantinus* *Κων-*

σταντῖνος. So *Marcus Μάρκος, Flaccus Φλάκκος, Felix Φήλιξ*, where the accent shows that, in these words, *a, i* are short by nature.

NOTE 3. Ξ and Ψ make position because they are double consonants (§ 6, 2). As to Ζ, its making position was owing to its *strong vocal hissing*; for it has already been shown that it is not a double consonant. (§ 6, π.)

§ 26. The quantity of *a, ι, υ*, in radical syllables, must be learned by observation. As a general rule, these vowels are short. Further,

1. Every *a, ι, υ*, arising from contraction is long by nature; as *ἀέκων ἄκων, ἱέρηξ ἱρηξ, βότρυνες βότρῦς*.

2. Every *ασ, ισ, υσ*, arising from *αυτο* or *αωσ, ιωσ, υωσ* or *νωσ*, is long by nature; as *μέλαινς μέλᾱς, φθίνσα φθῖσα, ζευγύνς ζευγύνς*.

3. Derivative words generally retain the quantity of their primitives; as *τῆμῃ ἄτιμος πολυτῆμτος τῆμάω*.

4. The accent very often indicates the quantity of the last two syllables of a word. (See below.)

5. *A* is long by nature when the Ionic dialect changes it into *η*, as *Πριάπος, Ἄγης*, Ionic *Πρήπος, Ἥγης*.

§ 27. Quantity of the Endings of the Declensions.

1. First Declension.

-*a* of the *nominative* singular is always short when the genitive ends in -*ης*; as *δόξᾱ δόξης*.

All proparoxytones and properispomena of course have the *a* short; as *ἀλήθεια, μοῖρα, δία*.

Oxytones and paroxytones which have -*as* in the genitive have -*a* long in the nominative; as *χαρά χαρᾱς, πέτρα πέτρας*. Except *μῆ, Κίρρᾱ, Πύρρᾱ*.

-*a* of the *vocative* singular from nouns in -*as* is always long; from nouns in -*ης* it is always short; as *ταμῖας ταμῖᾱ, πολίτης πολιτῖᾱ*.

-*a* of the nominative, accusative, and vocative *dual* is always long; as *μούσᾱ, ταμῖᾱ, τελώνᾱ*.

-*αν* of the accusative singular always follows the quantity of its *nominative*; as *δόξᾱν, μουσᾱν, πέτρᾱν*.

-*as* is always long; as *ταμῖᾱς, μουσᾱς*. The Doric dialect however may make it short in the *accusative plural*; as *πάσᾱς, τέχνᾱς*.

-*ao, -άων*, always *a* long; as *Ατρεΐδᾱο, τᾱων, ἀλλᾱων*.

-*σ, ι*, always short; as *ποιμναισῖ, μούσῃσῖ*.

2. Second Declension.

-α, always short; as δοτέᾱ, ξύλᾱ, σῦκᾱ, χρύσεᾱ.

-σι, always short; as λόγοισι, θεοῖσι, τοῖσι.

3. Third Declension.

-ι, -σι, -α, -ας, short; as κόρακι, κόραξι, κόρακα, κόρακας, τείχεα.

Nouns in εὗς however may have -ᾱ, -ᾱς; as βασιλεῖᾱ, βασιλείᾱς.

The quantity of the last syllable of the root of nouns of the third declension must be learned by observation. It is only added here, that,

(a) Monosyllabic words are long; as πᾶν, ρίς, δρῦς. Except the pronouns τίς, τίς, τί, τι.

(b) The vowels α, ι, υ, when they stand at the end of the root, are short; as γῆρας γήραος, πόλις πόλιος, δάκρυ δάκρυος. Except γραῦς γράας, and ναῦς ναός.

(c) In substantives, αν, εν, υν, at the end of the root, are long; as Τίτας Τιτάνος, Σαλαμίς Σαλαμίνος, Φόρκυς Φόρκυνος.

§ 28. Quantity of the Verbal Endings.

-μι, -σι, -τι, -νσι, -ντι, always short; as ἴσθημι, ἴσθησι, δίδωμι, βουλεύουσι, μοχθίζοντι.

The connecting vowel α is always short; as ἐβουλεύσᾱμεν, ἐβούλευσᾱς, ἐβουλεύσᾱτο.

ACCENT.

§ 29. 1. There are three accents; the *acute* (´), the *grave* (`), and the *circumflex* (˘ or ˜).

The acute can stand only on one of the last three syllables; the circumflex, only on one of the last two, and the grave only on the last. Further, the circumflex can be placed only on a syllable long by nature.

2. A word is called *oxytone*, when it has the acute accent on the last syllable; as βραχύς, *short*; μηχανή, *machine*.

Paroxytone, when it has the acute on the penult; as κόραξ, *crow*; δόμος, *house*.

Proparoxytone, when it has the acute on the antepenult; as ἀσπάραγος, *asparagus*; φάσηλος, *bean*.

Perispomenon, when it has the circumflex on the last syllable ; as τιμῶ, *to honor* ; μετρῶ, *to measure*.

Properispomenon, when it has the circumflex on the penult ; as σύκον, *fig* ; οἶνος, *wine*.

Barytone, when its last syllable has no accent at all ; as πλέως, *full* ; γάλα, *milk* ; τρίαῖνα, *trident* ; αὔθαρ, *udder*.

NOTE 1. According to the ancient grammarians, the *gravis* accent is understood on every syllable which appears unaccented. Thus ἀνθρωποκτόνος, τύπτω, are ἀνθρώποκτόνός, τύπτῶ. The grave accent then is *no* accent at all.

NOTE 2. The circumflex, according to ancient authorities, is composed of the acute and the grave ; thus, ' ^, or ^, ^, ^.

NOTE 3. The *place* of the accent in any particular word must be learned from the lexicon. As soon however as the place is known, the kind of accent is generally determined by the following rules.

§ 30. 1. If the *last* syllable is long either by nature or by position, no accent can be placed on the antepenult.

2. If the *antepenult* is accented, it always takes the acute ; as σμάραγδος, *emerald* ; πέπερι, *pepper* ; πέλεκυς, *axe*.

3. The *penult*, if accented, takes the acute when its vowel is short by nature, or when the last syllable is long by nature ; as λόγος, *word* ; πίσσα, *pitch* ; σελήνη, *moon*.

4. When the vowel-sound of the *penult* is long by nature, and at the same time the vowel of the last syllable is short by nature, the penult can take only the circumflex ; as μῆλον, *apple* ; κατὰνυξ, a kind of *helmet*.

5. When a word which has the acute on the last syllable stands before other words belonging to the same sentence, this acute becomes grave (^) ;

as τοὺς πονηροὺς καὶ τοὺς ἀγαθοὺς ἀνθρώπους, not τούς πονηροὺς καὶ τούς ἀγαθοὺς ἀνθρώπους.

The interrogative pronoun τίς, τί, *who? what? which?* always retains its acute accent.

NOTE 1. The Æolic dialect throws the accent as far back as the last syllable permits; as θῆμος, βόλλα, ἄμμιν, δύνατος, ἥϊσι, for the common θυμός, βουλή, ἡμῖν, δυνατός, αἶσι. Prepositions are excepted, as πεδά, the same as μετά.

NOTE 2. It will be perceived that, in Greek, the accent of the penult and antepenult is regulated by the quantity of the *last syllable*; in Latin, the accent of the antepenult is determined by the *penult*.

§ 31. 1. The endings -αι and -οι are, with respect to accent, short; as λέγονται, ἄνθρωποι, μούσαι, λύπαι, οἴκοι, ὧμοι.

(a) Except the third person singular of the *optative active*; as τιμήσαι, τιμήσοι.

(b) Except also the adverb οἴκοι, *at home*, which in reality is the original form of the dative οἴκῳ.

2. In nouns in ως of the second declension, in the genitive of some nouns of the third declension, and in the Ionic genitive in εω of the first declension, the final syllable permits the accent to stand on the antepenult; as εὐγεως εὐγεω εὐγεφ εὐγεφως, εὐρύκερως εὐρύκερω; πόλεως πόλεων; Τυδεΐδew, Πηληϊάδew. Also, in the Ionic ὅτεων for ὅτων.

NOTE 1. The first of these apparent anomalies is explained in the following manner; the ι in the diphthongs αι and οι, at the end of a word, had ordinarily an *obscure* or *weak* sound. But when it was an *essential* letter, as in the dative and optative, its sound was *clear* or *strong*; as in μοί, σοί, τοί, οἴκοι.

The second anomaly is explained as follows; εω was, by *synizesis*, ordinarily pronounced as *one* syllable, not unlike -yoh. As to the compounds of γέλως and κέρας, as φιλόγελως, εὐκέρως, they ordinarily suffered a kind of *syncope*; thus φιλόγ'λωσ, εὐκ'ρως.

NOTE 2. According to the ancient grammarians, barytone nominatives in -οι, and barytone verbal forms in -εῖται, in the Doric dialect, take the acute on the penult, according to the general rule (§ 30, 3); as ἀγγέλοι, ἀνθρώποι, φιλοσόφοι, πωλουμένοι; φορεῖται, ἐσσεῖται; ἴσταν

which it may be inferred that the Doric did not recognize the rules exhibited in this section.

Accent as affected by Contraction, Elision, Anastrophe, and Crasis.

§ 32. 1. If the first of the syllables to be contracted has the acute or circumflex, and the second the grave, that is, no accent (§ 29, *ns.* 1. 2), the contracted syllable takes the circumflex; as *πλέετε* *πλείτε*, *τιμάω* *τιμῶ*, *οὔας* *οὔς*.

But when the first has the grave, that is, when it is unaccented, and the second the acute, the contracted syllable has the acute; as *φιλέομεθα* *φιλούμεθα*, *φιλέοντων* *φιλούντων*, *ἐάν ᾦν*, *ἐών ὦν*.

2. If neither of the syllables to be contracted has the accent, the accent of the word generally retains its place; as *πόλεις* *πόλεις*, *βουλεύει* *βουλεύει*.

NOTE 1. Exceptions to the first rule: (a) The contracted nominative dual of the second declension; as *πλώω* *πλώ*.

(b) The contracted genitive, dative, and accusative plural of polysyllabic compounds in *οος*; as *ἀντίπνοος* *ἀντίπνους*, *ἀντιπνέου* *ἀντίπνου*; *ἀντιπνόφ* *ἀντίπνω*; *εὐνόους* *εὐνους*, *προπλόους* *πρόπλους*; that is, they take the accent of the contracted nominative.

(c) The adjective *ἄθροος* *ἄθρους*, *ἄθρόον* *ἄθρουν*, *crowded*.

(d) The contracted subjunctive passive and middle of verbs in *μι* most commonly deviates from the first rule; as *δυνέωμαι* *δύνωμαι*, *ἰστέωμαι* *ἰστώμαι*, *ξυμβλέγεται* *ξύμβληται*.

(e) The genitive plural of adjectives in *ήθης* (from *ἥθος*), and of *τρίηρης*, *αὐτάρκης*; as *συνηθέων* *συνήθων*, *τριηρέων* *τρίηρων*, *αὐταρκέων* *αὐτάρκων*.

(f) The contracted genitive plural of *barytones* of the second declension; as *λογών* *λόγων*, *ἀνθρωπών* *ἀνθρώπων*.

(g) The genitive singular of masculines in *ώς* of the second declension; as *νεώο* *νεῶ*, *Πετρώο* *Πετρώ*, *λαγῶο* *λαγῶ*.

NOTE 2. Exceptions to the second rule: (a) The contracted forms of adjectives in *εος*; as *χρύσειος* *χρυσούς*, *χρύσεια* *χρυσᾶ*. So *τὸ κάνον* *κανοῦν*.

(b) The contracted genitive and dative singular of *δαῖς*, *δέλεαρ*, *Θρήϊς*, *δῖς*, *οὔας*, *στάειρ*, *φᾶος*, *φρέαρ*, *φωῖς*. (See below.)

(c) The contracted second person singular of the second aorist middle imperative usually takes the circumflex on the last syllable; as *λάβο* *λαβοῦ*, *ἐκβάλο* *ἐκβαλοῦ*.

(d) The imperfect *ἐχρηῖν*, from *ἔχραεν*, from the impersonal *χρή*.

§ 33. 1. In *prepositions* and *conjunctions*, if the *elided*

vowel had the accent, this accent also is cut off with the vowel; as ἀμφὶ αὐτῷ, ἀμφ' αὐτῷ; ἀλλὰ εἰπέ, ἀλλ' εἰπέ.

In all other words the accent is thrown back upon the preceding syllable; as σεμνὰ ἔπη, σέμν' ἔπη; γαληνὰ ὁρῶ, γαλήν' ὁρῶ; φήμι ἐγώ, φήμ' ἐγώ.

2. When a dissyllabic preposition is, by *anastrophe*, put after its substantive, or after the verb with which it is compounded, its accent is placed on the penult; as ἀπὸ θεῶν, θεῶν ἀπο; ἀπολείσας, δλείσας ἀπο.

The prepositions ἀμφί, ἀντί, ἀνά, διά, διαί, ὑπαί, ὑπείρ, παρὰ are never subject to *anastrophe*.

3. When the dissyllabic prepositions stand for εἰμί, το δε, compounded with themselves, or rather when εἰμί is understood, they take the accent on the penult; as ἔνι, παρά, πέρι, ἔπι, sc. ἐστί.

4. In *crasis*, the contracted syllable can take the circumflex only when one of the original syllables had it; or when the acute is immediately followed by the grave, that is, by an unaccented syllable (§ 29, ns. 1. 2); as καὶ οἶνον, κῆνον; ἐγὼ οἶδα, ἐγῶδα; καὶ εἶτα, κῆτα.

But if the acute is followed by another acute, or if the grave is followed by the acute, the contracted syllable can have only the acute; as καὶ ἄν, κᾶν; μέντοι ἄν, μεντᾶν; τὰ ἄλλα, τᾶλλα; τὰ ὅπλα, τῶπλα; τὸ ἔργον, τοῦργον.

Accent of Nouns.

§ 34. 1. The place of the accent remains the same as in the nominative, if the last syllable permits it; if not, it is removed to the next syllable, towards the end; as θάλασσα θαλάσσης θαλάσσαι, ἄνθρωπος ἀνθρώπων, νῆσος νήσου, κόραξ κόρακος κοράκειον, πρᾶγμα πράγματος, ὀδὸς ὁδόντος.

The kind of accent is of course to be determined by the general rules; thus, νῆσος becomes νήσου (§ 30, 3); πρᾶγμα πράγματος (§ 30, 2), ὀδὸς ὁδόντος ὁδοῦσι (§ 30, 3. 4).

2. The genitive and dative of oxytones of the first two declensions take the circumflex according to the general rule (§ 32, 1); as τιμὴ τιμῆς from τιμήος, τιμῇ from τιμηῖ, τιμῶν from τιμάων or τιμέων, θεός θεοῦ from θεόος, θεῷ from θεοῖ θεοῖ.

The dative plural and dual of these declensions always takes the accent of the dative singular; as τιμαῖσι τιμαῖς τιμαῖν, θεοῖσι θεοῖς θεοῖν.

NOTE 1. Exceptions in the *first declension*: (a) The contracted genitive plural of the feminine of barytone *adjectives* and *participles* in *os* takes the accent on the penult, contrary to the general rule (§ 32, 1); that is, the genitive of the feminine is the same as that of the masculine; as λεγόμενος, λεγομένων λεγομένων; ἄξιος, ἀξίων ἀξίων.

(b) Also, the genitive plural of ἡ ἀφή, οἱ ἐτησίαι, ὁ χρήστης, ὁ χλούνης; thus ἀφών, ἐτησίων, χρήστων, χλούνων.

(c) Μία, from εἷς, *one*, has μίας, μιᾷ, with the accent on the last syllable.

(d) Δεσπότης, *master*, has vocative δέσποτα, proparoxytone.

NOTE 2. Exceptions in the *second declension*: (a) The genitive singular of masculines in ὤς takes the acute, contrary to the general rule (§ 32, 1); as νεός, νεώ (from νεώο), Πετεός, Πετεώ (from Πετεώο).

(b) The Epic ending -όφι or -όφιν is always paroxytone; as τέκνον τεκνόφι, ἐσχάρα ἐσχάρόφιν.

NOTE 3. Exceptions in the *third declension*: (a) Monosyllabic *substantives* and *adjectives* throw the accent in the genitive and dative of all the numbers upon the last syllable: here the genitive plural and dual takes the circumflex; as κῆς κῆος κί κίων κιοῖν, εἰς ἐνός ἐνι.

(b) The following monosyllables throw the accent in the genitive singular, and dative singular and plural, upon the last syllable; in the genitive plural and dual they follow the general rule (1):

ὁ δμῶς, δμῶος δμῶϊ δμῶσί, *slave*

ὁ ζῶς, ζῶος ζῶϊ ζῶσί, *jackal*

τὸ ΚΡΑΣ, κρατός κρατὶ κρασί, *head*

ὁ, ἡ παῖς, παιδός παιδί παισί, *child*

ἡ σῆς, σεός σιγρός, *moth*

ὁ Τρώς, Τρώος Τρωϊ Τρωσί, Τρος, *Trojans*.

The Doric dialect however places the accent on the last syllable even in the genitive and dative plural; as παιδῶν, Τρωῶν.

(c) Πᾶς, *all*, throws the accent in the genitive and dative singular on the last syllable; the plural is regular; thus, παντός παντὶ πάντων πᾶσι.

The Dorians throw the accent on the last syllable of the genitive plural also; thus, παντῶν for πάντων.

(d) Τίς; *who?* follows the general rule throughout; as τίς, τίνι, τίνων.

(e) The contracted form of the following nouns is accented after the analogy of monosyllables (a, b):

δαῖς δᾶς δαδός δαδί δάδων δάδων δασί, *torch*

Θρηξί Θρηξί Θραξός Θραξί Θρακῶν Θραξί, *a Thracian*

οἷς οἷς οἷος οἷοι οἷων, *sheep*

οὔας οὔς ὠτός ὠτί ὠτων ὠτοῖς, *ear*

στῆαρ στήρ στήγος, *tallow*

φρεαρ φρητός φρητῶν, *a well*
 φᾶος φῶς φωτός φωτί φῶτων, *light*
 φῶϊς φῶς φῶδός φῶδι φῶδων φῶδον φῶσι, *blister*

(f) Δέλεα *ρ*, *bail*, in the contracted forms, takes the accent on the first syllable; as δελέατος δέλητος.

(g) The following nouns are more or less irregular in their accent:

ἀνήρ, *man*, ἀνέρος, regular; but ἀνδρός ἀνδρί ἄνδρα ἄνερ ἄνδρες ἀνδρῶν ἄνδρας.

γαστήρ, *belly*, γαστέρος, regular; but γαστρός γαστρί.

γυνή, *woman*, γυναικός, -κί, -αῖκα, ὁ γυναι, -αῖκες, -κῶν, -ξί, -αῖκας.

δαίηρ, *husband's brother*, regular; but ὁ δαερ.

Δημήτηρ, *Demeter*, Δημήτερος, regular; but Δήμητρος Δήμητρι Δήμητρα Δημητερ.

θυγάτηρ, *daughter*, θυγατέρος, paroxytone; but θυγατρός θυγατρί θύγατρα θύγατερ θύγατρες.

μήτηρ, *mother*, μητέρος, paroxytone; but μητρός μητρί μητερ.

πατήρ, *father*, πατέρος, regular; but πατρός πατρί πάτερ.

σωτήρ, *preserver*, σωτήρος, regular; but ὁ σῶτερ.

(h) The vocative and neuter singular of adjectives in ων G. ονος, take the accent on the antepenult; as εὐδαίμων, ὦ εὐδαιμον, τὸ εὐδαιμον; καλλίων, τὸ κάλλιον.

(i) The vocative of the following nouns in ων takes the accent on the antepenult: Ἀπόλλων Ἀπολλων, Ποσειδῶν Πόσειδον, Ἀγαμέμνων Ἀγάμεμνον, Ἀμφίων Ἀμφίον.

(k) The vocative and neuter singular of some compounds in ης G. εος, take the accent on the antepenult; as Σωκράτης Σώκρατες, κακοήτης κακοήτες, φιλαλήτης φιλάλητες.

(l) In the Doric dialect, the nominative and accusative plural of the third declension take the acute on the penult; as χεῖρες, παῖδες, ὀρνίθες, γυναῖκες, πτόκας.

(m) The Æolic dative plural in εσσι always takes the accent on the antepenult; as πάντεσσι, πολίεσσι.

Accent of Verbs.

§ 35. 1. In verbs, both simple and compound, the accent is placed as far back as the last syllable permits; as βουλεύω βουλεύετε βεβούλευμαι, ἵστημι ἔστησαν ἔστατον, ἀνάγω ἀνήγαγον, παρέχω πάρασχε, παρατίθημι παρέθηκαν, ἀποδίδωμι ἀπόδοτε, κατατίθημι κατάθεσθε.

2. The aorist active infinitive, the perfect passive infinitive and participle, the second aorist middle infinitive, and the infinitive in ναι and μιν take the accent on the penult; as βουλεῖν

σαι, βεβουλευῆσθαι βεβουλευμένος, λιπέσθαι θέσθαι περιθέσθαι ἀποδόσθαι, βεβουλευκέναι διδόναι δόμεν.

But the Epic infinitive in *μεναι* follows the first rule ; as *ἔμμεναι*, *ἔδμεναι*, *τιθήμεναι*.

3. The second aorist active participle, participles in *εις*, *ους*, *υς*, *ως*, and participles in *ας* from verbs in *μι* take the acute on the last syllable ; as *λιπών*, *βουλευθείς* *τιθείς*, *διδούς*, *δεικνύς*, *βεβουλευκώς* *ἐπιπλώς*, *ιστάς*.

4 The second aorist active infinitive takes the circumflex on the last syllable ; as *λιπεῖν*, *πιεῖν*, *φαγεῖν*.

5. The contracted form of the second person singular of the second aorist middle imperative usually takes the circumflex on the last syllable (§ 32, n. 2, c) ; as *λάβεο* *λαβοῦ*, *ἐκβάλεο* *ἐκβαλοῦ*, *πίθεο* *πιθοῦ*.

6. In compound verbs in *μι* the second person of the second aorist middle imperative takes the circumflex when the preposition with which it is compounded consists of one syllable ; but if it consists of two syllables, this person follows the first rule ; as *προδοῦ ἐνθοῦ* *ἀφοῦ*, *ἀπόδου* *ἀποθου* *κατάθου*.

7. When the connecting vowel is omitted, the third person plural in *νσι* takes the accent on the penult ; as *ιστᾶσι*, *τιθείσι*, *διδούσι*, *δεικνύσι*, *βεβᾶσι*, *ἐστᾶσι*, *τεθνᾶσι*, *τετλᾶσι*.

NOTE. Exceptions to the preceding rules : (a) The imperatives *ιδέ*, *εἰπέ* or *εἰπόν*, *ἐλθέ*, *εὔρέ*, *λαβέ*, from *ΕΙΔΩ*, *ΕΙΠΩ*, *ἔρχομαι*, *εὐρίσκω*, *λαμβάνω*, take the acute on the last syllable, contrary to the general rule. In composition, however, they are regular ; as *εἰσίδε*, *ἄπελθε*, *μετάλαβε*.

(b) The compounds of *δός*, *ἔς*, *ἔς*, *σχές*, are always paroxytone ; as *ἀπόδος*, *πρόες*, *παράθες*, *πρόσχες*.

(c) The dissyllabic forms of the present indicative of *εἰμί* and *φημί* deviate from the rule ; as *ἐστί*, *ἐσμέν* ; *φατέ*, *φασί*. In composition, they are regular ; as *σύνειμι*, *παράφημι*.

The second person singular *φῆς* retains its accent even in composition ; as *συμφῆς*, *ἀντιφῆς*. The imperative of *φημί* is *φάθι* or *φάθι*.

(d) The following participles deviate from the first rule ; *ἑών ὦν*, *κίων*, *ἰών*, from *εἰμί*, *κίω*, *εἴμι*.

(e) The Æolic accentuation is employed in the following infinitives and participles : *ἀκάχσθαι* *ἀκαχήμενος* *ἀκχήμενος*, *ἀλάησθαι* *ἀαλήμενος*, *ἀλιτήμενος*, *ἀρηρέμενος*, *ἐηλάμενος*, *ἡμενος*, *ἐσσύμενος*, *ἐργήγορθαι*, *τετύπων*, *πέφνων*, *οἰσειν*, *ἔγρεσθαι*, *πρίασθαι*, *ὄνασθαι*, *ἔρεσθαι*.

Also in the indicative, imperative, and participle of the compound

κάθημαι, as *κάθησαι, κάθησο, καθήμενος*; the accent of *καθῆσθαι* is regular (§ 36).

(f) The accent of the contracted subjunctive passive of polysyllabic verbs in *μι* most commonly follows the first rule; as *δύναμαι δύνῃται, ἀφίστηται, κέρωνται, πίμπρησι, ἔραται*.

(g) The optative passive of verbs in *μι* takes the accent on the penult even when the last syllable is short; as *ἰσταίω ἰσταίντο*.

But the optative of *ἀγαμαι, δύναμαι, ἐπίσταμαι, πρίαμαι*, and a few others, always throws the accent as far back as the last syllable permits; as *δύναιο δύναισθε, ἐπίσταιτο, πρίαιο πρίαιτο, κρέμαιο, ὄναιο, ὄνοιτο*.

(h) The Doric dialect retains the original accent of the third person plural of the imperfect and aorist active; as *ἐτρέχον, ἐλέγον, ἐλάβον, ἐλύσαν, ἐστάσαν*, from the original *ἐτρέχουσιν, ἐλέγουσιν, ἐλάβουσιν, ἐλύσασιν, ἐστάσασιν*.

So in the third person plural of the aorist passive, and of the imperfect and second aorist active of verbs in *μι*; as *έκοσμήθεν, ανέθεν, for έκοσμήθησαν, ανέθεσαν*.

§ 36. 1. In compound dissyllabic verbs, the accent cannot go farther back than the *augment*; as *προσείχον, ανέστην, ἀνίσχον, ἐπῆδον, κατείδον*.

So when the compound verb begins with a long vowel or diphthong; as *ἐξεύρον*.

2. But when the augment is omitted, the accent is placed on the preposition; as *ἔμφαινον, πάρθεσαν, ὑπείρεχον, ἀπόεργε, σύναγεν*.

3. When the syllabic augment upon which the accent would have been placed is omitted, the accent is, in dissyllabic verbs, put on the penult; as *πίπτε, βαίνει, δαίε*, for *ἐπιπτε, ἔβαινε, εἶδαε*.

4. Long monosyllabic forms take the circumflex when the syllabic augment is omitted; as *βῆ, φῆ, γῶ*, for *ἔβη, ἔφη, ἔγω*.

ENCLITICS AND PROCLITICS.

§ 37. 1. An *enclitic* is a word which is pronounced as if it were a part of the preceding word. The enclitics are

(a) The personal pronouns *μοῦ μοί μέ, σοῦ σοί σέ, οὗ οὗ ἐ μίν, νίν*, and the oblique cases of those beginning with *σφ*, as *σφίσι σφίν σφωίν*.

(b) The indefinite pronoun *τις, τι*, through all the cases, as also the words *τοῦ, τῷ*, for *τινός, τινί*.

(c) The present indicative of εἰμὶ, *to be*, and φημί, *to say*; except the monosyllabic second person singular εἶ, and φῆς.

(d) The particles ποθέν, ποθί, ποί, πῆ, πού, πώς, ποῖ, γέ, θή, κί or κέν, νύ or νύν, πέρ, πώ, τέ, τοί, ρά, and the inseparable particles -δε, -θε, -χι.

2. If the word before the enclitic has the acute on the antepenult, or the circumflex on the penult, the accent of the enclitic is dropped, and the acute is placed on the last syllable of the preceding word; as ἀνθρωπός τις, δεῖξόν μοι, οὗτός ἐστιν.

3. When the word before the enclitic has the accent on the last syllable, the accent of the enclitic is simply dropped; and if the accent on the last syllable of that word be the acute, it remains so; as ἐγὼ φημι, πολλοῖς τιςιν, σοφός τις.

Monosyllabic enclitics lose their accent also when the preceding word has the acute on the penult; as τούτου γε, πόσους τε.

4. A dissyllabic enclitic retains its accent, (a) When the preceding word has the acute on the penult; as ἄνδρες τινές.

(b) When the syllable, upon which its accent would have been thrown back, has been elided; as πολλά ἐστι, πάλ' ἐστὶ; πολλοὶ δὲ εἰσι, πολλοὶ δ' εἰσὶ.

5. When several enclitics succeed each other, the preceding takes the accent of the following according to the last three rules; as οὐδέποτε ἐστὶ σφισιν, for οὐδέποτε ἐστὶ σφίσιν.

NOTE 1. (a) Enclitics, which can stand at the beginning of a clause or sentence, retain their accent; as Σοῦ γὰρ κράτος ἐστὶ μέγιστον, *For thy power is greatest*; Φησὶν οὗτος.

(b) Εἰμὶ, after εἰ, οὐκ, ὥς, retains its accent; as εἰ ἐσμέν, οὐκ ἐσμέν.

Εστὶ, at the beginning of a sentence, or after ἀλλ', εἰ, οὐκ, μή, ὥς, καί, μέν, ὅτι, πού, is accented on the penult; as ἔστι ταῦτα, ἔστιν ἐντυχεῖν; ἀλλ' ἔστι, εἰ ἔστι, οὐκ ἔστι: also, after τοῦτ' for τοῦτο; as τοῦτ' ἐστι.

(c) The personal pronouns σοῦ, σοί, σέ retain their accent when they depend upon a preposition; as μετὰ σοῦ, ἐπὶ σοί, κατὰ σέ.

They retain it also in antithesis, and after καί; as ἐμοί, σὺ σοί; ἐμὲ καὶ σέ.

The forms μοῦ, μοί, μέ are very seldom found after prepositions; except μέ in the expression πρὸς μέ.

(d) *Ἐγὼ γε, for ἐγὼ γε, is an Æolicism

(e) The pronouns *οἱ*, *οἱ*, *ἐ* retain their accent when they are reflexive.

NOTE 2. (a) The inseparable *-δε* is found in the demonstrative pronouns *ὅδε*, *τοσόνδε*, *τοῖόνδε*, *τηλικόνδε*, and in pronominal adverbs; as *ἐνθάδε*. Also, in adverbs answering to the question *whither?* as *οὐκὼνδε*, *ὅνδε* *δόμονδε*. Also, in *οὐδέ*, *μηδέ*.

The accent of demonstrative pronouns strengthened by *-δε* is always on the penult; as *τοσόνδε*, *τοῖόνδε* *τοισίδε*. But *τοῖσδε* *σσι*, in Homer, for *τοισίδε*, is irregular.

(b) The particles *-δε*, *-χι* are found in *εἶθε*, *ναίχι*, *ἤχι*.

NOTE 3. Of the above-mentioned words, the following are always enclitic; *μοῦ μοι μέ*, *τοῦ τῷ*, *ποθὲν ποθί ποί πῇ πού πῶς ποτέ*, *γέ* *ἤν κί νύ* *πέρ πῶ τέ τοί ῥά*.

NOTE 4. Frequently the indefinite pronouns and several of the particles are not separated by a space from the attracting word; as *ὅστις*, *εἷς*, *οὗτις*, *μήτις*, *ὅσπερ*, *ὥσπερ*, *ὥστε*.

Sometimes *ὅ τι*, *whatever*, *ὅ τε*, *and the*, *τό τε*, *and the*, are written *ὅ, τι*, *ὅ, τε*, *τό, τε*, to prevent their being confounded with *ὅτι*, *that*, *ὅτε*, *when*, *τότε*, *then*.

§ 38. A *proclitic* is a word which is pronounced as if it were part of the word before which it stands.

The proclitics (commonly called *atōna*, that is, *unaccented words*) are *εἰς* or *ἐς*, *to*, *ἐν* or *εἰν*, *in*, *ἐκ* or *ἐξ*, *from*, *οὐ* or *οὐκ* or *οὐχ*, *not*, *ὥς*, *as*, *to*, and the articles *ὁ*, *οἱ*, *ἡ*, *αἱ*, also *εἰ*, *if*.

It is remarked here, that, when a proclitic precedes an enclitic, it takes the acute accent; as, *εἰ τις*, *ἐν τινι*, *οὗτις*, *οὕτως*, *ὥστε*. Except *εἰ*, *οὐκ*, *ὥς*, before *εἰμί* (§ 37, n. 1, b.).

NOTE. (a) *Εξ* at the end of a verse takes the acute; thus, *εἰς*; as *κακῶν εἰς*, for *ἐκ κακῶν*.

(b) *Οὐ* at the end of a clause is always written *οὐ*, *no*, *not*; as *οὐχ ὁ μὲν ὁ δ' οὐ*.

(c) *Ὅς*, when it is equivalent to the demonstrative adverb *τῶς*, *thus*, is written *ὥς*; as *ὥς εἰπὼν*, *thus having said*.

(d) The article *ὁ* takes the acute when it stands for the relative *ὅς*. (*Il.* 16, 835; *Od.* 2, 262.)

According to the ancient grammarians, when *ὁ*, *ἡ*, *οἱ*, *αἱ* are *demonstrative*, they should be read as if they were accented; thus, *ὁ* in *Ὁ γὰρ βασιλεὺς* *χολωθείς*, is to be read *ὅ*.

§ 39. PUNCTUATION MARKS.

Comma	.	[,]
Colon	. . .	[:]
Period	.	[.]
Interrogation	.	[;]
Apostrophe	.	[']
Coronis	.	[']
Diæresis	.	[-]
Marks of quantity	.	[-], [~]
Marks of parenthesis	.	[()]
Mark of admiration, little used		[!]

The mark of *diæresis* is placed over *i* or *u* to prevent its being a diphthong with the preceding vowel. E. g. γήραι, ἰ, χρητίζω are trissyllables; but γήραι γήρα, αὐτή, χρητίζω χρητίζω disyllables.

PART II.

INFLECTION OF WORDS.

PARTS OF SPEECH.

§ 40. 1. The declinable parts of speech are the noun, the article, the pronoun, the verb, and the participle.

2. The indeclinable parts of speech are the adverb, the preposition, the conjunction, and the interjection.

3. The declinable parts of speech have *three numbers*; the singular, the dual, and the plural.

The dual may be used when two things are spoken of, but not necessarily.

NOUN.

§ 41. 1. Nouns are grammatically divided into substantive and adjective.

Substantives are divided into proper and common.

2. The noun has *three genders*; the masculine, feminine, and neuter.

The genders are, in grammar, distinguished by the articles δ , η , $\tau\acute{o}$, respectively; as δ $\alpha\acute{\nu}\eta\rho$, *the man*, η $\gamma\upsilon\eta$, *the woman*, $\tau\acute{o}$ $\sigma\acute{\upsilon}\kappa\kappa\omicron\nu$, *the fig*.

Nouns which are either masculine or feminine are said to be of the *common gender*. Such nouns are, in grammar, distinguished by the articles *ὁ, ἡ*; as *ὁ, ἡ ἄνθρωπος*, a human being, man or woman.

3. The noun has three *declensions*; the first, second, and third.

4. The *cases* are five; the nominative, genitive, dative, accusative, and vocative.

5. All *neuters* have three of the cases alike; the nominative, accusative, and vocative. In the plural these cases end in *a*.

6. The nominative, accusative, and vocative *dual* are alike. The genitive and dative *dual* are also alike.

In the *plural*, the vocative is always like the nominative.

NOTE 1. In nouns of the *common gender*, the masculine is commonly employed to denote the *species*; as *ὁ ἄνθρωπος*, man, man-kind, the human race; but *ἡ ἄνθρωπος*, the woman.

NOTE 2. Many names of animals have but a single gender (*γένος ἐπικουρον*) which is used without reference to sex; as *ὁ ἀετός*, eagle, *ὁ γίψ*, vulture, *ὁ λαγώς*, hare, *ἡ χελιδών*, swallow, *ἡ ἀηδών*, nightingale, *ἡ ἀλώπηξ*, fox.

§ 42. 1. The *root* of a noun consists of those letters which are found in every part of that noun.

The first declension comprises nouns of which the root ends in *a*; as *τιμή*, root *τιμα-*; the second, those of which the root ends in *o*; as *λόγος*, root *λογο-*; the third, all the rest.

2. The *case-endings*, that is, those parts of a noun which denote the different cases, are exhibited in the following table:

	<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
Nominative	-s	-es	-e
Genitive	-os, -ws	-on	-u
Dative	-i	-ei, -s	-u
Accusative	-n, -a	-es, -as	-e
Vocative	-s	-es	-e

→ is dropped in feminines and Æolic masculines of the first declension; as *μοῦσα*, *τιμὰ τιμή*, *ἱππότα*; also, in a few feminines of the second declension; as *ἡχώ*, *πειθῶ*; also, in many nouns of the third declension; as *λέων*, *πράγμα*. In neuters of the second declension it is softened into *ν*; as *σύκον*, *μήλον*.

When the *vocative* is not like the nominative, it is the same as the root. (For particulars, see below.)

-ος, in most nouns of the second declension, and in masculines of the first, drops the *s* and is then contracted with the radical vowel; as *λογο-ος* *λόγου*, *Πετεῶς* *Πετεῶ*-ο *Πετεῶ*; *τελώνα-ο* *τελώνᾱ* *τελώνου*. Further, in the second declension, -οο may become -οιο, -οι, (both Thessalian;) as *θεός* *θεο-ο* *θεοῖ-ο*, *ἑάντο-ο* *ἑάντοιο* *ἑάντοῖ*. (Compare the Latin *illius*, *hujus*, *ejus*, *istius*, *ipsius*, *cujus*, *alius*, *nullius*, *solius*, *totius*, *ulius*, *unius*, *alterius*, *utrius*, *neutrius*.) It drops *s* also in the pronouns *ἐμέο*, *σέο*, *ἐο*, *τεοῖο*, *τέο*, *ὄρεο*. In feminines of the first declension, it is always contracted with the radical vowel; as *οικια-ος* *οἰκίας*, *τιμα-ος* *τιμᾶς* *τιμῆς*. In some nouns of the third declension, it may become -ως; as *πόλε-ος* *πόλε-ως*.

The common ending -ον, in the first declension, presupposes a change of -αο into -εο, contracted -ου.

ι in the first and second declensions is always contracted with the radical vowel; as *μουσα-ι* *μουσαι* *μούσα* *μούση*, *λογο-ι* *λογοι* *λόγω* *λόγῳ*, *πειθο-ι* *πειθοί*, *νεω-ι* *νεῶ*.

The dative singular of the first two declensions was originally formed by annexing ι to the root without any further change; as *τιμα-ι* *τιμαι*, *λογο-ι* *λογοι*. In the course of time the radical vowels (ι, ο) were lengthened (ᾱ, η, ω); as *τιμα-ι* *τιμᾱ*, *τιμη-ι* *τιμῆ*, *λογω-ι* *λόγῳ*. Πάλα, *anciently*, and χαμαί, *humī, on the ground*, seem to be relics of the original form of the dative of the first declension. The original dative of the second declension is found in the adverbial datives in οί; as *οἴκοι*, *domi, at home*, *ποί*, *Φαληροί*. Also in feminines in ω and ως; as *ἡχοί*, *αἰδοί*. It is found also in inscriptions cut after the introduction of ω; as *τῶι* *Ολυμπίῳ*, *τοῖ δάμοι*, *βωμοί*, *ῥωσίνου*. Further, the Boeotic endings -η and -ν do not come from φ, η, φ, but from the original -αι, -οι. (§ 9.)

→ is always used in the first two declensions, and sometimes in the third. In the third declension it was generally preceded by α, that is, it was -αν, which, by dropping the ν, became α. (Compare Latin -em, as in *patr-em*, *matr-em*, *mulier-em*.)

-ες in the first two declensions drops *s*, and changes *ε* into *ι* which is contracted with the radical vowel; as *μουσα-ες* *μουσα-ε* *μούσαι*, *λογο-ες* *λογο-ε* *λόγοι*. In the third declension it was originally -ης; hence, in the Doric dialect, the nominative plural of this declension is never paroxytone. (§ 34, n. 3, 1; compare also the Latin -es.)

-ων is formed from -ας by changing *ς* into *ν*. In the second declension, it is always contracted with the radical vowel; as *λογο-ων* *λόγων*.

-σι, -ς, in the first and second declensions is generally appended to the dative singular; as *μούσα* (originally *μούσαι*) *μούσαισι* *μούσαις*, *λόγω* (originally *λόγοι*) *λόγοισι* *λόγοις*. In the third declension -σι is appended to the root; as *κόρακ-σι* *κόραξι*, *ἐλπίδ-σι* *ἐλπίσι*.

-ς, -ας, formed by annexing *ς* to the accusative singular; as *μοῦσαν μούσαν, λόγον λόγους, κόρακα κόρακας*. In the third declension *-ās* was originally *-ās* (arising from *-ανς*); hence, in the Doric dialect, the accusative plural of this declension can never be proparoxytone (§ 34, n. 3, l).

-ε is a modification of *-ες*; in the first two declensions it is contracted with the radical vowel; as *μουσα-ε μούσα, λογο-ε λόγῳ*.

-ιν, a modification of the dative plural *-ις*, is always contracted with the radical vowel; as *τιμα-ιν τιμαῖν, λογου-ιν λόγουιν*. As to *-οιν* of the third declension, it is borrowed from the second.

NOTE 1. The Greek has four other cases, three of which however are commonly regarded as adverbs; the *locative*, *ablative*, *terminal*, and *instrumental*.

Locative *-θι*, *where?* as *ἀλλοθι, τόθι, οὐρανόθι*. Its functions are performed by the dative or genitive. Relics of its original force are *ἦθι πρό, Διόθι πρό, οὐρανόθι πρό*, in Homer.

Ablative *-θεν*, *whence?* as *πόθεν, ἄλλοθεν, οὐρανόθεν*. In process of time it became confounded with the genitive. (Compare *ἐμέθεν, σέθεν, ἑθεν*.) Its functions are performed by the genitive. The Homeric expressions *ἐξ οὐρανόθεν, ἀπ' οὐρανόθεν, ἐξ Αἰσχύμηθεν* are relics of its original character.

Terminal *-δε, -σε, -ζε*, *whither?* as *ἀλαδε, οἴκαδε, οἰκόνδε, πόσε, ποτέρωσε, θύραζε*. Its functions are performed by the accusative.

Instrumental *-φι* or *-φιν*, *with what?* In the progress of the language it became confounded with the genitive and dative. (Compare the latin *-bi, -bis*, in *tibi, sibi, ibi, ubi, nobis, vobis*.) Its functions are performed by the dative or genitive.

NOTE 2. The Epic ending *-φι* or *-φιν* denotes the *dative* and *genitive* of all the numbers; it is appended to the root according to the following analogies:

κεφαλή κεφαλῇφι, βίη βίηφι, first declension.

θεός θεόφιν, ὁστέον ὁστέφιν, second declension.

στήθος στήθεσφι, ὄχος ὄχεσφι, third declension.

In the third declension, it becomes *-σφι* when it is appended to the root of neuters in *-ος*, gen. *-εος*. It is observed further, that, in this declension, with the exception of *ναῦφι* from *ναῦς*, and the adverbial dative *ἰφι* from *ἵς*, and perhaps a few others, it is confined to neuters in *-ος*, gen. *-εος*.

Ερέβευσφι, from **Ερεβος*, annexes *φι* to the contracted genitive *Ερέβους*.

Κράτεσφι from *ΚΡΑΣ*, *κρατός*, prefixes an *ε* to *-σφι*, as if the nominative were *ΚΡΑΤΟΣ*.

Εσχάρόφιν, and *κοτυληδονόφιν*, from *ἐσχάρη, κοτυληδών*, follow the analogy of the second declension.

In nouns of the first declension, the ending *-ηφι* of the dative singular is, in the best editions, written *-ηφι*, as if *-φι* were appended to the common dative. This orthography is founded on tradition. (Compare *-ησθα, -ησι*, of the Epic subjunctive.)

FIRST DECLENSION.

§ 43. 1. The following table exhibits the case-endings and the last vowel of the root united :

Singular.		Dual.		Plural.
Feminine.	Masculine.	Masc. & Fem.		Masc. & Fem.
N. <i>a, η</i>	<i>as, ηs</i>	N. A. V. <i>a</i>		<i>αι</i>
G. <i>as, ηs</i>	<i>ou</i>	G. D. <i>au</i>		<i>ων</i>
D. <i>η, η</i>	<i>η, η</i>			<i>αιs</i>
A. <i>av, ηv</i>	<i>av, ηv</i>			<i>as</i>
V. <i>a, η,</i>	<i>a, η</i>			<i>αι</i>

2. Nouns in *a* or *η* are feminine ; nouns in *as, ηs* are masculine ; as *οικία, house, χαρά, joy, δόξα, glory, μούσα, musa, muse, θάλασσα, the sea, δίκη, judgment, γνώμη, opinion ; ταμίας, steward, τελώνης, publican, κριτής, judge.*

3. Nouns in *a* pure, *ρα*, and some others, retain the *a* throughout the singular ; as *οικία οικίας οικία οικίαν, χαρά χαράs χαρᾶ χαράν.*

So *ἀλάδ, ἐπίβδα, σκανδάλα, Ἀνδρομέδα, Ἀπάμα, Γέλα, Διοτίμα, Κιμαίθα, Κισσαίθα, Κυναιδα, Λήδα, Σιμαίθα, Φιλομήλα.*

4. The following classes of nouns in *ηs* have *a* in the *vocative* singular :

(a) Nouns in *της* ; as *ποιητής ποιητά, ποῦτα, poet, κομήτης κομήτα, comet, comet.*

In Homer, *αἰναρέτης, unhappily brave*, has *αἰναρέτη*, contrary to the rule. In Appolonius Rhodius *Αἰήτηs* has *Αἰήτη*.

(b) Verbal nouns in *ηs* ; as *γεωμέτης γεωμέτρα, geometra, geometer ; φαρμακοπῶλης φαρμακοπῶλα, pharmacopola, druggist.*

(c) All national appellations ; as *Σκύθης Σκύθα, Scythian, Πέρσης Πέρσα, Persian.*

(d) A few proper names ; as *Πυραΐχμης Πυραΐχμα, Pyraechmes ; Ὑστάσιης Ὑστάσιω, Hystaspes.*

5. Nouns in *aa, ea, eas, eh, and oh* are contracted ; as *μνάα μνᾶ, mina, συκέα συκῇ, ficus, fig-tree, Ἑρμέας Ἑρμῆs, Hermes, ἀπλόη ἀπλῇ, simple, βορέας βορρᾶs, boreas, the north wind (§§ 7, n. 2 ; 44).*

6. Examples.

Singular.

	ἡ, honor.	ἡ, judgment.	ἡ, opinion.	ὁ, publican.	ὁ, judge.
N.	τιμή	δίκη	γνώμη	τελώνης	κριτής
G.	τιμῆς	δίκης	γνώμης	τελώνου	κριτοῦ
D.	τιμῇ	δίκῃ	γνώμῃ	τελώνῃ	κριτῇ
A.	τιμὴν	δίκην	γνώμην	τελώνην	κριτήν
V.	τιμή	δίκη	γνώμη	τελώνη	κριτά

Dual.

N. A. V.	τιμά	δίκα	γνώμα	τελώνα	κριτά
G. D.	τιμαῖν	δίκαι	γνώμαιν	τελώναιν	κριταῖν

Plural.

N.	τιμαί	δίκαι	γνώμαι	τελώναι	κριταί
G.	τιμῶν	δικῶν	γνομῶν	τελωνῶν	κριτῶν
D.	τιμαῖς	δικαῖς	γνώμαις	τελώναις	κριταῖς
A.	τιμάς	δικας	γνώμας	τελώνας	κριτάς
V.	τιμαί	δίκαι	γνώμαι	τελώναι	κριταί

Singular.

	ἡ, house.	ἡ, joy.	ἡ, glory.	ἡ, muse.	ἡ, sea.	ὁ, steward.
N.	οἰκία	χαρά	δόξα	μούσα	θάλασσα	ταμίας
G.	οἰκίας	χαρᾶς	δόξης	μούσης	θαλάσσης	ταμίου
D.	οἰκίᾳ	χαρᾷ	δόξῃ	μούσῃ	θαλάσῃ	ταμίᾳ
A.	οἰκίαν	χαράν	δόξαν	μούσαν	θάλασσαν	ταμίαν
V.	οἰκία	χαρά	δόξα	μούσα	θάλασσα	ταμία

Dual.

N. A. V.	οἰκία	χαρά	δόξα	μούσα	θάλασσα	ταμία
G. D.	οἰκίαιν	χαραῖν	δόξαιν	μούσαιν	θαλάσσαιν	ταμίαιν

Plural.

N.	οἰκίαι	χαραί	δόξαι	μούσαι	θάλασσαι	ταμίαι
G.	οἰκίῶν	χαρῶν	δοξῶν	μουσῶν	θαλασσῶν	ταμιῶν
D.	οἰκίαις	χαραῖς	δόξαις	μούσαις	θαλάσσαις	ταμίαις
A.	οἰκίας	χαράς	δόξας	μούσας	θαλάσσας	ταμίας
V.	οἰκίαι	χαραί	δόξαι	μούσαι	θάλασσαι	ταμίαι

Contracts.

Singular.

	ἦ, <i>mina</i> .		ἦ, <i>fig-tree</i> .		ὁ, <i>Hermes</i> .	
N	μνάα	μᾶ	συκέα	συκῇ	Ἑρμέας	Ἑρμῆς
G.	μνάας	μᾶς	συκέας	συκῆς	Ἑρμέου	Ἑρμοῦ
D.	μνάα	μᾶ	συκέα	συκῇ	Ἑρμέα	Ἑρμῇ
A.	μνάαν	μᾶν	συκέαν	συκῆν	Ἑρμέαν	Ἑρμῆν
V.	μνάα	μᾶ	συκέα	συκῇ	Ἑρμέα	Ἑρμῇ

Dual.

N. A. V.	μνάα	μᾶ	συκέα	συκᾶ	Ἑρμέα	Ἑρμᾶ
G. D.	μνάαιν	μᾶιν	συκέαιν	συκαῖν	Ἑρμέαιν	Ἑρμαῖν

Plural.

N.	μνάαι	μναῖ	συκαίαι	συκαῖ	Ἑρμέαι	Ἑρμαῖ
G.	μναῶν	μῶν	συκεῶν	συκῶν	Ἑρμεῶν	Ἑρμῶν
D.	μνάαις	μναῖς	συκαίαις	συκαῖς	Ἑρμέαις	Ἑρμαῖς
A.	μνάας	μᾶς	συκέας	συκᾶς	Ἑρμέας	Ἑρμᾶς
V.	μνάαι	μναῖ	συκαίαι	συκαῖ	Ἑρμέαι	Ἑρμαῖ

For examples in -ρέα, and -όη, see the feminine of the adjectives ἀργύρεος, and ἀπλόος, below.

§ 44. Dialects.

- S. N. -ης, old Æolic -ᾱ, used chiefly by the Epic poets; as ἱππότᾱ.
 -η, -ης, Æolic, Bæotic, Thessalian, and Doric -ᾱ, -ᾱς; as τιμά, τελώνας.
 -ᾱ, -ᾱς, Ionic -η, -ης; as οἰκῆ, ταμίης.
 G. -ου, Bæotic and Thessalian -ᾱο; as Ἀτρεῖδᾱο: Arcadian -αν; as Ἀπολλωνίδαν, Εὐμηλίδαν: Doric and Æolic -ᾱ; as Ἀτρεῖδᾱ: Ionic -εω, after a vowel, -ω; as Ἀτρείδεω: Epic -αο, -εω (-ω). The Attics sometimes use the Doric genitive, especially in proper names; as Βορράς Βορρά, Γωβρύας Γωβρύα. So in all circumflexed nouns in ας; as Μασκάς Μασκά. The early Attic authors sometimes use the Ionic genitive in -εω, but only in proper names; as Θάλης Θάλεω, Τήρης Τήρεω.
 -ης, Æolic, Bæotic, Thessalian, and Doric -ᾱς; as τιμᾶς, δόξας.
 -ᾱς, Ionic -ης; as οἰκίης, σοφίης, θύρης.
 D. -η, Æolic, Thessalian, and Doric -α; as τιμᾶ, δόξα: Bæotic η (for the original αι); as τῇ.
 -α, Ionic -η; as οἰκῆ, σοφίη: Bæotic -η (for the original -αι); as Φελατῆ, ἀγορῆ, ἱππαστῆ.
 A. -ην, Æolic, Bæotic, Thessalian, and Doric -ᾱν; as τιμάν, τελώναν.
 -ᾱν, Ionic -ην; as οἰκῆν, σοφίην.

V. -ā feminine, Æolic -ᾱ; as Αφροδίτᾱ, *νύμφᾱ*.
-ῃ, Æolic, Thessalian, and Doric -ᾱ; as τελώνᾱ.

P. N. -αι, Boeotic -ῃ; as ἱππότῃ.

G. -ῶν, Boeotic -άων; as τιμάων: Thessalian -άουν; as Πελασγιστάουν: Æolic and Doric -ᾶν; as τιμᾶν: Ionic -έων; as τιμέων, μουσέων: Epic -άων, -έων.

D. -αις, Old and Poetic -αῖσι; as ταμίαισι, τιμαῖσι: Boeotic -ῆς; as τιμῆς, εὐεργέτης: Ionic -ῆσι, -ῆς; as μούσῃσι μούσῆς: Epic -αῖσι, -ῆσι, -ῆς.

A. -ᾱς, Æolic -αῖς; as τέχνης: Doric -ᾱς; as τέχνης, πάσας: Cretan -ανς; as πρειγυντάς, in an inscription.

1. Some proper names in ῆς, belonging to the later Greek, make the genitive singular in ῆ; as Ιαννῆς, G. Ιαννῆ, D. Ιαννῆ, A. Ιαννῆν, V. Ιαννῆ, *Jannes*.

2. The endings -αῖσι, -ῆσι, of the dative plural, were sometimes pronounced and written without the first *ι*; as ταμίαισι, τῆσι, αὐτῆσι, ἐπιστάτῃσι, found in ancient inscriptions.

In the adverbial dative plural these endings are written -ασσι, -ῆσι; as Αθήνησι, Ἀγρυλῆσι, Ἀλωπεκῆσι, found in inscriptions.

3. Adverbial datives in -ῃ, -ῇ are often written without the *ι*. During the classical period, however, this *ι* was not omitted; thus, in inscriptions we find ὅπη, Doric ὅπα, not ὅπη, ὅπα.

SECOND DECLENSION.

§ 45. 1. The following table exhibits the case-endings and the last vowel of the root united:

Singular.			Dual.		Plural.		
Masc. & Fem.	Neut.		All genders.		Masc. & Fem.	Neut.	
N.	ος	ον	N. A. V.	ω	οι	α	
G.	ου	ου	G. D.	οιν	ων	ων	
D.	φ	φ			οις	οις	
A.	ον	ον			ους	α	
V.	ε	ον			αι	α	

2. Nouns in *ος* are masculine, feminine, or common; nouns in *ον* are neuter; as ὁ λόγος, *word*, ἡ δοκός, *beam*, ὁ, ἡ ἄνθρωπος, *a human being, man, woman*, σῦκον, *figus, fig*.

3. Some nouns of this declension lengthen the radical vowel *ο* into *ω* throughout; as ὁ λαγώς, *lepus, hare*, ὁ, ἡ εὐγεως, *fertile*, τὸ εὐγεων, *fertile*

In nouns of this description, the genitive singular and the nominative of the neuter plural end in *-ω* (contracted from *-ωο*, *-ωα*). The vocative is always like the nominative.

4. A few *feminines* of this declension (commonly referred to the third) take the following endings in the singular: N. *ώ*, G. *ούς*, D. *οί*, A. *ώ*, V. *οί*; as *ήχώ*, *echo*, *πειθώ*, *persuasion*.

Two nouns of this class have *-ώς* in the nominative singular; *ή ήώς*, *morning*, and *ή αἰδώς*, *shame*, *respect*.

5. The termination *ων* of the accusative singular, in some masculines and feminines, drops *ν*; as *ό ἄθως*, *τὸν ἄθω*; *ό λαγώς*, *τὸν λαγών* or *λαγώ*; *ή ἔως*, *τὴν ἔω*, *morning*.

6. The following neuters have *ο* instead of *ον*; *ἄλλο*, *αὐτό*, *ἐκείνο*, *ὅ*, *τό*, and *τούτο*, from *ἄλλος*, *αὐτός*, *ἐκείνος*, *ὅς*, *ὁ*, *οὗτος*.

7. Nouns in *εος*, *οος*, *εον*, *οον* are contracted; as *πλόος* *πλοῦς*, *sailing*, *ὀστέον* *ὀστοῦν*, *bone*.

8. Examples.

Singular.

<i>ἡ, word.</i>	<i>ή, beam.</i>	<i>ή, island.</i>	<i>ὁ, ή, man.</i>	<i>τὸ, work.</i>	<i>τὸ, fig.</i>
N. λόγος	δοκός	νήσος	ἄνθρωπος	ἔργον	σύκον
G. λόγου	δοκοῦ	νήσου	ἀνθρώπου	ἔργου	σύκου
D. λόγῳ	δοκῶ	νήσῳ	ἀνθρώπῳ	ἔργῳ	σύκῳ
A. λόγον	δοκόν	νήστον	ἄνθρωπον	ἔργον	σύκον
V. λόγε	δοκέ	νήσε	ἄνθρωπε	ἔργον	σύκον

Dual.

N. A. V.	λόγω	δοκῶ	νήσω	ἀνθρώπῳ	ἔργῳ	σύκῳ
G. D.	λόγοιν	δοκοῖν	νήσοιν	ἀνθρώποιν	ἔργοιν	σύκοικ

Plural.

N.	λόγοι	δοκοί	νήσοι	ἄνθρωποι	ἔργα	σύκα
G.	λόγων	δοκῶν	νήσων	ἀνθρώπων	ἔργων	σύκων
D.	λόγοις	δοκοῖς	νήσοις	ἀνθρώποις	ἔργοις	σύκοις
A.	λόγους	δοκοῦς	νήσους	ἀνθρώπους	ἔργα	σύκα
V.	λόγοι	δοκοί	νήσοι	ἄνθρωποι	ἔργα	σύκα

Singular.

	<i>ὁ, temple.</i>	<i>ὁ, ἡ, fertile.</i>	<i>τὸ, hall.</i>	<i>ἡ, echo.</i>	<i>ἡ, morning.</i>
N.	νεῶς	εὐγεω	ἀνώγεω	ἡχώ	ἡώς
G.	νεῶ	εὐγεω	ἀνώγεω	ἡχοῦς	ἡοῦς
D.	νεῷ	εὐγεῳ	ἀνώγεῳ	ἡχοῖ	ἡοῖ
A.	νεῶν	εὐγεῶν	ἀνώγεῶν	ἡχώ	ἡῶ
V.	νεῶς	εὐγεω	ἀνώγεω	ἡχοῖ	ἡοῖ

Dual.

N. A. V.	νεῶ	εὐγεω	ἀνώγεω	ἡχώ
G. D.	νεῷ	εὐγεῳ	ἀνώγεῳ	ἡχοῖν

Plural.

N.	νεῖ	εὐγεῳ	ἀνώγεω	ἡχοί
G.	νεῶν	εὐγεῶν	ἀνώγεῶν	ἡχῶν
D.	νεῷς	εὐγεῳς	ἀνώγεῳς	ἡχοῖς
A.	νεῶς	εὐγεῶς	ἀνώγεῶς	ἡχοῦς
V.	νεῖ	εὐγεῳ	ἀνώγεω	ἡχοί

*Contracts.**Singular.*

	<i>ὁ, sailing.</i>		<i>τὸ, bone.</i>
N.	πλόος	πλοῦς	ὀστέον ὀστοῦν
G.	πλόου	πλοῦ	ὀστέου ὀστοῦ
D.	πλόῳ	πλοῖ	ὀστέῳ ὀστοῖ
A.	πλόον	πλοῦν	ὀστέον ὀστοῦν
V.	πλόε	πλοῦ	ὀστέον ὀστοῦν

Dual.

N. A. V.	πλόω	πλώ	ὀστέω ὀστώ
G. D.	πλόειν	πλοῖν	ὀστέειν ὀστοῖν

Plural.

N.	πλόοι	πλοῖ	ὀστέα ὀστᾶ
G.	πλόων	πλών	ὀστέων ὀστών
D.	πλόοις	πλοῖς	ὀστέοις ὀστοῖς
A.	πλόους	πλοῦς	ὀστέα ὀστᾶ
V.	πλόοι	πλοῖ	ὀστέα ὀστᾶ

For examples in *ος, οον*, see the adjectives *χρῶστος, ἀργύρεος, ἀπλόος*, below.

NOTE 1. The *vocative* of nouns in *ος* is sometimes the same as the *nominative*; as ὦ φίλος, ὦ δῖος αἰθέρ.

NOTE 2. The vocative of nouns in *ος* is the same as the root with a change of *ο* into *ε*; as *λόγε, ἄνθρωπε*, for *λόγο, ἄνθρωπο*.

That of feminines in *ω, ως*, lengthens the radical vowel *ο* into *οι*; as *ἡχοί, ῥοί*, for *ἡχό, ῥό*.

§ 46. *Dialects.*

- S. G. -*ον*, Æolic, Bæotic, and Doric -*ω*; as *μεγάλω, οὐρανῶ*: ol Thessalian -*οιο*, later Thessalian -*οι*; as *θεοῖο, πόνου ἐαυτοῖ, Πανστανιαῖοι, Σιλάνοι*: Epic -*οιο*, sometimes, -*οι* -*ω*, original and Epic -*ωο*; thus, *Πετεῶο*, from *Πετεῶς*.
 -*οῦς*, Æolic and Doric -*ως*; as *Λάτῳς, Λατῶς*.
 D. -*φ*, Bæotic -*ῦ* (for the original -*οι*); as *τῷ δάμν, Εὐβώλῃ Φελατῇν*, for *τῷ δάμφ, Εὐβώλφ, Ελατεαίφ*: Thessalia -*ον*; as *τοῦ κοινού, αὐτοῦ*.
 A. -*ω*, from feminines, Æolic -*ων*; as *Λάτων*: Ionic -*οῦν*; as *Λητοῦν, Ιοῦν*.
 D. G. D. -*οιν*, Epic -*οιν*; as *ἵππουν*.
 P. N. -*οι*, Bæotic -*υ*; as *τύ, τύδε*, for *τοί, τοῖδε*.
 D. -*οις*, Old and Poetic -*οισι*; as *λόγοισι, θριγκοῖσι*: Bæot -*ῦς*; as *ἄλλυς, προβάτῦς*.
 A. -*ους*, Æolic -*οις*; as *νόμοις, τοῖς*: Bæotic -*ως*; as *ἐσγόνωις*.
 Doric -*ως, -ος*; as *λύκως, λύκος*: Cretan -*ονς*; as *τόν* from *ό*.

1. In ancient inscriptions, *φ'* in the expression *ἐφ' ᾧ, on condition that*, is always written without the *ι* subscript; thus, *ΕΦΩ*.

2. Proper names in -*οῦς* are inflected like contracts in -*οῦς*; except that they make the dative in -*οῦ*; as *Ἰησοῦς*, G. *Ἰησοῦ*, D. *Ἰησοῦ*, A. *Ἰησοῦν*, V. *Ἰησοῦ*, *Jesus*, or *Joshua*.

In the Septuagint, the dative of *Ἰησοῦς* is also *Ἰησοῖ*.

3. In a Doric inscription, *Λατος* is found for the genitive *Λατᾶ* that is *Λητοῦς*.

4. In inscriptions cut during the brazen period of the language, the endings -*ις, -ιν* are found for -*ιος, -ιον*; as *Δημήτρις, Ἑλλάδης, Δινύσις, Αὐρήλις, Ιούλις, Απολλινάρις; τὸν Ἀκέσιν, Αφροδείσιν, Καλλστίν, Ελευθέριν*; neuter *τὸ μαρτύριον* for *μαρτύριον*.

Also *ὁ Ἀθηναῖς, Εἰρηναῖς, Εστιαῖς*, for *Ἀθηναῖος, Εἰρηναῖος, Εστιαῖο*

THIRD DECLENSION.

§ 47. 1. The root of this declension is obtained by dropping *ος* of the genitive singular; as *κόρακος*, root *κορακ*; *λέων λέοντος*, root *λεοντ*.

2. The following table exhibits the case-ending of the third declension:

Singular.		Dual.		Plural.	
All genders.		All genders.		Masc. & Fem.	Neut.
N.	s	N. A. V.	ε	ες	α
G.	ος, ως	G. D.	ου	ων	ων
D.	ι			σι	σι
A.	α, υ			ας	α
V.	s			ες	α

3. The following table exhibits the endings (not the case-endings) of the *nominative* and *genitive* singular, of the third declension.

The ending of the nominative contains a part of the root and very often the case-ending *-s*; the ending of the genitive always contains a part of the root followed by the case-ending *-ος*. Thus, in *πράγμ-α* *πράγμ-ατος*, *-α* is a part of the root, and *-ατος*, a part of the root followed by the case-ending *-ος*; in *π-αῖς* *π-αιδός*, *-αῖς* is a part of the root and the case-ending *-ς*.

-ᾱ G. ἄτος, neuter; as *πράγμα*, *thing*, *σῶμα*, *body*. But *γάλα* G. γάλακτος, *lac*, *milk*. *Κάρα*, *head*, has a long in the last syllable. *αῖς* — *αῖδος*, *αιτος*; *ὁ, ἡ παῖς παιδός*, *puer*, *child*, *boy*, *girl*, *τὸ σταις σταϊτός*, *dough*, *ἡ δαῖς δαιτός*, *feast*.

-ᾱν — *ἄνος*, masculine; *παιάν*, *paean*, *Πάν*, *Pan*, *Τιτάν*, *Titan*.

-ᾱν — *ἄνος*, *antos*, neuter to *-ᾱς*; *μέλαν*, *βουλεύσαν*.

-ᾱρ — *ατος*, *apos*, neuter; *ἥπαρ*, *-ατος*, *hepar*, *the liver*, *νέκταρ*, *-ατος*, *nectar*, *οὔδαρ*, *-ατος*, *uber*, *udder*. But *ὁ ψάρ ψάρός*, *starling*, *ὁ μάκαρ*, *-ατος*, *blessed*, *ἡ δάμαρ*, *-ατος*, *wife*. When *-αρ* is preceded by *ε*, a contraction may take place; as *δέλεαρ*, *δελέατος* *δέλητος*, *bail*, *ἔαρ ἥρ*, *ver*, *the spring*, *κέαρ κῆρ*, *cor*, *heart*, *στέαρ στήρ*, *tallow*, *φαῖ*, *φρέαρ*, *φρέατος* *φρητός*, *a well*.

-ᾱς — *ἄτος*, *aos*, neuter; as *κέρας*, *cornu*, *horn*, *κρέας*, *caro*, *meat*, *τέρας*, *prodigy*. Nouns of this class may drop the *τ*; as *κέρας* *κέραος*, *κρέας* *κρέαος*, *τέρας* *τέραος*. Some nouns of this class always appear without the *τ*; as *δέπας*, *-αος*, *goblet*, *σέλας*, *-αος*, *effulgence*.

-ᾱς — *αδος*, feminine; as *λαμπάς*, *torch*, *μονάς*, *unit*. But adjectives of this ending are of the common gender; as *ὁ, ἡ λογάς*, *picked*, *chosen*.

-ᾱς (-ᾱς, *-αῖς*) — *αντος*, *anos*, masculine; *ἐλέφας*, *elephas*, *elephantus*, *elephant*, *γίγας*, *gigas*, *giant*, *Αἴας*, *Ajax*. Only two have G. *ανος*, *μέλας*, *black*, and *τάλας*, *unfortunate*. — The short ending *-ᾱς* in nouns of this description is Doric; as *Αἴας*, *πράξᾱς*, *τινᾱξᾱς*, *δησᾱς*, *τάλᾱς*, *μέλᾱς*. (§ 14, n. 7.) The ending *-αῖς* is *Æolic*; as *παῖς*, *κίρᾱς*, *μέλᾱς*, *τάλᾱς*.

-ᾱς — *αδός*, feminine, contracted from *-αῖς*; *δαῖς* *δαδός*, *torch*.

-αυς — *αος*; *ἡ γραῦς*, *old woman*, *ἡ ναῦς*, *navis*, *ship*, the only nouns in *-αυς*.

-ειρ — *ειρός*; *ὁ φθειρ*, *louse*, *ἡ χείρ* *χειρός* or *χερός*, *hand*.

-εις — *ενος*; *ὁ εἰς*, *unus*, *one*, *ὁ κρείς*, *pecten*, *comb*, the only examples

- εις (-εις, -εις, -ης) — εντος, masculine; βουλευθείς, τιθείς, χαρίεις, ἀστερόεις, αἱματόεις. When it is preceded by η or ο, a contraction may take place; as τιμήεις τιμῆς, πλακόμεεις πλακοῦς. — Some names of cities in -όεις -οῦς are feminine; as Τραπεζοῦς, οὔντος, Τραπεζεύς. — The endings -εις, -ης are Doric; as τιθείς, χαρίεις, ἀστερόης, αἱματόης, καταλυμακωθής. The ending -εις is Thessalian and Doric; as εὐεργετής (Thessalian participle from εὐεργέτημι), χαρίεις, ἀστερόεις, αἱματόεις.
- εις — εἶδος; ἡ κλείς, clavis, key, lock.
- εν (-ειν) — εντος, ενος, neuter to -εις G. εντος, ενος; as ἔν, βουλευθέν. The ending -ειν belongs to the later Epic dialect; as σκιάειν, δακρυόειν, in Apollonius.
- ες — εος, neuter to -ης G. εος; as ἀληθές, σαφές.
- εύς — εός, Attic έως; as βασιλεύς, king.
- η — ητος; τὸ κῆρ, head, Ionic for κάρᾱ, the only example.
- ην — ηνος, ενος, masculine, sometimes feminine; ὁ μὲν μηνός, mensis, μηνιῆς, ὁ σπλήν, -ηνός, lien, spleen, ὁ λιμήν, -ενος, haven, ἡ φρήν φρενός, mind.
- ηρ — ηρος, ερος, masculine, sometimes feminine; as ὁ σωτήρ, -ῆρος, preserver, ὁ θῆρ θηρός, fera, wild beast, ὁ αἶρ, -ερος, æēr, air, ὁ αἰθήρ, -έρος, æther, ether; ἡ μήτηρ, ἡ θυγάτηρ, ἡ Δημήτηρ, ἡ γαστήρ, ἡ Κῆρ, ἡ ραιστήρ. — For -ῆρ contracted, see -ᾶρ.
- ης — εος, masculine or feminine; ἡ τριήρης, triremis, ὁ, ἡ ἀληθής, true.
- ης — ητος, feminine, sometimes masculine; all abstract nouns in -της are feminine; as ἡ θεότης, divinity, ἡ βραδύτης, slowness. Πάρηης, G. -ηθος, Parnes, a mountain.
- ης — εντος, Doric for -εις, εντος. Also in Latin names, as Κλήμης, Clemens.
- ῆς — ηδος, contracted from -ῆτις; ἡ παρῆς, cheek, ἡ Νηρῆς, Nereid.
- ι — ιος, εος (εως), neuter; σινᾶπι, sināpi, mustard, πέπερι, piper, pepper. But μέλι μελιτος, mel, honey, τί τίνος or τινός, from τίς, tis.
- ιν — ινος, another form of -ις ινος.
- ις — ιος, Attic εως, Poetic εος, feminine; as πόλις, state, city, ὕβρις, superbia, haughtiness, τύρις, turris, tower, κάνναβις, cannabis, hemp, σάγαρις, securis, axe. Except ὁ κίς, ὁ ὄρχις, ὁ ὄφις, οἱ, αἱ κύρβεις, ὁ, ἡ ἔχις, ὁ, ἡ κόρις.
- ις — ιτος, ιδος, ιθος, generally feminine, sometimes masculine or common; ἡ χάρις, -ιτος, grace, ἡ ἐλπίς, -ιδος, hope, ὁ, ἡ ὄρνις, -ιδος, bird.
- ις or -ιν — ινος, masculine, rarely feminine; as ὁ δελφίς or δελφίν, dolphin, δόρις, ἡ ρίς, nose, ἡ ἰς, vis, strength. But τίς, τις, G. τίνος, τινός.
- λς — λος, ὁ ἄλς, sal, salt, ἡ ἄλς, salum, the sea, the only example.
- νς — νθος; ἡ ἑλμυς, ἡ πείρις, ἡ τίρυνς, perhaps the only examples.
- ξ — κος, γος, χος, generally masculine, sometimes feminine; as ὁ κόραξ, -ακος, corvus, σκου, ὁ κόκκυξ, -υκος, coccyx, cuckoo, ὁ δρυξ, -υχος, unguis, nail, ἡ θρίξ, τριχός, hair, ὁ, ἡ ἀρπαξ, rapax, rapax.

- cious*. But ὁ ἀναξ G. ἀνακτος, *sovereign*, ἡ νύξ G. νυκτός, *nox, night*, ἡ ἀλώπηξ G. ἀλώπεκος, *vulpes, fox*.
- οῖς — οῖος, contracted from -οῖς; ἡ οἷς, *ovis, sheep*, ὁ φθοῖς, a kind of *cake*, the only examples.
- ον — ορος, *ontos*, neuter to -ων, ονος, οντος; as εὐδαιμων, βουλευων.
- ορ — ορος, neuter; as ἡτορ, *heart*.
- ος — eos, neuter; as γένος, *genus, race*, νέφος, *nubes, cloud*, ῥίγος, *frigus, cold*, λῆνος, *lana, wool*, ἔλκος, *ulcus, ulcer*.
- ός — ότος, neuter to -ός, οτος; as βεβουλευκός.
- ουν — οδος, neuter to the compounds of ποῦς; as δίπουν.
- ους — οντος, masculine; as ὁδοῦς, *dens, tooth*. But ὁ, ἡ βους βοός, *bois, ox, cow*, ὁ χούς χοός, a measure, ὁ, ἡ ροῦς, *rhuis, sumach*, ὁ πούς ποδός, *pes, foot*.
- υ — εος (εως), neuter; as δστυ, *γλυκύ*.
- υν — υνος, another form of -υς υνος.
- υν — υντος, neuter to -υς, υντος; as δύν, *δεικνύν*.
- υρ — υρος; τὸ πῦρ πυρός, *fire*, ὁ μάρτυρ, -υρος, *witness*.
- υς — vos, εος (εως), masculine or feminine; as ὁ, ἡ σῦς, *sus, swine, sow*, ἡγ, ὁ μῦς, *mus, mouse*, ὁ ἰχθύς, *fish*, ὁ γλυκῦς, -κέος, *dulcis, sweet*. In masculine substantives the Attic genitive is in εως; as ὁ πέλεκυς, -κέως.
- υς — υδος, υθος, feminine; as δαγύς, -ῦδος, *κώμυς, -ῦθος*.
- ῦς or -ῦν — ὕνος, masculine or feminine; as ὁ Φόρκυς, ἡ Γόρτυς.
- ῦς — υντος, masculine; as δεικνύς, φύς, δύς.
- ψ — πος, βος, φος, masculine, rarely feminine; as ὁ γνψ γνπός, *vulture*, ὁ ἄραψ, -αβος, ἡ κατήλιψ, -ιφος, *trap-door?*
- ων — ωνος, ονος, masculine, feminine, or common; as ὁ αἰών, -ώνος, *aevum, age*, ὁ ἄξων, -ονος; axis, *axle-tree*, ὁ, ἡ εὐδαιμων -ονος, *happy*. Ποσειδάων is contracted into Ποσειδών, *Poseidon*.
- ων — οντος, masculine; λέων, *leo, lion*, γράφων, *writing*. Proper names in -φάων are contracted; as, Ξενοφάων, *Ξενοφών, Xenophon*.
- ωρ — ωρος, ορος, masculine, sometimes feminine or common; as ὁ φώρ φωρός, *fur, thief*, ὁ ῥήτωρ, -ορος, ἡ προμήτωρ, -ορος. But τὸ ἔλδωρ, τὸ ἔλωρ, τὸ ὕδωρ.
- ως — ωτος, ωος, masculine; as γέλως, -ωτος, *laughter*, φώς φωτός, *man*, θώς θωός, Μίνως, -ωος. But ἡ δώς, *dos, gift*, τὸ φώς, (φάος,) *light*.
- ώς — ότος, participle masculine; βεβουλευκός.
- φς — φδος, only ἡ φφς φφδός, *blister, a burn*, contracted from φωίς.

4. Many nouns of the third declension, of which the root ends in ε, ι, υ, are contracted.

The *contracted accusative plural* is always like the contracted nominative plural.

(a) Nouns in ης, ες, ος are contracted when the vowel of the case-ending comes in contact with the vowel of the root; as τριήρης, *τριήρεις τριήρους*; σαφές, *σαφέος σαφούς*; τείχος, *τείχεος τείχους*.

(b) Nouns in *us*, *i*, *us*, *v*, and *eus* are contracted in the dative singular, and in the nominative, accusative, and vocative plural; as *πόλις*, *πόλιν πόλιν*; *ἰχθύς*, *ἰχθὺν ἰχθὺν*; *βασιλεύς*, *βασιλείας βασιλείας*.

(c) The radical vowels *i* and *u* are, in many nouns, changed into *e* in all the cases, except the nominative, accusative, and vocative, singular; as *πόλις* *πόλεως*, *πέλεκυς* *τελέκεως*.

(d) Neuters in *as* often drop the *r* and are contracted when the vowel of the case-ending comes in contact with the *a*; as *κέρας*, *κέρα* *τοσ κέρασ κέρως*.

(e) *Βοῦς*, *ὁ, ἡ, βοσ, os, cow*, *ἡ γραῦς*, *old woman*, and *ἡ ναῦς*, *navis, ship*, are contracted only in the accusative plural; thus *βόας βοῦς*, *γρᾶς γραῦς*, *νάας ναῦς*.

5. Examples.

Singular.

	<i>ὁ, crow.</i>	<i>ὁ, vulture.</i>	<i>ἡ, grace.</i>	<i>ἡ, hope.</i>	<i>ὁ, jackal.</i>	<i>ὁ, orator.</i>
N.	κόραξ	γύψ	χάρις	ἐλπίς	θῶς	ρήτωρ
G.	κόρακος	γυπός	χάριτος	ἐλπίδος	θωός	ρήτορος
D.	κόρακι	γυπί	χάριτι	ἐλπίδι	θωῇ	ρήτορι
A.	κόρακα	γῦπα	χάριν	ἐλπίδα	θῶα	ρήτορα
V.	κόραξ	γύψ	χάρι	ἐλπί	θῶς	ρήτορ

Dual.

N. A. V.	κόρακε	γῦπε	χάριτε	ἐλπίδε	θῶε	ρήτορε
G. D.	κοράκοιν	γυποῖν	χαρίτοιν	ἐλπίδοιν	θώοιν	ρήτόροιν

Plural.

N.	κόρακες	γῦπες	χάριτες	ἐλπίδες	θῶες	ρήτορες
G.	κοράκων	γυπῶν	χαρίτων	ἐλπίδων	θῶων	ρήτόρων
D.	κόραξι	γυψί	χάρισι	ἐλπίσι	θωσί	ρήτορσι
A.	κόρακας	γῦπας	χάριτας	ἐλπίδας	θῶας	ρήτορας
V.	κόρακες	γῦπες	χάριτες	ἐλπίδες	θῶες	ρήτορες

Singular.

	<i>τὸ, thing.</i>	<i>ὁ, age.</i>	<i>ὁ, god.</i>	<i>ὁ, haven.</i>	<i>ὁ, lion.</i>	<i>ὁ, giant</i>
N.	πράγμα	αἰών	δαίμων	λιμήν	λέων	γίγας
G.	πράγματος	αἰῶνος	δαίμονος	λιμένος	λέοντος	γίγαντος
D.	πράγματι	αἰῶνι	δαίμονι	λιμένι	λέοντι	γίγαντι
A.	πράγμα	αἰῶνα	δαίμονα	λιμένα	λέοντα	γίγαντα
V.	πράγμα	αἰών	δαίμον	λιμήν	λέον	γίγαν

Dual.

N. A. V.	πράγματι	αἰῶνι	δαίμονι	λιμένι	λέοντι	γίγαντι
G. D.	πράγματι	αἰῶνι	δαίμονι	λιμένι	λέοντι	γίγαντι

Plural.

N.	πράγματα	αἰῶνες	δαίμονες	λιμένες	λέοντες	γίγαντες
G.	πραγμάτων	αἰώνων	δαιμόνων	λιμένων	λεόντων	γιγάντων
D.	πράγμασι	αἰῶσι	δαίμοσι	λιμέσι	λέουσι	γίγασι
A.	πράγματα	αἰῶνας	δαίμονας	λιμένας	λέοντας	γίγαντας
V.	πράγματα	αἰῶνες	δαίμονες	λιμένες	λέοντες	γίγαντες

*Contracts.**Singular.*

	ἡ, galley.	τὸ, wall.	ὁ, fish.
N.	τριήρης	τείχος	ἰχθύς
G.	τριήρεος τριήρους	τείχεος τείχους	ἰχθύος
D.	τριήρει τριήρει	τείχει τείχει	ἰχθύϊ ἰχθυῖ
A.	τριήρεα τριήρη	τείχος	ἰχθύν
V.	τρίηρες	τείχος	ἰχθύ

Dual.

N. A. V.	τριήρεε τριήρη	τείχεε τείχη	ἰχθύε
G. D.	τριηρέου τριηρού	τειχέου τειχοῖν	ἰχθύου

Plural.

N.	τριήρες τριήρεις	τείχεα τείχη	ἰχθύες ἰχθύς
G.	τριηρέων τριηρών	τειχέων τειχῶν	ἰχθύων
D.	τριήρεσι	τείχεσι	ἰχθύσι
A.	τριήρεας τριήρεις	τείχεα τείχη	ἰχθύας ἰχθύς
V.	τριήρες τριήρεις	τείχεα τείχη	ἰχθύες ἰχθύς

Singular.

	ἡ, state.	τὸ, mustard.
N.	πόλις	σινᾶπι
G.	πόλεος πόλεως	σινάπεος
D.	πόλει πόλει	σινάπεϊ σινάπει
A.	πόλιν	σινάπι
V.	πόλε	σινάπι

Dual.

N. A. V.	πόλεε	σινάπεε
G. D.	πολέου	σινάπεου

Plural.

N.	πόλεες πόλεις	σινάπεα σινάπη
G.	πόλεων	σινάπέων
D.	πόλεσι	σινάπεσι
A.	πόλεας πόλεις	σινάπεα σινάπη
V.	πόλεες πόλεις	σινάπεα σινάπη

Singular.

	ὁ, cubit.	τὸ, city.	ὁ, king.
N.	πῆχυς	ἄστν	βασιλεὺς
G.	πῆχεως	ἄστεος	βασιλέως
D.	πῆχεϊ πήχει	ἄστει ἄστει	βασιλεῖ βασιλεῖ
A.	πῆχυν	ἄστν	βασιλέα
V.	πῆχυν	ἄστν	βασιλεῦ

Dual.

N. A. V.	πῆχεε	ἄστεε	βασιλέε
G. D.	πῆχείων	ἄστέων	βασιλείων

Plural.

N.	πῆχες πήχεις	ἄστεα ἄσθη	βασιλέες βασιλ-εῖς, -ῆς
G.	πῆχεων	ἄστέων	βασιλέων
D.	πῆχεσι	ἄστεσι	βασιλεῦσι
A.	πῆχας πήχεις	ἄστεα ἄσθη	βασιλέας βασιλεῖς
V.	πῆχες πήχεις	ἄστεα ἄσθη	βασιλέες βασιλεῖς

Singular.

	τὸ, horn.	τὸ, prize.
N.	κέρας	γέρα
G.	κεράτος κέραος κέρως	γέραος γέρως
D.	κέρατι κέραϊ κέρα	γέραϊ γέρα
A.	κέρας	γέρα
V.	κέρας	γέρα

Dual.

N. A. V.	κέρατε κέραε κέρα	γέραε γέρα
G. D.	κεράτοιιν κεράων κερῶν	γεράων γερῶν

Plural.

N.	κέρατα κέραα κέρα	γέραα γέρα
G.	κεράτων κεράων κερῶν	γεράων γερῶν
D.	κέρασι	γέρασι
A.	κέρατα κέραα κέρα	γέραα γέρα
V.	κέρατα κέραα κέρα	γέραα γέρα

NOTE 1. Proper names in -κλέης, contracted -κλήης, undergo a double contraction in the dative singular, and sometimes in the accusative singular; as

N.	Περικλῆς	Περικλῆς, Pericles
G.	Περικλέος	Περικλέους
D.	Περικλέϊ	Περικλέει Περικλεῖ
A.	Περικλέα	Περικλέα Περικλή
V.	Περικλέες	Περικλέεις

NOTE 2. In later Greek, the *genitive* of nouns in *us* may be contracted; as *πῆχυς, πηχέων πηχῶν*. Further, the *genitive singular* and *neuter plural* of *adjectives* in *us* may be contracted; as *ἡμῶν, ἡμίσεος ἡμίσεως, ἡμίσεα ἡμίση*, (*Luc.* 19, 8.)

NOTE 3. (a) The *genitive singular* of nouns in *eus* may be contracted after a vowel; as *Πειραιεύς, Πειραιέως Πειραιῶς; χοεύς, χοέως χοῶς*, a kind of measure.

(b) In the old Attic dialect, the ending *ees* of nouns in *eus* is contracted into *ῆς*; as *ἱππεύς ἱππῆς, πλυνεύς πλυνῆς*.

NOTE 4. The ending *ee* of the dual of neuters in *os* was also contracted into *ει*; as *σκέλος σκέλει, ζεύγος ζεύγει*, found in Attic inscriptions.

NOTE 5. The contracted dative singular of neuters in *as* lengthens the *a* after the analogy of the first declension; as *γέρας γέραϊ γέρα*.

NOTE 6. The *genitive singular* of neuters may, in Attic Poetry, end in *ως*; as *ἄστυ ἄστεως*. In later Greek, such *genitives* were used also in prose; as *σίναντι σινάπεως, βραχύ βραχέως*.

NOTE 7. According to the old grammarians, the Attic *genitive* and *dative dual* of nouns in *is* and *us* end in *ων*; as *πόλις πόλεων*.

§ 48. 1. Most nouns of the third declension form the *nominative singular* by annexing *s* to the root; as *θῶ-ς θω-ός, σαφέ-ς σαφέ-ος*.

So *κίς κίως, πόλις πόλιος, κόραξ κόρακος, θρίξ τριχύς, γύψ γυψός, κατήλιψ κατήλιφος, χάρις χάριτος, ἔλμινς ἔλμινθος, μέλας μέλανος, βουλεύσας βουλεύσαντος, τιθείς τιθέντος*. (§§ 13; 14.)

(a) When the root ends in *e*, masculines and feminines lengthen *es* into *ης*; as *τριήρης τριήρεος, triremis, σαφής σαφέος*.

(b) The perfect active participle lengthens *o* into *ω* in the masculine; as *βεβουλεκώς βεβουλεκτός*.

(c) All neuter substantives change *es* into *ος*; as *τείχος τείχεος, βέλος βέλεος*.

(d) Some neuters change *s* into *ρ*; as *ἦπαρ ἥπατος, φρέαρ φρέατος*.

(e) *Ποός*, *pes*, *foot*, lengthens *os* into *ους*. Homer has *ἀρτίπος*, *sound-footed*.

(f) Nouns whose root originally ended in *ar*, *er*, *or*, change *r* into *v* before *s*; as *ναρς ναῦς, γραρς γραῦς, βασιλερς βασιλεύς, Ζερς Ζεύς, βορς βούς, χορς χούς, ρορς ροῦς*.

2. When the *nominative* is not formed according to the preceding rule, it is the same as the root.

with the omission of such consonants as cannot stand at the end of a Greek word (§ 6, 5). Masculines and feminines lengthen ϵ and \omicron , in the last syllable, into η and ω , respectively. E. g. αἰῶν- $\alpha\varsigma$, λιμήν- $\alpha\varsigma$, λῆμ- $\alpha\varsigma$, ῥήτωρ- $\alpha\varsigma$.

So πρᾶγμα πράγματος, παῖς παιᾶνος, δάμαρ δάμαρτος, χεῖρ χειρός, σῖναπι σινάπιος, πῦρ πυρός, δαίμων δαίμονος, λέων λέοντος.

§ 49. 1. The *accusative* singular of masculines and feminines is formed by annexing α to the root as κόραξ κόρακ- α , λέων λέοντ- α .

2. Nouns in $\iota\varsigma$, $\upsilon\varsigma$, $\alpha\upsilon\varsigma$, $\omicron\upsilon\varsigma$, of which the root ends in a vowel, form their accusative by dropping ς of the nominative and annexing ν ; as πόλις πόλιν, ἰχθύς ἰχθύν, πέλεκυς πέλεκυν.

So γραῦς γραῦν, ναῦς ναῦν, βοῦς βοῦν, χοῦς χοῦν, ῥοῦς ῥοῦν.

3. If the root ends in a consonant, paroxytones and proparoxytones in $\iota\varsigma$ and $\upsilon\varsigma$ have α or ν in the accusative; as ὄρνις, ὄρνιθα or ὄρνιν; κόρυς, κόρυθα or κόρυν; εὐέλπις, εὐέλπιδα or εὐέλπιν.

The accusative in α , in nouns of this description, is rather Poetic.

NOTE. In the Epic dialect, the following nouns often have α in the accusative singular, contrary to the second rule: βοῦς βόα, εὐρύς εἰρέα, ἰχθύς ἰχθύα, ναῦς νέα, πόλις πόληα.

The accusative of ΔΙΣ (originally ΔΙΦΣ) is always Δία.

§ 50. In many instances, the *vocative* singular of masculine and feminine nouns is like the nominative singular.

1. The vocative of nouns in $\alpha\varsigma$ (arising from $\alpha\upsilon\varsigma$ αντς), $\epsilon\iota\varsigma$ (from $\epsilon\upsilon\tau\varsigma$), $\eta\rho$, $\omega\upsilon$, $\omega\rho$, is the same as the root with the omission of such consonants as cannot stand at the end of a Greek word (§ 6, 5); α- $\gamma\acute{\iota}\gamma\alpha\varsigma$ γίγαντος γίγαν, πατήρ πατέρος πάτερ.

So *χαρίεις χαρίεντος χαρίεν, δαίμων δαίμονος δαίμων*. So also *γυνή γυναικός γύναι, ἄναξ ἀνακτος ἄνα*.

2. Nouns in *ις, υς, ες*, and the compounds of *πούς*, *foot*, drop the *ς* of the nominative: *εν* is always circumflexed; as *ἐλπίς ἐλπί, ἰχθύς ἰχθύ, βασιλεύς βασιλεῦ, χαλκόπους χαλκόπου*.

So also *γραῦς γραῦ, old woman, παῖς παῖ, child*.

3. Nouns in *ης*, G. *εος*, shorten *ης* into *ες* in the vocative; as *Σωκράτης Σώκρατες, τριήρης τρήρες, ἀληθής ἀληθές*.

4. *Απόλλων, Ποσειδών*, and *σωτήρ* shorten the final syllable in the vocative; thus, **Απολλων, Πόσειδον, σῶτερ*.

§ 51. 1. The *dative plural* is formed by annexing *σι* to the root; as *θώς θωός θωσί, ἰχθύς ἰχθύος ἰχθύσι*.

So *τριήρης τρήρες τρήρεσι, θρίξ τριχός θριξί, πούς ποδός ποσί, τάλαν τάλανος τάλανσι, τιθείς τιθέντος τιθείσι, λέων λείοντος λείουσι, δεικνύς δεικνύοντος δεικνύσι*. (§§ 13; 14.)

2. Nouns in *εύς* form their dative plural by dropping *ς* of the nominative and annexing *σι*; as *βασιλεύς βασιλεῦσι*.

Also *γραῦς γραυσί, ναῦς ναυσί, βούς βουσί, χούς χουσί, ῥούς ῥουσί*.

NOTE. Syncopated nouns in *ηρ* annex the Doric case-ending *άσι* to the syncopated root; see *ἀνήρ, γαστήρ, θυγάτηρ, μήτηρ, πατήρ*, also *ἄρκος, ἄστήρ, υἷός, in the Catalogue of Anomalous Nouns*.

§ 52. Dialects.

P. D. *-σι*, Æolic and Bæotic *-εσσι*; as *πούς πόδεσσι, ἐλθών ἐλθόντεσσι, διάλυσις διαλυσίεσσι*: Doric *-ασι, -ασσι, -εσι*; as *ὑπάρχων ὑπαρχόντασσι, πράσσων πρασσόντασσι, θήρ θήρεσι, ἴς ἴνεσι, μάθημα μαθημάτεσι*: Epic *-εσσι, -εσι, -σσι*; as *πούς ποσσί, ἔπος ἔπεσσι*.

D.G. D. *-οιν*, Epic *οιν*; as *Ξειρήν Ξειρήνουν, πούς ποδοῖν*.

1 Example of nouns in *es* of which the root ends in *ε* :

- S. N. πόλις, *city, state*
 G. Æolic, Bæotic, Thessalian, Doric, and Ionic πόλιος
 D. (πόλι), Æ. B. Th. D. I. πόλις
 A. πόλις, in all the dialects
- D. N. A. Ionic πόλις
 G. D. Ionic πόλιον
- P. N. Æ. B. Th. I. πόλιες, Doric πολίες
 G. Æ. B. Th. D. I. πολίων
 D. Æ. B. Th. D. πολίεσσι, Ionic πόλις
 A. Æ. B. Th. πόλιος, Doric πολίας, Ionic πόλιος πόλις

2. Example of nouns in *-eus* :

- S. N. βασιλεύς, Æolic βασιλευς, Doric βασιλεῦς, *king*
 G. Doric and Ionic βασιλέος, Bæotic βασιλείος, Æolic βασι-
 λης, Epic βασιλῆος
 D. Ionic βασιλεῖ, Doric βασιλεῖ, Bæotic βασιλεῖ, Æolic βασι-
 λῆι, Epic βασιλῆι
 A. Ionic βασιλέα, Doric βασιλῆ, Bæotic βασιλεία, Æolic βασι-
 λῆα, Epic βασιλῆα. The Attic Poets sometimes use the
 Doric accusative ; as ἱερεὺς ἱερῆ, ξυγγραφεὺς ξυγγραφή.
- D. N. A. Epic βασιλῆς, G. D. βασιλῆων
- P. N. Doric and Ionic βασιλείες, Bæotic βασιλείες, Æolic βασιλῆες,
 Epic βασιλῆες
 G. Doric and Ionic βασιλέων, Bæotic βασιλείων, Æolic and
 Epic βασιλῶν
 D. Doric, Bæotic, Ionic, and Epic βασιλεῦσι, Æ. βασιλῆεσσι
 A. Doric and Ionic βασιλέας, Bæotic βασιλείας, Æolic βασι-
 λῆας, Epic βασιλῆας

3. Nouns in *έης* (especially proper nouns in *-κλέης*), and neuters in *έος* are sometimes inflected without the *ε* ; that is, they are syn-
 copated ; as

Ἡρακλῆς Ἡρακλῆς, G. Ἡρακλέος, D. Ἡρακλεῖ, A. Ἡρακλέα, V
 Ἡρακλες, Ionic and Doric, in part.
 τὸ κλέος, τὰ κλέα ; τὸ σπέος, τοῖς σπέεσσι, Epic.

So δυσκλεῖα, ὑπερδέα, in Homer ; εὐκλεῖας, in Pindar. Also, τὰ κρέα,
 τὰ κέρᾱ, from κρέας, κέρας.

Νηλῆς for νηλῆς, and θεουδῆς for θεοδεῆς, drop the *ε* in the nom-
 inative.

4. The Ionic contracts *-εος*, from nouns in *ης*, *ος*, into *-ευσ* ; as
 θάμβος, G. θάμβεος θάμβευς.

5. In nouns in *-κλέης*, the Epic contracts *εε* into *η* or *ει*, and the
 Bæotic into *ει* ; as Ἡρακλῆς, *-κλέος* *-κλῆος*, *-κλέει* *-κλῆι*, *-κλέα* *-κλῆα* ;
 εὐρρεῆς, εὐρρεῖος εὐρρεῖος ; εὐκλεῆς, εὐκλείας εὐκλείας ; Δαμοκλῆς, Δα-
 μοκλέεος Δαμοκλείος.

6. The later Greeks made G. *-κλείους* from nouns in *-κλεης* ; as
 Πασυκλῆς *-κλείους*, Αριστοκλῆς *-κλείους*.

7. According to the ancient grammarians, the Æolic vocative of contract nouns in *ης* is the same as the root; as *Ἀριστοφάνης* *Ἀριστόφανε*, *Σωκράτης* *Σώκρατε*.

8. The later Dorians sometimes shortened *-εις* of the contracted nominative and accusative plural into *-ες*; as *οἱ, τοὺς ἱαρές, βιοπλανείς, Πριανσιείς*, from *ἱερεύς, βιοπλανής, Πριανσιεύς*.

9. In inscriptions belonging to the brazen age of the Greek language, the accusative singular of the third declension often ends in *αν*, which, properly speaking, is the original case-ending of this declension; as *τὸν ἄνδρα, τὴν γυναῖκα, τὴν μητέρα*.

10. In later Greek, some diminutives in *υς* retain the *υ* throughout; as *ὁ Διονῦς, τοῦ Διονύ, τῷ Διονύ; ὁ Κλανῦς, τοῦ Κλανύ, τῷ Κλανύ*. (*Bekker. Anecd. Gr. no. 1195.*)

ANOMALOUS, DEFECTIVE, AND INDECLINABLE NOUNS.

§ 53. Nouns which have more than one root are regarded as anomalous.

1. All contract proper names in *ης* of the third declension may be inflected after the analogy of the first. In classical Greek, however, this rule applies chiefly to the accusative singular. E. g.

Ἀριστοφάνης, A. *Ἀριστοφάνη* or *Ἀριστοφάνη*
Τισσαφέρης, A. *Τισσαφέρην*, V. *Τισσαφέρην*
Καλλισθένης, G. *Καλλισθένου*
Ἀριστοκλῆς, *Μενεκράτης*, V. *Ἀριστοκλῆ, Μενεκράτη*

The Æolic dialect applies this principle also to adjectives; as *ὁ δυσμένης, τὸν δυσμένην; ὁ κυκλοτέρης, τὸν κυκλοτέρην*.

2. On the other hand, masculines of the first declension may, in the Ionic dialect, make the accusative in *εα, εας*; as

Γύγης, δεσπότης, A. *Γύγεα, δεσπότηεα, δεσπότηεας*.

Ἀρταξέρξης, in an Ionic inscription, has G. *Ἀρταξέρξεως*, contracted from *Ἀρταξέρξεος*.

3. Some nouns in *ης* have G. *ιος* or *ιδος*; as *μήνις* *μήνιος* or *μήνιδος*, *θέτις* *Θέτιδος* or *Θέτιος*. See also *ἄρις, κλείς, θέμις, τίγρις*, in the Catalogue.

4. Some neuters in *ας*, G. *ας*, change, in the Ionic dialect, *α* into *ε*, in the inflection. See *βρέτας, κρέφας, κώας, οὔδας, ΥΔΑΣ, ΔΟΡΑΣ*, in the Catalogue.

5. Nouns in *ας* (arising from *ανς, αντς*) of the third declension sometimes are inflected after the analogy of the first; as

Πολυδάμας, V. Πολυδάμᾱ, *Polydamas*

Λυκάβας, μέλας, Αἴας, ἄπας, A. Λυκάβαν, μέλαν, Αἴαν, ἄπαν

6. Ἀπόλλων, Ποσειδῶν, and κυκεῶν commonly drop ν in the accusative, and then contract ωα into ω; thus, Ἀπόλλω, Ποσειδῶ, κυκειῶ (Epic).

7. Sometimes the genitive of the second declension is formed after the analogy of the first; thus, Herodotus has Βάττος, Κλεόμβροτος, G. Βάττεω, Κλεομβρότεω.

So βλεφάρων κυανέων, in Hesiod; νῆσος νησάων (*Ahrens*, I, p. 229).

8. The ending ῶν (circumflexed) of the genitive plural of the third declension may be changed into έων by the Ionians, and into ᾶν by the Dorians, after the analogy of the first; as ρίς ρινέων, χήν χηρέων, αἶξ αἰγᾶν.

So Σειρήν Σειρηνάων, χιλιάς χιλιαδέων (*Her.* 7, 103).

9. The later Doric uses also -οις for -σι, in the dative plural of the third declension; as ἄγών ἀγώνοις, ἐντυγχάνων ἐντυγχανόντοισι, λαμνέων λαμνέοις, γέρων γερόντοισι. (Compare Latin -matis for -matibus, as poëma poëmatis; also -οις of the dual of the same declension.)

So ἡγυς, that is, αἰγυις, from αἶξ, goat, found in a Bæotic inscription.

10. Some nouns in ηρ, which make the genitive in ερος, are generally synocopated in the genitive and dative singular. See ἀνὴρ, γαστήρ, Δημήτηρ, θυγάτηρ, μήτηρ, and πατήρ, in the Catalogue.

11. Some nouns of the second declension are masculine in the singular, and masculine or neuter in the plural; as ὁ λύχνος, οἱ λύχνοι or τὰ λύχνα; ὁ δεσμός, οἱ δεσμοί or τὰ δεσμά; ὁ σῖτος, τὰ σῖτα.

12. Many nouns have more than one form even in the nominative; such nouns are commonly called *redundant*; as ἡ ἑως and ἡώς, *morning*; ἡ γάλως, Ionic γαλόως, glos, *husband's sister*; τὸ δένδρον and δένδρος -εος, *tree*; ἡ χώρα and ὁ χώρος, *place, space*.

§ 54. 1. *Defective* nouns are those of which only some of the cases are in use; as τὸ γλάφυ, *cave*, τὴν νίφα, *snow*.

2. Names of *festivals* are used only in the plural; as τὰ Παναθήρεια, τὰ Ολύμπια, Πύθια, Νέμεα, Ἴσθμια.

§ 55. *Indeclinable* nouns are those which have only one form for all the genders, numbers, and cases. Such are,

1. The names of the letters of the *alphabet*; as τὸ ἀλφα, τοῦ ἀλφα, τῷ ἀλφα.

2. The *cardinal numbers*, from 5 to 100 inclusive; as οἱ πέντε, αἱ πέντε, τὰ πέντε, τοὺς πέντε.

3. All *foreign names* not Grecized; as ὁ Ἀδάμ, τοῦ Ἀδάμ, τῷ Ἀδάμ, τὸν Ἀδάμ, *Adam*.

4. Χρῆών, τὸ, *necessity, destiny, fate*. — Θέμις, in the expression θέμις εἶναι, *to be lawful*.

§ 56. In the following Catalogue, assumed or imaginary nominatives are written in capital letters.

ἀηδών (ΑΗΔΩ), όνος, ἡ, *nightingale*, regular. Also, G. ἀηδοῦς, V. ἀηδοῖ.

Αἰδης (Α-ΙΣ), ου, ό, *Hades*, regular. Also, G. *Αἰδός, D. *Αἰδι, A. *Αἰδα.

ἀλκή (ΑΛΞ), ἡς, ἡ, *strength*, regular. Also, D. ἀλκί.

ἄλφιτον, ου, τὸ, *meal, bread*, regular. Also, τὸ ἄλφι, Epic.

ἄλος, ω οἱ ωος, ἡ, *threshing-floor*.

ἄναξ, ἄνακτος, ό, *sovereign*, regular. When employed to invoke a god, it has V. ἄναξ or ἄνα; elsewhere the vocative is always like the nominative.

ἀνδράποδον (ΑΝΔΡΑΠΟΥΣ), ου, τὸ, *slave*, regular. Also, D. Pl. ἀνδρα πόδεσσι, Epic.

ἄνθρω, ό, παρ, vir, G. ἀνέρος ἀνδρός, D. ἀνέρι ἀνδρί, A. ἀνέρα ἄνδρα, V. ἄνερ, Dual N. A. V. ἀνέρε ἄνδρε, G. D. ἀνέροιιν ἀνδροῖιν, Plur. ἀνέρες ἄνδρες, G. ἀνέρων ἀνδρῶν, D. ἀνδράσι, A. ἀνέρας ἄνδρας, V. ἀνέρες ἄνδρες. (In this word, ε is dropped, and the lingual δ is inserted between ν and ρ.)

Ἀπόλλων, ό, *Apollo*, G. Ἀπόλλωνος, D. Ἀπόλλωνι, A. Ἀπόλλωνα Ἀπόλλω, V. *Ἀπολλον.

*Ἄρης, ό, *Ares*, G. *Ἄρεος, rarely *Ἄρεως, D. *Ἀρεῖ *Ἄρει, A. *Ἄρεα *Ἀρη Ἄρην, V. *Ἄρες. — Epic, G. *Ἄρηος, D. *Ἀρηί, A. *Ἀρηα.

Ἄρν-, ό, ἡ, *lamb*, G. ἄρνός, D. ἄρνί, A. ἄρνα, Dual ἄρνε ἄρνοιν, Pl. N. ἄρνες, G. ἄρνῶν, D. ἄρνάσι, A. ἄρνas.

ἀστήρ, έρος, ό, *stella, star*, regular; but D. Pl. ἀστράσι, after the analogy of πατράσι from πατήρ.

Βάττος, ου, ό, *Battus*, regular. Herodotus has G. Βάττω.

βοῦς, ό, ἡ, βοs, ox, cow, G. βοός, D. βοί, A. βοῖν (Poetic βόα), V. βοῦ, Dual N. A. βόε, G. D. βοοῖν, Pl. N. βόες, G. βοῶν, D. βουσι, A. βόas βοῦς. — Æeotic Pl. G. βοῶν, D. βούεσσι, found in inscriptions.

βρέτας, eos, τὸ, a wooden image, Poetic.

γαστήρ, ἡ, venter, belly, G. γαστέρος γαστρός, D. γαστέρι γαστρί, D. Pl. γαστράσι rarely γαστήροι; the rest is regular.

γέλας, ὤτος οἱ ω, ὁ, *laughter*.

γλάφυ, τὸ, *cave*, defective.

γόνυ (ΓΟΝΑΣ, ΓΟΥΝ), τὸ, genu, *knee*, G. γόνατος, D. γόνατι, Dual N. A. γόνατε, G. D. γονάτου, Pl. N. A. γόνατα, G. γονάτων, D. γόνασι. Poetic forms, G. γουνός, D. γουνί, Pl. N. γούνα, G. γούνων. The Ionic changes ο into ου in the inflection, as G. γούνατος.

γραῦς, ἡ, *old woman*, G. γραός, D. γραί, A. γραῖν, V. γραῖν, Dual N. A. V. γράε, G. D. γραοῖν, Pl. N. γράες, G. γραῶν, D. γραυσί, A. γραῦς, V. γράες. The Ionic changes α into η; γρηῦς, γρηῖν. It further uses ῆν for ην; thus, γρηῖς, γρηῖν.

γυνή (ΓΥΝΑΙΞ), ἡ, *woman, wife*, G. γυναικός, D. γυναικί, A. γυναικα, V. γύναι, Dual N. A. V. γυνάικε, G. D. γυναικοῖν, Pl. N. γυνάικες, G. γυναικῶν, D. γυναιξί, A. γυνάικας, V. γυνάικες. The comedians sometimes inflected γυνή after the analogy of the first declension; as τὴν γυνήν.

δαίς (ΔΑΣ), ἴδος, ἡ, *fight*, regular. Also, D. δαί.

δάκρυον, ου, τὸ, *lacryma, tear*, regular. Also, τὸ δάκρυ, Pl. D. δάκρυσι, Poetic.

δέμας, τὸ, *body*, defective.

Δημήτηρ, ἡ, *Demeter*, G. Δημήτερος Δημήτρος, D. Δημήτερι Δημήτρι, A. Δημήτερα Δημήτρα, V. Δημήτερ.

δόρυ (ΔΟΡΑΣ, δούρας, ΔΟΡ ΔΟΥΡ), τὸ, *spear*, G. δόρατος, D. δόρατι, Dual N. A. δόρατε, G. D. δοράτου, Pl. N. A. δόρατα, G. δοράτων, D. δόρασι. Poetic forms, G. δορός, Epic δούρατος, δουρός, D. δορί, δορεί, Epic δουρί, δούρατι, Dual Epic δούρε, Pl. N. δόρη, Epic δούρα, δούρατα, G. δούρων, D. δούρεσι.

δορυφόρος (ΔΟΥΡΥΦΟΟΣ), ου, ὁ, *spear-polisher*, regular. V. δορυφέ.

δῶμα, ατος, τὸ, *domus, house*, regular. Also, τὸ δῶ, Epic.

ἐγκατα, τὰ, *entrails*, D. Pl. ἐγκασι.

ἐγγέλus, υος, ἡ, *anguilla, eel*, regular. The Attic has Pl. N. ἐγγέλεις, G. ἐγγέλεων.

εἰκὼν (ΕΙΚΩ), ὄνος, ἡ, *image*, regular. Also, G. εἰκοῦς, A. εἰκά, Pl. A. εἰκοῖς.

ἐτησία, ων, οἱ, *etesian or trade winds*.

Ζεὺς (ΔΙΣ), ὁ, *Zeus*, G. Διός, D. Δί, A. Δία, V. Ζεῦ. Also Ζήν, G. Ζηνός, D. Ζηνί, A. Ζήνα, Poetic. In Doric inscriptions we find D. Δί, and Διτί.

ἦρα, τὰ, used only in the expression ἦρα φέρειν, *to show favor, to humor*.

ἦρως, ωος, ὁ, *hero*, regular. Also, D. ἦρω, A. ἦρω, A. Pl. ἦρως.

Θαλῆς, οὔ, ὁ, *Thales*, regular. The early Attic authors use G. Θάλεω. In later Greek it is inflected Θάλης, Θάλητος, -ητι, -ητα.

θέμις, ἴδος, Ionic ιος, Doric ιτος, Epic ιστος, ἡ, *justice, right*.

θεράπων (ΘΕΡΑΨ), οντος, ὁ, *attendant*, regular. Also, A. θέραπα, Pl. N. θέραπες.

θυγάτηρ, ἡ, *daughter*, G. θυγατέρος θυγατρός, D. θυγατέρι θυγατρί, A. θυγατέρα, Poetic θύγατρα, V. θύγατερ, Dual N. A. V. θυγατέρε, G. D. θυγατέρουν, Pl. N. θυγατέρες, Poetic θύγατρες, G. θυγατέρων, Poetic θυγατρῶν, D. θυγατράσι, A. θυγατέρας, V. θυγατέρες.

ἰδρὼς, ὦ or ὠτος, ὁ, *sudor, sweat*.

ἱκῆυος (ΙΚΤΙΣ), ου, δ, a kind of hawk, regular. Also, A. ἱκῆινα, N. Pl. ἱκῆινες.

ἰχώρ (ΙΧΩΣ), ὠρος, δ, ichor, regular. Also, A. ἰχώ.

ἰωκή (ΙΩΞ), ἦς, ἡ, din of battle, regular. Also, A. ἰώκα.

κάλως (κάλος), ω, later Epic ωος, cable. Also, Pl. N. κάλοι, A. κάλους.

κάρᾱ (ΚΡΑΣ, ΚΡΑΑΣ, ΚΑΡΗΑΣ), Ionic κάρη, τὸ, head, G. κάρητος κράτος κῤῥῶτος κῤῥήματος, also τῆς κρατός, D. κάρητι κράσι κῤῥῆτι κῤῥήσιν κῤῥῆσι κῤῥῆτι, A. κῤῥῆτι κῤῥῆσι, τὸ οἱ τὸν κῤῥῆτι, Pl. N. κῤῥῆματα κῤῥῆτα, G. κῤῥῆτων, D. κῤῥῆσι, A. κῤῥῆματα κῤῥῆματα, τοὺς κῤῥῆτας. Later Greek ἡ κάρη, τῆς κάρης; latest ἡ κῤῥῆ, τῆς κῤῥῆς.

ΚΑΡΗΝΟΝ, ου, τὸ, head, regular.

κῆρας, ατος, αος, εος, τὸ, cornu, horn.

κλάδος (ΚΛΑΣ), ου, δ, bough, regular. Also, D. κλαδί, Pl. D. κλαδεσι.

κλείς, Ionic κληίς, old Attic κλῆς, ἡ, clavis, key, lock, G. κλειδός κληίδος κληδός, regular. Also, A. κλείν, Pl. N. A. κλείς.

Κλεόμβροτος, ου, δ, Cleombrotus, regular. Herodotus has G. Κλεομβρότεω.

κνέφας, τὸ, darkness, G. Epic κνέφαος κνέφεος, Attic κνέφους, later κνέφατος.

κοινωνός (ΚΟΙΝΩΝ), οὔ, δ, partaker, regular. Also, Pl. N. κοινωνῶνες, A. κοινωνῶνας.

κρέας, ατος, αος, εος, τὸ, caro, meat.

κριθή, ἦς, ἡ, barley, regular. Also, Epic τὸ κῤῥί.

κρίνον (ΚΡΙΝΟΣ), ου, τὸ, lily, regular. Also, Pl. κρίνεα, D. κρίνεσι.

κρόκη (ΚΡΟΞ), ἦς, ἡ, woof, the filling, regular. Also, A. κρόκα, Pl. N. κρόκες.

κυκεών, ὠνος, δ, a kind of mixed drink, regular. Also, A. κυκεῖω Epic.

κύων (ΚΥΝ-), δ, ἡ, canis, dog, bitch, G. κυνός, D. κυνί, A. κύνα, V.

κύον, Dual N. A. κύνε, G. D. κυνοῖν, Pl. N. κύνες, G. κυνῶν, D.

κυσί, A. κύνας.

κῶας, κῶεος, τὸ, fleece.

λᾶς λᾶς, δ, lapis, stone, G. λᾶος λᾶου, D. λᾶϊ, A. λᾶαν λᾶν, rarely λᾶα, Pl. D. λᾶεσσι.

λέων, οντος, δ, leo, lion, regular. Also, Epic N. λῆς, A. λῆν, later Epic Pl. N. λῆες, D. λῆεσσι.

λίβας (ΛΙΨ), ἄδος, ἡ, drop, regular. Also, A. λίβα.

λίπα (ΛΙΨ), τὸ, fat, oil, chiefly in the Epic expression λίπ' ελαιῶ, with olive-oil.

λῖς, δ, fine linen, D. λῆρι, A. λῖρα, defective.

μάλης, ἀρμητι, a defective Genitive used in the phrase ὑπὸ μάλης, under the arm, that is, clandestinely.

μάρτυς, later μάρτυρ, δ, witness, G. μάρτυρος, D. μάρτυρι, A. μάρτυρα, rarely μάρτυν, Pl. N. μάρτυρες, G. μαρτύρων, D. μάρτυσι, A. μάρτυρας, V. μάρτυρες.

μάστιξ (ΜΑΣΤΙΣ), ἑγος, ἡ, scourge, whip, regular. Also, D. μᾶστί, A. μᾶστιν.

μηλον (ΜΗΛΑΣ), ου, τὸ, sheep, regular. Also, G. Pl. μηλάτων, rare.

μητηρ, ἡ, mater, mother, G. μητέρος μητρός, D. μητέρι μητρί, A. μη-

τερα, V. μήτηρ, Pl. N. μητέρες, G. μητέρων, D. μητρᾶσι, A. μητέρας, V. μητέρες.

μήτρως, ω or ωος, δ, *maternal uncle*.

Μίνως, ω or ωος, δ, *Minos*.

μύκης, ου or ητος, δ, *mushroom*.

ναῦς, ναός, ἡ, *navis, ship*, regularly inflected like γαῦς. The Attic inflection is as follows; ναῦς, G. νεώς, D. νηϊ, A. ναῦν, Dual G. D. νεοῖν, Pl. N. νῆες, G. νεῶν, D. ναυσί, A. ναῦς. The Ionic changes α into η, as νῆς νῆός νῆϊ νῆα: it has also G. νεός, A. νέα, Dual G. D. νεοῖν, Pl. N. νέες, G. νεῶν, A. νέας.

ΝΙΨ, ἡ, νix, *snov*, A. νίφα, defective.

νός νους, δ, *mind*, regular. In later Greek it is inflected like βοῦς.

Οἰδίπους (ΟΙΔΙΠΟΔΗΣ), δ, *Œdipus*, G. Οἰδίποδος, Οἰδίπου, Οἰδιπόδαο, Οἰδιπόδα, Οἰδιπόδεω, D. Οἰδίποδι, Οἰδιπόδη, A. Οἰδιπόδα, Οἰδῖπον, Οἰδιπόδη, V. Οἰδίπου, Οἰδιπόδα.

οἷς οἷς, ὁ, ἡ, ονίς, *sheep*, G. δῖος οἷός, D. οἷ οἷ, A. οἷν οἷν, Pl. N. δῖες οἷες οἷς, G. δῖων οἷῶν, D. δῖεσι, A. δῖας οἷας οἷς.

ὄνειρον (ΟΝΕΙΡΑΣ), τὸ, *dream*, G. ὄνειρατος, D. ὄνειρατι, Pl. N. A. ὄνειρατα, sometimes ὄνειρα, G. ὄνειράτων, D. ὄνειρασι. Also, τὸ ὄναρ.

ὄρνις, ἴθος, δ, ἡ, *bird*, regular. Also, Pl. N. ὄρνεις ὄρνις, G. ὄρνων.

ΟΞΣ-, ΟΞΣΟΝ, τὸ, *eye*, Dual N. A. ὄσσε, G. ὄσσω, D. ὄσσοις ὄσσοισι, defective.

οὔδας, -δεος, τὸ, *floor*.

οὗς (οὔας), Doric ὄς, τὸ, *ear*, G. ὠτός, D. ὠτί, Dual N. A. ὄτε, G. D. ὄτουν, Pl. N. A. ὄτα, G. ὄτων, D. ὄσι.

ὀφελος, τὸ, *advantage*, defective.

πατήρ, δ, *pater, father*, G. πατέρος πατρός, D. πατέρι πατρί, A. πατέρα, V. πάτερ, Pl. N. πατέρες, G. πατέρων, D. πατράσι, A. πατέρας, V. πατέρες.

Πάτροκλος, ου, δ, *Patroclus*, regular. In Homer also G. Πατροκλῆος, A. Πατροκλήα, V. Πατρόκλεις, as if from a nominative in -ης.

πάτρως, ω or ωος, δ, *patruus, paternal uncle*.

Πνύξ (ΠΥΚΝ-), ἡ, *Pnyx*, a place of meeting in Athens, G. Πυκνός, D. Πυκνί, A. Πύκνα. Later forms Πυνκός, Πυνκί, Πυνύκα.

πόλις, εως, ἡ, *city, state*, regular. Epic also G. πόληος, D. πόληϊ, Pl. N. πόλεις, A. πόλεις.

Ποσειδάων Ποσειδῶν, ὁ, *Posidon*, G. Ποσειδάωνος Ποσειδῶνος, D. Ποσειδάων Ποσειδῶν, A. Ποσειδάωνα Ποσειδῶνα Ποσειδῶ, V. Ποσειδῶν.

πρέσβυς, δ, *old man*, A. πρέσβυν, V. πρέσβυ, Pl. N. πρέσβης (in Hesiod). The rest is from the regular πρεσβύτης.

πρέσβυς, εως, δ, *ambassador*, Pl. N. A. πρέσβεις, G. πρέσβων, D. πρέσβεσι. The rest is from πρεσβευτής, οὔ.

πρόσωπον (ΠΡΟΣΩΠΑΣ), ου, τὸ, *face*, regular. Also, Pl. N. προσάπατα, D. προσάπασι.

πρόχοος (ΠΡΟΧΟΥΣ), οὔ, ἡ, *ever*, regular. Also, D. Pl. πρόχουσι-πῦρ (ΠΥΡΟΝ), πυρός, πυρί, τὸ, *fire*. Also, Pl. πυρά, G. πυρῶν, D. πυροῖς, *fires, watch-fires*.

ρόζον (ΡΟΔΟΣ), ου, τὸ, *rosa, rose*, regular. Also, D. Pl. ροδέεσσι, later Epic.

Σαρπηδών, ὄνος, ὁ, *Sarpedon*, regular. Also, G. **Σαρπηδόντος**, D. **Σαρπήδοντι**, V. **Σαρπήδον**, Epic.
σῆς, σέος οἱ σητός, ὁ, *moth*.
σκῶρ (ΣΚΑΣ), τὸ, G. **σκατός**, D. **σκατί**.
σῶδιξ, γγος, ἡ, *wale*.
σπέος οἱ σπέιος (ΣΠΕ), *specus, grotto*, G. **σπέιους**, D. **σπηῖ**, Pl. G. **σπέιων**, D. **σπέσσι**, **σπήεσσι**, Epic.
σταγών (ΣΤΑΣ); ὄνος, ἡ, *drop*, regular. Also, N. Pl. **στάγες**.
στίχος (ΣΤΙΧ), ου, ὁ, *row*, regular. Also, G. **τῆς στιχός**, D. **τῇ στιχί**, &c.
Στρεψιάδης, ου, ὁ, *Strepsiadēs*, regular; but V. **Στρεψιάδες**.
σωτήρ, ἦρος, ὁ, *preserver*, regular; but V. **σῶτερ**.
τάν, used in the expression ὦ τάν, *O thou!*
ταῶς (ΤΑΟΣ), ὡ, ὁ, *pavo, peacock*, regular. Also, N. Pl. **ταοί**.
τίγρις, ιος οἱ ἰδος, *tiger*, Pl. N. **τίγρεις**, G. **τίγρεων**; the rest is regular.
Τισσαφέρνης, -νους, -νει, -νῃ, -νῃ, ὁ, *Tissaphernes*.
ὔδωρ (ΥΔΑΣ, ὕδος), τὸ, *water*, G. **ὔδατος**, D. **ὔδατι** (rare ὕδει), Pl. N. **ὔδατα**, G. **ὔδατων**, D. **ὔδασι**.
υῖος (ΥΙΕΥΣ, ΥΙΣ), οὗ, ὁ, regular. Also, G. **υῖός**, D. **υῖέ**, &c., like **βασιλεύς**. Also, Epic, G. **υῖος**, D. **υῖά**, A. **υῖα**, Dual **υῖε**, Pl. N. **υῖες**, D. **υῖέσι** οἱ **υῖάσι**, A. **υῖας**.
ῥπαρ, τὸ, *waking*, opposed to **δνάρ**.
ὑσμίνη (ΥΣΜΙΣ), ης, ἡ, *battle*, regular. Also, D. **ὑσμῖνι**.
φάρυγξ, γγος, ἡ, *gullet*, regular. Poetic, G. **φάρυγος**.
φθοῖς φθόις, ὁ, a kind of *cake*, A. Pl. **φθοῖς**.
χείρ, **χειρός**, ἡ, *hand*, regular; but D. Pl. **χερί**. Poetic forms, G. **χερός**, D. **χερί**, Dual **χεροῖν**.
χελιδών (ΧΕΛΙΔΩ), ὄνος, ἡ, *swallow*, regular. Also, V. **χελιδοῖ**.
χοῦς **χοός**, ὁ, a measure, inflected like **βοῦς**. — The form **χοεύς** has G. **χοῶς** (**χοέως**), A. **χοᾶ**, A. Pl. **χοᾶς**. — **Χοῦς**, a *heap of earth*, is always inflected like **βοῦς**.
χρέως (ΧΡΑΟΣ), τὸ, *debt*, G. **χρέως**. The rest is from the regular **χρέος**; Pl. N. A. **χρέεα** **χρέα**.
χρῶς, **χρωτός**, ὁ, *skin*, D. **χρωτί**, A. **χρώτα**. **ΧΡΟΥΣ** is inflected like **βοῦς**, as G. **χροός**. The dative **χρόφ**, in the expression **ἐν χρόφ**, follows the analogy of **πλῶ** from **πλοῦς**.

ADJECTIVES.

§ 57. 1. In adjectives of *three endings*, the feminine is always of the first declension; the masculine and neuter are either of the second or of the third.

2. Adjectives of *two endings* are either of the second or of the third declension; the feminine is the same with the masculine.

3. Adjectives of *one ending* are either of the first or of the third declension. As to gender, they are either masculine, feminine, or common.

§ 58. 1. Most adjectives in *ος* have three endings, *ος, η, ον*; as *σοφός, σοφή, σοφόν, wise*.

When *ος* is preceded by a vowel or by *ρ*, the feminine ends in *ᾱ*; as *ἄξιος, ἄξία, ἄξιον, worthy*; *μακρός, μακρά, μακρόν, long*.

All *participles* in *ος* are declined like *σοφός*; as *βουλευόμενος, βουλευομένη, βουλευόμενον*.

2. Many adjectives in *ος*, especially such as have the accent on the *antepenult*, have only two endings, *ος, ον*; as *ὁ, ἡ ἤσυχος, τὸ ἤσυχον, quiet*; *ὁ ἄλογος, ἄλογον, irrational*.

3. Adjectives in *οος* have *η* in the feminine, except when *οος* is preceded by *ρ*; as *ἄπλός, ἀπλόη, ἀπλόον, simple*; *ἄθρόος, ἀθρόα, ἀθρόον, crowded together, in a heap*.

4. Adjectives in *ως* have two endings, *ως, ων*; as *ὁ, ἡ εὐγεως, τὸ εὐγεων, fertile*; *ἀγήρως, ἀγήρων, unfading*.

5. Adjectives in *εος, εα, εον, and όος, όη, όον*, may be *contracted*; as *χρύσεος χρυσούς, χρυσέα χρυσή, χρύσειον χρυσοῦν, golden*; *ἀργύρεος ἀργυρούς, ἀργυρέα ἀργυρή, ἀργύρειον ἀργυροῦν, argenteus, of silver, silvery*; *ἀπλός, ἀπλούς, simple*.

6. Examples.

Singular.

N.	σοφός	σοφή	σοφόν	ἤσυχος	ἤσυχον
G.	σοφοῦ	σοφῆς	σοφοῦ	ἡσύχου	ἡσύχου
D.	σοφῷ	σοφῇ	σοφῷ	ἡσύχῳ	ἡσύχῳ
A.	σοφόν	σοφὴν	σοφόν	ἡσυχον	ἡσυχον
V.	σοφέ	σοφή	σοφόν	ἡσυχε	ἡσυχον

Dual.

N. A. V.	σοφά	σοφά	σοφά	ήσύχω	ήσύχω
G. D.	σοφῶν	σοφῶν	σοφῶν	ήσύχων	ήσύχων

Plural.

N.	σοφοί	σοφαί	σοφά	ήσυχαι	ήσυχαι
G.	σοφῶν	σοφῶν	σοφῶν	ήσύχων	ήσύχων
D.	σοφοῖς	σοφαῖς	σοφοῖς	ήσύχοις	ήσύχοις
A.	σοφοῦς	σοφάς	σοφά	ήσύχους	ήσυχαι
V.	σοφοί	σοφαί	σοφά	ήσυχαι	ήσυχαι

Singular.

N.	μακρός	μακρά	μακρόν	ἀξιος	ἀξία	ἀξιον
G.	μακροῦ	μακρᾶς	μακροῦ	ἀξίου	ἀξίας	ἀξίου
D.	μακρῷ	μακρᾷ	μακρῷ	ἀξίῳ	ἀξίᾳ	ἀξίῳ
A.	μακρόν	μακράν	μακρόν	ἀξιον	ἀξίαν	ἀξιον
V.	μακρέ	μακρά	μακρόν	ἀξιε	ἀξία	ἀξιον

Dual.

N. A. V.	μακρώ	μακρά	μακρώ	ἀξίῳ	ἀξία	ἀξίῳ
G. D.	μακροῖν	μακραιῶν	μακροῖν	ἀξίοιν	ἀξίαι	ἀξίοιν

Plural.

N.	μακροί	μακραί	μακρά	ἀξιοι	ἀξιαί	ἀξια
G.	μακρῶν	μακρῶν	μακρῶν	ἀξίων	ἀξίων	ἀξίων
D.	μακροῖς	μακραῖς	μακροῖς	ἀξίοις	ἀξίαις	ἀξίοις
A.	μακρούς	μακράς	μακρά	ἀξίους	ἀξίας	ἀξια
V.	μακροί	μακραί	μακρά	ἀξιοι	ἀξιαί	ἀξια

Singular.

N.	εὐγεως	εὐγεων	ἀγήρως	ἀγήρων
G.	εὐγεω	εὐγεω	ἀγήρω	ἀγήρω
D.	εὐγεφ	εὐγεφ	ἀγήρφ	ἀγήρφ
A.	εὐγεων	εὐγεων	ἀγήρων	ἀγήρων
V.	εὐγεως	εὐγεων	ἀγήρως	ἀγήρων

Dual.

N. A. V.	εὐγεω	εὐγεω	ἀγήρω	ἀγήρω
G. D.	εὐγεφ	εὐγεφ	ἀγήρφ	ἀγήρφ

Plural.

N.	εὐγεφ	εὐγεω	ἀγήρφ	ἀγήρων
G.	εὐγεων	εὐγεων	ἀγήρων	ἀγήρων
D.	εὐγεφς	εὐγεφς	ἀγήρφς	ἀγήρφς
A.	εὐγεως	εὐγεω	ἀγήρως	ἀγήρων
V.	εὐγεφ	εὐγεω	ἀγήρφ	ἀγήρων

Contracts.

Singular.

N.	χρύσεος	χρυσοῦς	χρυσέα	χρυσῇ	χρύσειον	χρυσοῦν
G.	χρυσέου	χρυσοῦ	χρυσέας	χρυσῆς	χρυσείου	χρυσοῦ
D.	χρυσέῳ	χρυσῷ	χρυσέῃ	χρυσῇ	χρυσέῳ	χρυσῷ
A.	χρύσειον	χρυσοῦν	χρυσέαν	χρυσῇν	χρύσειον	χρυσοῦν

Dual.

N. A.	χρυσέῳ	χρυσῷ	χρυσέα	χρυσᾷ	χρυσέῳ	χρυσῷ
G. D.	χρυσέοιν	χρυσοῖν	χρυσέαιν	χρυσαῖν	χρυσέοιν	χρυσοῖν

Plural.

N.	χρύσειοι	χρυσοῖ	χρύσειαι	χρυσαῖ	χρύσεια	χρυσᾶ
G.	χρυσέων	χρυσῶν	χρυσέων	χρυσῶν	χρυσέων	χρυσῶν
D.	χρυσέοις	χρυσοῖς	χρυσέαις	χρυσαῖς	χρυσέοις	χρυσοῖς
A.	χρυσέους	χρυσοῦς	χρυσέας	χρυσᾶς	χρύσεια	χρυσᾶ

Singular.

N.	ἀργύρεος	ἀργυροῦς	ἀργυρέα	ἀργυρᾷ	ἀργύρειον	ἀργυροῦν
G.	ἀργυρέου	ἀργυροῦ	ἀργυρέας	ἀργυρᾶς	ἀργυρέου	ἀργυροῦ
D.	ἀργυρέῳ	ἀργυρῷ	ἀργυρέῃ	ἀργυρᾷ	ἀργυρέῳ	ἀργυρῷ
A.	ἀργύρειον	ἀργυροῦν	ἀργυρέαν	ἀργυρᾶν	ἀργύρειον	ἀργυροῦν

Dual.

N. A.	ἀργυρέῳ	ἀργυρῷ	ἀργυρέα	ἀργυρᾷ	ἀργυρέῳ	ἀργυρῷ
G. D.	ἀργυρέοιν	ἀργυροῖν	ἀργυρέαιν	ἀργυραῖν	ἀργυρέοιν	ἀργυροῖν

Plural.

N.	ἀργύρειοι	ἀργυροῖ	ἀργύρειαι	ἀργυραῖ	ἀργύρεα	ἀργυρᾶ
G.	ἀργυρέων	ἀργυρῶν	ἀργυρέων	ἀργυρῶν	ἀργυρέων	ἀργυρῶν
D.	ἀργυρέοις	ἀργυροῖς	ἀργυρέαις	ἀργυραῖς	ἀργυρέοις	ἀργυροῖς
A.	ἀργυρέους	ἀργυροῦς	ἀργυρέας	ἀργυρᾶς	ἀργύρεα	ἀργυρᾶ

Singular.

N.	ἀπλός	ἀπλοῦς	ἀπλόη	ἀπλῇ	ἀπλόον	ἀπλοῦν
G.	ἀπλόου	ἀπλοῦ	ἀπλόης	ἀπλῆς	ἀπλόου	ἀπλοῦ
D.	ἀπλόῳ	ἀπλῷ	ἀπλόῃ	ἀπλῇ	ἀπλόῳ	ἀπλῷ
A.	ἀπλόον	ἀπλοῦν	ἀπλόην	ἀπλῇν	ἀπλόον	ἀπλοῦν

Dual.

N. A.	ἀπλόῳ	ἀπλῷ	ἀπλόα	ἀπλᾷ	ἀπλόῳ	ἀπλῷ
G. D.	ἀπλόοιν	ἀπλοῖν	ἀπλόαιν	ἀπλαῖν	ἀπλόοιν	ἀπλοῖν

Plural.

N.	ἀπλόοι	ἀπλοῖ	ἀπλόαι	ἀπλαῖ	ἀπλόα	ἀπλᾶ
G.	ἀπλόων	ἀπλῶν	ἀπλόων	ἀπλῶν	ἀπλόων	ἀπλῶν
D.	ἀπλόοις	ἀπλοῖς	ἀπλόαις	ἀπλαῖς	ἀπλόοις	ἀπλοῖς
A.	ἀπλόους	ἀπλοῦς	ἀπλόας	ἀπλᾶς	ἀπλόα	ἀπλᾶ

NOTE. In Attic writers and in the Poets, many adjectives in *os*, which commonly have three endings, are found with only two ; as *ὁ, ἡ ἐλεύθερος*, τὸ ἐλεύθερον, *free* ; κλυτὸς Ἱπποδάμεια, *the illustrious Hippodamia*.

Even *comparatives* and *superlatives* are sometimes found with only two endings , as ἡ ἀπορώτερος, ἡ δυσμεβολώτατος, ὀλοώτατος ὀδμή, *a very offensive odor, πρώτιστον ὀπωπὴν, first sight*, (*Hom. Hym. 4, 157.*)

§ 59. 1. There are but three adjectives in *as* ; πᾶς πᾶσα πᾶν, or ἅπας ἅπασα ἅπαν, *all*, inflected like *ιστάς* ; μέλας μέλαινα μέλαν, *black* ; and τάλας τάλαινα τάλαν, *unfortunate*, inflected like *μέλας*.

2. Participles in *as* have three endings, *ās, āsa, an* ; as *ὁ ιστάς, ἡ ιστᾶσα, τὸ ιστάν, erecting*.

3. Adjectives in *eis* have three endings, *eis, eissa, en* ; as *ὁ χαρίεις, ἡ χαρίεσσα, τὸ χαρίεν, graceful*.

4. Participles in *eis* have *είς, εῖσα, ἐν* ; as *ὁ τιθείς, ἡ τιθεῖσα, τὸ τιθέν, placing, putting*.

5. Participles in *on* have three endings, *ων, ουσα, on* ; as *ὁ βουλεύων, ἡ βουλεύουσα, τὸ βουλεύον, counselling*.

Those in *áon, éon, óon* are *contracted* throughout ; as *φιλέων φιλῶν, φιλέουσα φιλοῦσα, φιλέον φιλοῦν, G. φιλέοντος φιλοῦντος*.

6. Adjectives in *on* have two endings, *ων, on* ; as *ὁ, ἡ πέπων, τὸ πέπον, ripe*.

But *ἐκόν ἐκούσα ἐκόν, willing*, and its compound *ἄκων ἄκουσα ἄκον, unwilling*, have three endings, and are inflected like *βουλεύων*.

7. Participles in ούς have three endings, ούς, ούσα, όν; as ό διδούς, ή διδούσα, τό διδόν, *giving*.

8. Participles in ύς have three endings, ύς, ύσα, ύν; as ό δεικνύς, ή δεικνύσα, τό δεικνύν, *showing*.

9. Participles in ώς have three endings, ώς, ύια, ός; as ό βεβουλευκός, ή βεβουλευκυία, τό βεβουλευκός, *having counselled*.

10. Contract adjectives in ης have two endings, ης, ες; as ό, ή αληθής, τό αληθές, *true*; πρηνής, *pronus, with the face downward*.

11. Adjectives in υς have three endings, υς, εια, υ; as ό γλυκύς, ή γλυκεία, τό γλυκύ, *dulcis, sweet*; βραχύς, *brevis, short*.

12. There are but two adjectives in ην; ό τέρην, ή τέρεινα, τό τέρεν, G. τέρενος, *tener, tender*, and ό άρσην or άρρην, τό άρσεν or άρρεν, G. άρσενος or άρρενος, *male*.

13. Adjectives in ις have two endings, ις, ι; as ό, ή ιδρις, τό ιδρι, *knowing*.

14. Examples.

Singular.

N.	ιστάς	ιστάσα	ιστάν	μέλας	μέλαινα	μέλαν
G.	ιστάντος	ιστάσης	ιστάντος	μέλανος	μελαίνης	μέλανος
D.	ιστάντι	ιστάση	ιστάντι	μέλανι	μελαίνη	μέλανι
A.	ιστάντα	ιστάσαν	ιστάν	μέλανα	μέλαιναν	μέλαν
V.	ιστάς	ιστάσα	ιστάν	μέλαν	μέλαινα	μέλαν

Dual.

N. A. V.	ιστάντε	ιστάσα	ιστάντε	μέλανε	μελαίνα	μέλανε
G. D.	ιστάντων	ιστάσαι	ιστάντων	μελάνων	μελαίνων	μελάνων

Plural.

N.	ιστάντες	ιστάσαι	ιστάντα	μέλανε	μέλαιναι	μέλανα
G.	ιστάντων	ιστασῶν	ιστάντων	μελάνων	μελαινῶν	μελάνων
D.	ιστάσι	ιστάσαις	ιστάσι	μέλασι	μελαίλαις	μέλαισι
A.	ιστάντας	ιστάσας	ιστάντα	μέλανε	μελαίνας	μέλανα
V.	ιστάντες	ιστῶσαι	ιστάντα	μέλανε	μέλαιναι	μέλανα

Singular.

N.	χαρίεις	χαρίεσσα	χαρίεν	τιθείς	τιθείσα	τιθέν
G.	χαρίεντος	χαρίεσσης	χαρίεντος	τιθέντος	τιθείσης	τιθέντος
D.	χαρίεντι	χαρίεσση	χαρίεντι	τιθέντι	τιθείσῃ	τιθέντι
A.	χαρίεντα	χαρίεσσαν	χαρίεν	τιθέντα	τιθείσαν	τιθέν
V.	χαρίεν	χαρίεσσα	χαρίεν	τιθείς	τιθείσα	τιθέν

Dual.

N. A. V.	χαρίεντε	χαρίεσσα	χαρίεντε	τιθέντε	τιθείσα	τιθέντε
G. D.	χαρίέντοι	χαρίεσσαιν	χαρίέντοι	τιθέντοι	τιθείσαιν	τιθέντοι

Plural.

N.	χαρίεντες	χαρίεσαι	χαρίεντα	τιθέντες	τιθείσαι	τιθέντα
G.	χαρίέντων	χαρίεσῶν	χαρίέντων	τιθέντων	τιθείσῶν	τιθέντων
D.	χαρίεσι	χαρίεσαις	χαρίεσι	τιθείσι	τιθείσαις	τιθείσι
A.	χαρίεντας	χαρίεσας	χαρίεντα	τιθέντας	τιθείσας	τιθέντα
V.	χαρίεντες	χαρίεσαι	χαρίεντα	τιθέντες	τιθείσαι	τιθέντα

Singular.

N.	βουλεύων	βουλεύουσα	βουλεύον	πέπων	πέπον
G.	βουλεύοντος	βουλευούσης	βουλεύοντος	πέποντος	πέποντος
D.	βουλεύοντι	βουλευούσῃ	βουλεύοντι	πέπονι	πέπονι
A.	βουλεύοντα	βουλεύουσιν	βουλεύον	πέποντα	πέπον
V.	βουλεύων	βουλεύουσα	βουλεύον	πέπον	πέπον

Dual.

N. A. V.	βουλεύοντε	βουλευούσα	βουλεύοντε	πέποτε	πέποτε
G. D.	βουλεύντοι	βουλευούσαιν	βουλεύντοι	πέπόντοι	πέπόντοι

Plural.

N.	βουλεύοντες	βουλεύουσιν	βουλεύοντα	πέποντες	πέποντα
G.	βουλεύντων	βουλευουσῶν	βουλεύντων	πεπόντων	πεπόντων
D.	βουλεύουσι	βουλευούσαις	βουλεύουσι	πέποσι	πέποσι
A.	βουλεύοντας	βουλευούσας	βουλεύοντα	πέποντας	πέποντα
V.	βουλεύοντες	βουλεύουσιν	βουλεύοντα	πέποντες	πέποντα

Singular.

N.	διδούς	διδούσα	διδόν	δεικνύς	δεικνύσα	δεικνύν
G.	διδόντος	διδούσης	διδόντος	δεικνύτος	δεικνύσης	δεικνύντος
D.	διδόντι	διδούσῃ	διδόντι	δεικνύντι	δεικνύσῃ	δεικνύντι
A.	διδόντα	διδούσαν	διδόν	δεικνύντα	δεικνύσαν	δεικνύν
V.	διδούς	διδούσα	διδόν	δεικνύς	δεικνύσα	δεικνύν

Dual.

N.A.V.	διδόντε	διδούσα	διδόντε	δεικνύντε	δεικνύσα	δεικνύντε
G. D.	διδόντων	διδούσων	διδόντων	δεικνύντων	δεικνύσων	δεικνύντων

Plural.

N.	διδόντες	διδούσαι	διδόντα	δεικνύντες	δεικνύσαι	δεικνύντα
G.	διδόντων	διδουσῶν	διδόντων	δεικνύντων	δεικνυσῶν	δεικνύντων
D.	διδούσι	διδούσαις	διδούσι	δεικνύσι	δεικνύσαις	δεικνύσι
A.	διδόντας	διδούσας	διδόντα	δεικνύντας	δεικνύσας	δεικνύντα
V.	διδόντες	διδούσαι	διδόντα	δεικνύντες	δεικνύσαι	δεικνύντι

Singular.

N.	βεβουλευκώς	βεβουλευκυῖα	βεβουλευκός
G.	βεβουλευκότος	βεβουλευκυῖας	βεβουλευκότος
D.	βεβουλευκότι	βεβουλευκυῖα	βεβουλευκότι
A.	βεβουλευκότα	βεβουλευκυῖαν	βεβουλευκός
V.	βεβουλευκώς	βεβουλευκυῖα	βεβουλευκός

Dual.

N.A.V.	βεβουλευκότε	βεβουλευκυῖα	βεβουλευκότε
G. D.	βεβουλευκότων	βεβουλευκυῖαν	βεβουλευκότων

Plural.

N.	βεβουλευκότες	βεβουλευκυῖαι	βεβουλευκότα
G.	βεβουλευκότων	βεβουλευκυῖων	βεβουλευκότων
D.	βεβουλευκόσι	βεβουλευκυῖαις	βεβουλευκόσι
A.	βεβουλευκότας	βεβουλευκυῖας	βεβουλευκότα
V.	βεβουλευκότες	βεβουλευκυῖαι	βεβουλευκῆτα

*Contracts.**Singular.*

N.	ἀληθής		ἀληθές	
G.	ἀληθέος	ἀληθοῦς	ἀληθέος	ἀληθοῦς
D.	ἀληθεί	ἀληθεί	ἀληθεί	ἀληθεί
A.	ἀληθέα	ἀληθῇ	ἀληθές	
V.	ἀληθές		ἀληθές	

	<i>Dual.</i>			
N. A. V.	ἀληθέε	ἀληθῇ	ἀληθέε	ἀληθῇ
G. D.	ἀληθέοιν	ἀληθοῖν	ἀληθέοιν	ἀληθοῖν

	<i>Plural.</i>			
N.	ἀληθέες	ἀληθεῖς	ἀληθέα	ἀληθῇ
G.	ἀληθέων	ἀληθῶν	ἀληθέων	ἀληθῶν
D.	ἀληθέσι		ἀληθέσι	
A.	ἀληθέας	ἀληθεῖς	ἀληθέα	ἀληθῇ
V.	ἀληθέες	ἀληθεῖς	ἀληθέα	ἀληθῇ

	<i>Singular.</i>			
N.	γλυκύς		γλυκεῖα	γλυκύ
G.	γλυκέος		γλυκείας	γλυκέος
D.	γλυκέϊ	γλυκεῖ	γλυκεῖα	γλυκέϊ
A.	γλυκύν		γλυκεῖαν	γλυκύ
V.	γλυκύ		γλυκεῖα	γλυκύ

	<i>Dual.</i>		
N. A. V.	γλυκέε	γλυκεῖα	γλυκέε
G. D.	γλυκέοιν	γλυκεῖαιν	γλυκέοιν

	<i>Plural.</i>			
N.	γλυκέες	γλυκεῖς	γλυκεῖαι	γλυκέα
G.	γλυκέων		γλυκειῶν	γλυκέων
D.	γλυκέσι		γλυκεῖαις	γλυκέσι
A.	γλυκέας	γλυκεῖς	γλυκεῖας	γλυκέα
V.	γλυκέες	γλυκεῖς	γλυκεῖαι	γλυκέα

	<i>Singular.</i>		<i>Plural.</i>	
N.	ἴδρις	ἴδρι	ἴδριες	ἴδρια
G.	ἴδριος	ἴδριος	ἰδρίων	ἰδρίων
D.	(ἴδρι) ἴδρι	(ἴδρι) ἴδρι	ἴδρισι	ἴδρισι
A.	ἴδριν	ἴδρι	ἴδρις	ἴδρια
V.	ἴδρι	ἴδρι	ἴδριες	ἴδρια
Dual.	N. A. V.	ἴδριε	G. D.	ἰδρίων

Participles of Contract Verbs.

	<i>Singular.</i>					
N.	τιμών	τιμών	τιμάουσα	τιμῶσα	τιμόν	τιμῶς
G.	τιμόντος	τιμώντος	τιμαούσης	τιμώσης	τιμόντος	τιμώντος
D.	τιμόντι	τιμώντι	τιμαούσῃ	τιμώσῃ	τιμόντι	τιμώντι
A.	τιμόντα	τιμώντα	τιμάουσιν	τιμῶσιν	τιμόν	τιμών
V.	τιμών	τιμών	τιμάουσα	τιμῶσα	τιμόν	τιμών

Dual.

N. A. V.	τιμάοντε	τιμώντε	τιμαύσα	τιμώνσα	τιμάοντε	τιμώντε
G. D.	τιμαόντων	τιμώντων	τιμαούσαιν	τιμώνσαιν	τιμαόντων	τιμώντων

Plural.

N.	τιμάοντες	τιμώντες	τιμαύσαι	τιμώνσαι	τιμάοντα	τιμώντα
G.	τιμαόντων	τιμώντων	τιμαουσῶν	τιμώνσων	τιμαόντων	τιμώντων
D.	τιμάουσι	τιμώνσι	τιμαούσαις	τιμώνσαις	τιμάουσι	τιμώνσι
A.	τιμάοντας	τιμώντας	τιμαούσας	τιμώνσας	τιμάοντα	τιμώντα
V.	τιμάοντες	τιμώντες	τιμαύσαι	τιμώνσαι	τιμάοντα	τιμώντα

Singular.

N.	φιλέων	φιλῶν	φιλέουσα	φιλοῦσα	φιλέον	φιλοῦν
G.	φιλέοντος	φιλοῦντος	φιλεούσης	φιλούσης	φιλέοντος	φιλοῦντος
D.	φιλέοντι	φιλοῦντι	φιλεούσῃ	φιλούσῃ	φιλέοντι	φιλοῦντι
A.	φιλέοντα	φιλοῦντα	φιλεούσαν	φιλούσαν	φιλέον	φιλοῦν
V.	φιλέων	φιλῶν	φιλέουσα	φιλοῦσα	φιλέον	φιλοῦν

Dual.

N. A. V.	φιλέοντε	φιλεούσα	φιλέοντε
	φιλοῦντε	φιλούσα	φιλοῦντε
G. D.	φιλέοντων	φιλεούσαιν	φιλέοντων
	φιλούντων	φιλούσαιν	φιλούντων

Plural.

N.	φιλέοντες	φιλοῦντες	φιλεούσαι	φιλοῦσαι	φιλέοντα	φιλοῦντα
G.	φιλέοντων	φιλούντων	φιλεουσῶν	φιλουσῶν	φιλέοντων	φιλούντων
D.	φιλέουσι	φιλοῦσι	φιλεούσαις	φιλούσαις	φιλέουσι	φιλοῦσι
A.	φιλέοντας	φιλοῦντας	φιλεούσας	φιλούσας	φιλέοντα	φιλοῦντα
V.	φιλέοντες	φιλοῦντες	φιλεούσαι	φιλοῦσαι	φιλέοντα	φιλοῦντα

Singular.

N.	δηλών	δηλῶν	δηλόουσα	δηλοῦσα	δηλόν	δηλοῦν
G.	δηλόοντος	δηλοῦντος	δηλοούσης	δηλούσης	δηλόοντος	δηλοῦντος
D.	δηλόοντι	δηλοῦντι	δηλοούσῃ	δηλούσῃ	δηλόοντι	δηλοῦντι
A.	δηλόοντα	δηλοῦντα	δηλόουσιν	δηλούσιν	δηλόν	δηλοῦν
V.	δηλών	δηλῶν	δηλόουσα	δηλοῦσα	δηλόν	δηλοῦν

Dual.

N. A. V.	δηλόοντε	δηλοῦσα	δηλόοντε
	δηλοῦντε	δηλούσα	δηλοῦντε
G. D.	δηλόοντων	δηλοούσαιν	δηλόοντων
	δηλοῦντων	δηλούσαιν	δηλοῦντων

Plural.

N. δηλόοντες	δηλοῦντες	δηλόουσαι	δηλοῦσαι	δηλόοντα	δηλοῦντα
G. δηλοόντων	δηλοῦντων	δηλοουσῶν	δηλουσῶν	δηλοόντων	δηλοούντων
D. δηλόουσι	δηλοῦσι	δηλοούσαις	δηλούσαις	δηλόουσι	δηλοῦσι
A. δηλόοντας	δηλοῦντας	δηλοούσας	δηλούσας	δηλόοντα	δηλοῦντα
V. δηλόοντες	δηλοῦντες	δηλόουσαι	δηλοῦσαι	δηλόοντα	δηλοῦντα

NOTE 1. The endings -ήεις, -ήεσσα, -ῆεν are contracted into -ῆς, -ῆσσα, -ῆν; as

τιμήεις τιμῆς, τιμήεσσα τιμῆσσα, τιμῆεν τιμῆν, *valuable*, G. τιμήεντος τιμήντος, τιμήεσσης τιμήσσης, τιμήεντος τιμήντος.

The endings -όεις, -όεσσα, -όεν are contracted into -οῦς, -οῦσσα, -οῦν; as

πλακόεις πλακοῦς, πλακόεσσα πλακοῦσσα, πλακόεν πλακοῦν, *flat*, G. πλακόέντος πλακοῦντος, πλακοέσσης πλακοῦσσης, πλακόέντος πλακοῦντος.

NOTE 2. In the Ionic dialect, the feminine of adjectives in *us* commonly ends in *ea* or *ē*; as βαθύς βαθέα or βαθή, βαρύς βαρέα, θῆλυς θήλεα, ἡμυσς ἡμίσεια.

NOTE 3. (a) In the Epic dialect, the feminine of adjectives in *us* sometimes is like the masculine; as ό, ή ήδύς, ό, ή θῆλυς, ό, ή πουλύς, in Homer.

(b) In Homer, ἡμαθόεις, ἀνθεμόεις, ἀργυρόεις, ποιήεις sometimes seem to agree with feminine nouns.

NOTE 4. The Poets sometimes form feminines in *eia* from adjectives in *ēs*; as μονογενής μονογένεια, ἡδυπέης ἡδυπέεια, θεσπιπέης θεσπιπέεια. So ἡριγένεια, θάλεια, δυσαριστοόκεια.

NOTE 5. The feminine of adjectives and participles in *ās*, *eis*, *ous*, *ūs*, *ων* is formed by annexing *a* to the root, and changing *τ* into *σ*; as ιστάντα ιστάνσα ιστάσα, χαρίεντα χαρίενσα χαρίεσσα, τιθέντα τιθένσα τιθείσα, διδόντα διδόνσα διδοῦσα, δεικνύντα δεικνύνσα δεικνύσα, ἐκόντα ἐκόνσα ἐκούσα.

The feminine of adjectives in *ūs* is formed by annexing *a* to the root, and lengthening the radical *ε* into *ει*; the Ionic however retains *ε* before *a* or *η*; as γλυκύς, γλυκεία, Ionic γλυκέα or γλυκῆ.

§ 60. Compound adjectives, of which the last component part is a substantive, follow the declension of that substantive.

Compound adjectives of the third declension may have a *neuter*, when it can be formed by dropping *s*, or by changing *ω* into *ο*. E. g.

εὐχαρίς, ι, G. ιτος, *graceful*; εὖ, χάρις.

εὐέλπις, ι, G. ιδος, *hopeful*; εὖ, ἐλπίς.

ἄδακρυς, υ, G. υος, *tearless*; ἄ-, δάκρυ.

εὐδαίμων, ον, G. ονος, *happy*; εὖ, δαίμων.

μεγαλήτωρ, ορ, G. ορος, *magnanimous*; μέγας, ἥτορ.

(a) The compounds of πόλις generally have G. ιδος; as ἀπολις, *vagabond*.

(b) The compounds of πατήρ, μήτηρ, and φρήν change η into ω; as ἀπάτωρ, ορ, ἀμήτωρ, ορ, G. ἀπάτορος, ἀμήτορος; σώφρων, ον, G. σώφρονος. — Homer has ἡ εὐπατέρεια.

(c) The compounds of γέλως and κέρας are either of the second or third declension; as φιλόγελως, ων, G. φιλόγελλω or φιλογέλωτος, τρίκερος, ων, G. τρίκερω or τρικέρωτος.

(d) The compounds of ποῦς, *foot*, have -ουν in the neuter, after the analogy of contracts of the second declension; as δίπους δίπουν, G. δίποδος, *bipes*, *two-footed*; τρίπους τρίπουν, *tripes*, *three-footed*.

(e) In Homer, the following compounds of ἀνήρ end in -ειρα; ἡ βοτιάνειρα, ἡ ἀντιάνειρα, ἡ κυδιάνειρα.

§ 61. Adjectives of *one ending* are generally derivative or compound:

- ας G. άδος, ό, ή; λογάς, *picked*; φυγάς, *fugitive*; ἱππάς, μανιάς, σποράς, *δρομάς*.
- ας G. ου, ό; γεννάδας, *noble*; μονίας, *solitary*.
- ας G. αντος, ό; άκάμας, *indefatigable*.
- αρ G. αρος; ό, ή μάκαρ, ή μάκαιρα, *happy*, the only example.
- ην G. ηνος; ό, ή άπτήν, *unfledged*, the only example.
- ης G. ου; ό έθελοντής, εύώπης, τριακοντούτης. Some of them have a feminine form in -ις G. ιδος; as ή εύώπις, τριακοντούτις.
- ης G. ητος, ό, ή, formed from nouns in -ητος or -ήτης; άδμής, άκμής, ήμυθής, γυμνής, χερνής. — Αργής, -ήτος or -έτος, *whale*. Πένης (πενέσσης), ή πένησσα, *poor*.
- ις G. ιδος, ό, ή, commonly feminine; ό, ή άναλκίς, ή πατρίς, *patria*, *country*; μητρίς.
- ξ G. κος, γος, χος, ό, ή; ό βλάξ, -ακός; άρπαξ, -αγος; ήλιξ, -ικος; έπίτεξ, -κος; πολυάξ, -ικος.
- υς G. υδος, ό, ή; νέηλυς, έπηλυς.
- ψ G. πος, ό, ή; αίγλιψ, παραβλώψ.
- ων G. ωνος, ό; αΐθων, *burning*, *bright*.
- ως G. ωτος, ό, ή; άβρώς, άγνώς, *ignotus*, *unknown*.

NOTE. Adjectives of one ending are sometimes used as *neuters* in the genitive and dative; very rarely in the nominative plural; as έν πένητι σώματι, *in a poor body*; μανιάσιν λυσσήμασι, *with raving madness*; δρομάσι βλεφάροις, *rapidly moving eyelids*.

ANOMALOUS AND DEFECTIVE ADJECTIVES.

§ 62. The following list contains most of the *anomalous* and *defective* adjectives.

Βριθύς, έία, ύ, *heavy*, regular. Also, τó βρή, rare.
 δυσδάμαρτος (δυο-, δάμαρ), τοϋ, *unhappily married*.
 ΕΛΑΧΥΣ, *small*, fem. έλάχεια.

ΕΛΕΓΧΥΣ, *infamous*, Pl. N. ἐλεγχείες.

ἐρίηρος, *dear*, regular. Also Pl. N. ἐρίηρες, A. ἐρίηρας, Epic.

ἐρυσάρματες, οἱ, A. ἐρυσάρματας, *chariot-drawing*.

εὖς ἡὺς, neuter εὖ ἢ εὖ, *good*, G. εἶος, A. εὔν ἡὺν, Pl. G. εἶων, *of good things* (neuter?).

ζῶς (ΖΑΟΣ), *living*, regular. Also ζῶς.

ἡλέ, *wandering* in mind, a defective vocative used in the Homeric expression φρένας ἡλέ, *madman*. Full form ἡλεέ from ἡλεός.

ἡριγένεια, ἡ, *born, or daughter, of the morning*.

βάλεια, ἡ, *rich, sumptuous*, as a feast.

θαμέσι, τοῖς, θαμέας, τοὺς, *frequent*.

καλλιγύναικα, τὴν, *producing fair women*.

λῖς, ἡ, *smooth*, as a rock.

μέγας (ΜΕΓΑΛΟΣ), μεγάλη, μέγα, *magnus, great, large*; for its inflection, see below.

μέλε, in the expression ὦ μέλε, *my good friend or sir*.

πίων (ΠΙΗΡ), *fat, rich*, regular. Also, feminine πείρα.

πλέως πλέων, *plenus, full*, borrows its feminine from πλέος; thus πλέως πλέα πλέων. In composition it has only two endings, *ως, ων*.

πολύαρνι, τῷ, *rich in sheep, owning many sheep*.

πολύς πολλή πολύ, *much*; Ionic πολλός πολλή πολλόν; Epic πολὺς πολεῖα πολύ; for its Attic inflection, see below.

The syncopated οἱ πλέες, τοὺς πλέας, in the Epic dialect, have the signification of the comparative πλείονες, πλείονας, *more*.

πότνια or πότνα, ἡ, *venerable, revered*, τὴν πότνιαν πότναν, αἱ πότνιαι.

πραῖος, *meek*, borrows many of its parts from the regular πραύς πραεῖα πραύ, G. πραεός; for its inflection, see below.

πρέσβυς (ΠΡΕΣΒΟΣ, ΠΡΕΣΒΗΡ), *old, aged*, regular. Also, feminine πρέσβα and πρέσβειρα.

πρόφρων (ΠΡΟΦΡΑΣ), *kind, compliant*, regular. Also, feminine πρόσφρασσα.

ῥάδιος, α, ον, *easy*, regular. Also, τὸ ῥά, rare.

σῶς (ΣΑΟΣ), ὁ, ἡ, *salvus, safe*, rarely ἡ σᾶ; neuter σῶν, A. σῶν, A.

Pl. σῶς, neuter Pl. σᾶ. Regular form σῶος, α, ον.

ἱψικεῖρα, τὴν, *high-peaked*, as a rock.

φρούδος, η, ον, *gone*, used in the nominative; φρούδου is found in the genitive absolute (*Soph. Aj.* 264).

ΧΕΡΗΣ, χέρηρος, D. χέρηρι, A. χέρηρα, Pl. N. χέρηρες, neuter χέρηρα or χέρεια, with the signification of χερεῖων, *worse*.

Inflection of μέγας, πολὺς, and πραῖος.

Singular.

N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλῃς	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V	μεγάλε	μεγάλῃ	μέγα			

Dual.

N. A. V.	μεγάλω	μεγάλα	μεγάλω
G. D.	μεγάλων	μεγάλαιν	μεγάλοις

Plural.

N.	μεγάλοι	μεγάλοι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά
V.	μεγάλοι	μεγάλοι	μεγάλα			

*Singular.**Plural.*

N.	πρᾶος	πραεῖα	πρᾶον	πρᾶοι	πραεῖς	πραεῖαι	πραεῖα
G.	πράου	πραεῖας	πράου	πραέων		πραεῖων	πραέων
D.	πράφ	πραεῖα	πράφ	πράοις	πραεῖσι	πραεῖαις	πραεῖσι
A.	πρᾶον	πραεῖαν	πρᾶον	πράους	πραεῖς	πραεῖας	πραεῖα
V.	πρᾶε	πραεῖα	πρᾶον	πρᾶοι	πραεῖς	πραεῖαι	πραεῖα

Dual.

N. A. V.	πράω	πραεῖα	πράω
G. D.	πράου	πραεῖαιν	πράου

COMPARISON OF ADJECTIVES AND ADVERBS.

§ 63. 1. Adjectives in *ος* are compared by dropping *ς*, and annexing *τερος* for the comparative, and *τατος* for the superlative. If the penult of the positive be short, *ο* is changed into *ω*. E. g.

σοφός, *wise*, σοφώτερος, *wiser*, σοφώτατος, *wisest*
 ἄξιος ἀξιώτερος ἀξιώτατος, *worthy*
 ἀτίμος ἀτιμότερος ἀτιμώτατος, *dishonorable*
 σεμνός σεμνότερος σεμνώτατος, *venerable*

In general, *ο* remains unaltered when it is preceded by a mute and a liquid; as πικνός πυκνότερος πυκνώτατος, *dense*; πικρός πικρότερος πικρότατος, *bitter*.

(a) The comparative and superlative of adjectives in *εος* are contracted after they have been formed according to the preceding rule; as πορφύρεος πορφυρούς, πορφυρεώτερος πορφυρώτερος, πορφυρεώτατος πορφυρώτατος, *purple*.

(b) Some adjectives in *ος* are compared by dropping *ος* and annexing *αίτερος* *αίτατος*; as μέσος μεσαίτερος μεσαίτατος, *middle*.

So εὐδιδος εὐδιαίτερος εὐδιαίτατος, ἴδιος ἰδιαίτερος ἰδιαίτατος, ἴσος ἰσαίτερος, ὀρθιδος ὀρθιαίτερος ὀρθιαίτατος, ὀψιδος ὀψιαίτερος ὀψιαίτατος.

(c) A few adjectives in *ος* drop *ος* and annex *τερος τατος* ; as *περαι-ος περαιτερος περαίτατος*, *on the other side*.

(d) Adjectives in *ος*, and many others in *ος*, drop *ος* and annex *έστερος έστατος* ; here *οέστερος οέστατος* are contracted into *ούστερος ούστατος* ; as *ἀπλός ἀπλούτερος ἀπλούστατος*, *simple*.

So *αἰδοίος αἰδοίεστατος*, *ἀκρατος ἀκρατέτερος ἀκρατέστατος*, *ἀνηρός ἀνηρέστερος*, *ἐρρωμένος ἐρρωμενέτερος ἐρρωμενέστατος*.

Those in *ος* are sometimes compared according to the first rule ; as *εὐπνοος εὐπνοώτερος*, *εὐχροος εὐχροώτερος*.

(e) Some adjectives in *ος* are compared by dropping *ος* and annex-*ing ίστερος ίστατος* ; as *λάλος λαλίστερος λαλίστατος*, *loquacious*.

So *ὀψοφάγος*, *μονοφάγος*, *πτωχός*.

2. Adjectives in *υς* are compared by dropping *ς*, and annexing *τερος τατος* ; as *ὀξύς ὀξύτερος ὀξύτατος*, *sharp*.

3. *Μέλας*, *black*, and *τάλας*, *unfortunate*, annex *τερος τατος* to the root ; thus, *μέλας μελάντερος μελάντατος*, *τάλας ταλάντερος ταλάντατος*.

4. Adjectives in *ης* and *εις* shorten these endings into *ες*, and annex *τερος τατος* ; as *ἀληθής ἀληθέστερος ἀληθέστατος*, *true* ; *χαρίεις χαριέστερος χαριέστατος*, *graceful*.

5. Adjectives in *ων* annex *έστερος έστατος* to the root ; as *σώφρων σωφρονέστερος σωφρονέστατος*, *discreet*.

6. Some comparatives and superlatives are derived from substantives, adverbs, prepositions, or verbs ; as,

βασιλεύς, *king*, *βασιλεύτερος*, *more kingly*, *a greater king*, *βασιλεύτατος*, *most kingly*, *a very great king*.

ἄνω, *up*, *άνώτερος*, *upper*, *άνώτατος*, *uppermost*.

ὑπέρ, *over*, *ὑπερτερος*, *higher*, *ὑπέρτατος* or *ὑπατος*, *highest*.

φαίνο, *to shine*, *φαάντερος*, *brighter*, *φαάντατος*, *brightest*.

7. The comparative and superlative may be formed by means of the positive and *μᾶλλον*, *magis*, *more*, *μάλιστα* or *πλείστα*, *maxime*, *most* ; as,

μᾶλλον φίλος, μάλιστα φίλος
μᾶλλον σφόδρων, πλείστα μῶροι

NOTE 1. In the Epic dialect, *ο* may be changed into *ω* even when the penult of the positive is long; as *κακοξεινώτερος*, *οἰζυρώτερος* *οἰζυρώτατος*, *λάρωτατος*.

Even the Attic Poets sometimes change *ο* into *ω* after a mute and a liquid; as *εἰτεκνώτερος*, *δυσποτμώτερα*.

NOTE 2. *Substantives*, *pronouns*, and *participles*, as such, do not admit of different degrees in their signification. The comedians however compare *αὐτός*; thus, *αὐτός*, *himself*, *αὐτότερος*, *himself*, *αὐτότατος*, *ipsissimus*, *himselfest*. They compare also proper names; as *Δαναός* *Δαναώτατος*, *Danaus*.

NOTE 3. In the Epic dialect, some superlatives end in *ατος*; as *μέσος μέσατος* or *μέσστατος*. See also *νέος*, *μυχός*, *πρό*, *έξ*, *πυθμήν*, *ὑπέρ*, below (§ 65).

NOTE 4. In a few instances, new comparatives and superlatives are formed from adjectives which are already in the comparative or superlative degree; as *πρώτος* *πρώτιστος*. See also *ἀγαθός*, *έξ*, *κακός*, *μικρός*, below (§ 65).

64. 1. Some adjectives in *υς* drop this ending, and annex *ίων* for the comparative, and *ιστος* for the superlative; as *ήδύς* *ήδιων*, *ήδιστος*, *suavis*, *pleasant*.

2. Some adjectives in *υς* form the comparative by dropping *υς* and annexing *σων*; as *παχύς* *πάσσων*, *pinguis*, *fat*. (§ 13, 10.)

See also *βαθύς*, *βραδύς*, *γλυκύς*, *ΕΔΑΧΥΣ*, *ΗΚΥΣ*, *μακρός*, *ταχύς*, below (§ 65).

3. Comparatives in *ων* are inflected according to the following example :

Singular.

N.	ήδιων	ήδιον
G.	ήδιονος	ήδιονος
D.	ήδιονι	ήδιονι
A.	ήδιονα	ήδιω
V.	ήδιων	ήδιον

Dual.

N. A.	ήδιονε
G. D.	ήδιόνου

Plural.

N.	ἡδίονες	ἡδίους	ἡδίονα	ἡδία
G.	ἡδιόνων		ἡδιόνων	
D.	ἡδίοσι		ἡδίοσι	
A.	ἡδιόνας	ἡδίους	ἡδίονα	ἡδία
V.	ἡδιόνες	ἡδίους	ἡδίονα	ἡδία

The endings -ona, -ones, -onas drop *v* and are then contracted into -ω, -ους.

NOTE. Κρατὺς, κρέσσω or κρείσσω, changes *a* into *e* which in the Attic dialect becomes *ei*. The Doric comparative is κάρρων formed from κρατὺς as follows ; κρασσω, καρσων, κάρρων.

Μέγας, μέζων or μείζων, and ὀλίγος, ὀλίζων, imply ΜΕΓΥΣ, ΟΛΙΓΥΣ, whence μεσσων ολισσων, μέζων ὀλίζων. (§ 10, ζ, σσ.)

§ 65. The comparison of an adjective is *anomalous* when that adjective has, or implies, more than one positive.

The comparison is *defective* when the adjective has no positive in use.

The following list contains nearly all the adjectives which are anomalous or defective in their comparison.

ἀγαθός, *good*, Comparative ἀμείνων, βελτίων, κρείσσων or κρείτταν, λωΐων λώων, Ionic κρέσσω, Doric κάρρων, Poetic ἀμεινότερος, βέλτερος, λωΐτερος, ἀρείων or ἀρειότερος, φέρτερος ; Superlative ἀριστος, βέλτιστος, κράτιστος, λωΐστος λφστος, Poetic ἀγαθώτατος, βέλτατος, κάρτιστος (Epic), φέρτατος, φέριστος, Doric βέντιστος.

ἄγχι or ἄγχοῦ, *near*, ἀγχότερος, ἀγχότατος or ἄγχιστος.

αἰσχρός (Αἰσχυς), *ugly*, αἰσχιών, sometimes αἰσχροτέρος, αἰσχιστος.

ἀλγεινός (Αλγυς), *painful*, ἀλγεινότερος, ἀλγεινότατος, sometimes ἀλγιών ἀλγιστος.

ἄνω, *up*, ἀνώτερος, *upper*, ἀνώτατος, *uppermost*.

δοῖδος, *bard*, δοῖδότατος, *very celebrated*.

ἀρπαξ, *rapax*, ἀρπαξίος, ἀρπαξίστερος, ἀρπαξίστατος.

ἄφαρ, *quickly*, ἀφάρτερος, *quicker*.

ἀφῆλιξ, *having passed the meridian of life*, ἀφηλικέστερος.

ἄφθονος, *abundant*, ἀφθονέστερος, ἀφθονέστατος, or ἀφθονώτερος, ἀφθονώτατος.

ἄχαρις, *disagreeable*, ἀχαρίστερος.

βαθύς, *deep*, βαθύτερος, βαθύτατος, Epic βάσσω, βάθιστος.

βασιλεύς, *king*, βασιλεύτερος, *more kingly*, a greater king, βασιλεύτατος, *most kingly*, a very great king.

βλάξ, *stupid*, βλακώτερος, βλακώτατος or βλακίστερος, βλακίστατος.

βραδύς, *tardus*, *bardus*, *slow*, βραδύτερος, βραδύτατος, Epic βράσσω, βάρδιτος.

γεραίός, *old*, *venerable*, γεραίτερος rarely γεραϊότερος, γεραίτατος.

γλυκύς, *dulcis*, *sweet*, γλυκυτέρος, γλυκυτατος, Epic γλυκίων, rarely γλύσσω.

διάκονος, *σει vaní*, διακονέστερος, *more attentive to his duty, a better servant.*

διπλός, *duplex, double*, διπλότερος, in the New Testament.

ΕΛΑΧΥΣ, *ελάσσων, ελάχιστος*, see μικρός.

ΕΛΕΓΧΥΣ, *infamous*, ἐλέγχιστος.

ἐξ (έξς), *ex, out of*, ἐσχάτος, *last*; also ἐσχατώτερος, ἐσχατώτατος.

ἔξω, *out*, ἐξώτερος, *exterior, outer*, ἐξώτατος, *extremus, extremus*.

ἐπιλήσμων, *forgetful*, ἐπιλησμότατος.

ἐπίχαρις, *agreeable*, ἐπιχαριώτερος, ἐπιχαριώτατος.

ἐταίρος, *friend*, ἐταυρότατος, *most friendly, a very good friend, the best friend.*

ἐχθρός (ΕΧΘΥΣ), *hostile*, ἐχθρότερος, ἐχθρότατος, or ἐχθίων, ἐχθιστος.

ἥΚΥΣ, *ήσσω, ήκιστος*, see κακός.

ἡρέμα, *quietly*, ἡρεμέστερος, *more quiet*, ἡρεμέστατος, *most quiet*.

ἡσυχος, *quiet*, ἡσυχαιτερος or ἡσυχώτερος, ἡσυχώτατος.

κακός (ΚΑΚΥΣ), *bad*, Comparative κακίων (Poetic κακώτερος), χείρων (Poetic χειρίων, χειριώτερος, χειρότερος), ήσσων (Ionic ήσσων); Superlative κακίστος, χειρίστος, Poetic ήκιστος.

καλός (ΚΑΛΛΥΣ), *beautiful*, καλλίων, κάλλιστος.

κάτω, *down*, κατώτερος, *lower*, κατώτατος, *lowest, lowermost*.

ΚΕΡΔΥΣ, *crafty*, κερδίων, κέρδιστος.

ΚΗΔΥΣ, *dear*, κήδιστος.

κλεπτής, *thief*, κλεπτίστερος, *more thievish, a greater thief*, κλεπτίστατος, *most thievish, a very great thief*.

κυδρός (ΚΥΔΥΣ), *glorious*, κυδίων, κύδιστος.

κύων, *canis, dog*, κύντερος, *more imprudent*, κύντατος, *most imprudent*.

μάκαρ, *happy*, μακάρτερος, μακάρτατος.

μακρός (ΜΑΚΥΣ, ΜΗΚΥΣ), *long*, μακρότερος, μακρότατος, also μάσσων, μήκιστος.

μέγας (ΜΕΓΥΣ), *magnus, great*, μέζων (Ionic μέζων), μέγιστος.

μέσος, *medius, middle*, μεσαίτερος, μεσαίτατος (Epic μέσατος, μέσσατος).

μικρός, *small*, Comparative μικρότερος, ελάσσων or ελάττων, μείων (Poetic μειώτερος), ελαχιστότερος; Superlative μικρότατος, ελάχιστος Poetic μείστος.

μυχός, *recess*, μυχατος or μυχοίτατος, *innermost*, Epic.

νέος, *novus, new, young*, regular. Poetic superlative νέατος, Epic νείατος, *last, lowest*.

οἰκρός (ΟΙΚΤΥΣ), *pitiable*, οἰκτίων, οἰκτιστος or οἰκρότατος.

οἷς, *ovis, sheep*, οἰότερος, *more sheepish, a greater sheep*.

ὀλίγος (ΟΛΙΓΥΣ), *little*, in the plural *few*, ὀλίγων later ὀλιγώτερος (Sextus), ὀλιγιστος. It borrows also the comparatives and superlatives of μικρός.

ὀπίσω, *behind*, ὀπίστατος, *hindernmost*.

ὄπλα, *arms*, ὀπλότερος, *younger*, ὀπλότατος, *youngest*.

παλαιός, *old*, παλαιότερος or παλαιότερος, παλαιότατος.

παχύς, *pinguis, fat*, παχύτερος, παχύτατος, Epic πάσσων, πάχιστος

πένης, *πτος, poor*, πενέστερος, πενέστατος.

πέπων, *ripe*, πεπαίτερος, πεπαίτατος.

τε	κίων, <i>fat</i> , <i>πυότερος</i> , <i>πύτατος</i> . <i>πλεονέκτης</i> , a <i>conventous person</i> , <i>πλεονεκτίστας</i> . <i>πλησιός</i> , <i>near</i> , <i>πλησιαίτερος</i> , <i>πλησιαίτατος</i> , <i>οι</i> <i>πλησιέστερος</i> , <i>πλησιέστατος</i> .
το	<i>πολύς</i> , <i>much</i> , <i>πλείων</i> <i>οι</i> <i>πλέον</i> , <i>πλείστος</i> , <i>plus</i> , <i>plurimus</i> . <i>πρεσβύς</i> , <i>old</i> , <i>πρεσβύτερος</i> , <i>πρεσβύτατος</i> <i>Epic</i> <i>πρέσβιστος</i> .
ει	<i>πρό</i> , <i>prae</i> , <i>before</i> , <i>πρότερος</i> <i>rarely</i> <i>προτεραίτερος</i> , <i>prior</i> , <i>former</i> , <i>πρώτος</i> (<i>προ-ατος</i>), <i>πρώτιστος</i> , <i>Doric</i> <i>πράτος</i> , <i>primus</i> , <i>first</i> . <i>πρόω</i> , <i>forward</i> , <i>προσώτερος</i> , <i>προσώτατος</i> . <i>προῦργου</i> , <i>to the purpose</i> , <i>προῦργαίτερος</i> , <i>προῦργαίτατος</i> .
κε	<i>πυθμήν</i> , <i>bottom</i> , <i>πύματος</i> , <i>hindmost</i> , <i>last</i> , <i>Epic</i> . <i>ῥάδιος</i> (PA-YΣ), <i>Ionic</i> <i>ῥηῖδιος</i> , <i>easy</i> , <i>ῥάων</i> , <i>ῥᾶστος</i> , <i>Ionic</i> <i>ῥῆτων</i> , <i>ῥῆτ-στος</i> , <i>Epic</i> <i>ῥηίτερος</i> , <i>ῥηίτατος</i> .
οτι	<i>ΠΥΨ</i> , <i>frigidus</i> , <i>cold</i> , <i>dreadful</i> , <i>ρίγιον</i> , <i>ρίγιστος</i> . <i>σπουδαίος</i> , <i>serious</i> , <i>earnest</i> , <i>σπουδαιέστερος</i> , <i>σπουδαιέστατος</i> <i>οι</i> <i>σπουδαιότερος</i> , <i>σπουδαιότατος</i> .
σο	<i>σχολαίος</i> , <i>slow</i> , <i>σχολαίτερος</i> <i>οι</i> <i>σχολαύτερος</i> , <i>σχολαίτατος</i> . <i>ταχύς</i> (ΘΑΧΥΣ), <i>swift</i> , <i>ταχίων</i> <i>commonly</i> <i>θάσσων</i> , <i>τάχιστος</i> . <i>ὑβριστής</i> , <i>an insolent person</i> , <i>ὑβριστότερος</i> , <i>ὑβριστότατος</i> . <i>υγιής</i> , <i>healthy</i> , <i>regular</i> . <i>Doric</i> <i>comparative</i> <i>υγιώτερος</i> . <i>ὑπέρ</i> (ΥΠ-), <i>super</i> , <i>over</i> , <i>υπέρτερος</i> , <i>higher</i> , <i>υπέρτατος</i> <i>οι</i> <i>ὑπατος</i> , <i>higher</i> , <i>superior</i> , <i>supremus</i> <i>or</i> <i>summus</i> . <i>ὑπό</i> , <i>sub</i> -, <i>under</i> , <i>υστερος</i> , <i>later</i> , <i>υστάτος</i> , <i>latest</i> .
το	<i>ΥΨΥΣ</i> , <i>high</i> , <i>ὑψίων</i> <i>rarely</i> <i>ὑψίτερος</i> , <i>ὑψίστος</i> . <i>φαίω</i> , <i>to shine</i> , <i>φάαντερος</i> , <i>brighter</i> , <i>φάαντατος</i> , <i>brightest</i> . <i>φίλος</i> (ΦΙΛΥΣ), <i>friendly</i> , <i>dear</i> , <i>beloved</i> , <i>φιλότερος</i> <i>φιλότατος</i> , <i>φιλαίτερος</i> <i>φιλαίτατος</i> , <i>φίλτερος</i> <i>φίλτατος</i> , <i>οι</i> <i>φιλίων</i> <i>φίλιστος</i> . <i>φάρ</i> , <i>fur</i> , <i>thief</i> , <i>φάρτατος</i> , <i>very thievish</i> , <i>a very great thief</i> . <i>ψευδής</i> , <i>false</i> , <i>ψευδέστερος</i> <i>οι</i> <i>ψευδίστερος</i> , <i>ψευδίστατος</i> . <i>ώκός</i> , <i>swift</i> , <i>ώκύτερος</i> , <i>ώκύτατος</i> <i>Epic</i> <i>ώκιστος</i> , <i>ocior</i> , <i>ocissimus</i> .

Comparison of Adverbs.

§ 66. 1. The comparative of an adverb derived from an adjective is the same with the *neuter singular* of the comparative, and the superlative is the same with the *neuter plural* of the superlative, of that adjective ; as

σοφός — *σοφῶς*, *wisely*, *σοφώτερον*, *more wisely*, *σοφώτατα*, *most wisely*, *very wisely*

δξύς — *δξύως*, *sharply*, *δξύτερον*, *δξύτατα*

ἀληθής — *ἀληθῶς*, *truly*, *ἀληθέστερον*, *ἀληθέστατα*

χαρίεις — *χαριέντως*, *gracefully*, *χαριέστερον*, *χαριέστατα*

σώφρων — *σώφρονως*, *discreetly*, *σώφρονέστερον*, *σώφρονέστατα*

ἡδύς — *ἡδέως*, *pleasantly*, *ἡδίων*, *ἡδιστα*

ταχύς — *ταχέως*, *quickly*, *θάσσον* *οι* *ῥάπτον*, *τάχιστα*

2. Primitive adverbs generally make the com-

parative in *τερω*, and superlative in *τατω* ; as *ἄνω*, *υῖρ*, *ἀνωτέρω* *ἀνωτάτω*.

So *ἀγχοῦ* or *ἀγχι*, *near*, *ἀγχοτέρω* or *ἄσσον* (Epic *ἄσσοτέρω*, Doric *ἄσσιον*), *ἀγχοτάτω* or *ἀγχιστα* ; *ἄπο*, *far*, *ἄπωτέρω*, *ἄπωτάτω* ; *ἐγγύς*, *near*, *ἐγγυτέρω* *ἐγγυτάτω*, *ἐγγύτερον* *ἐγγύτατα*, or *ἐγγίον* *ἐγγιστα* ; *ἐκός*, *far*, *ἐκαστέρω*, *ἐκαστάτω* ; *ἐνδον*, *within*, *in*, *ἐνδοτέρω*, *ἐνδοτάτω* ; *κάτω*, *down*, *κατωτέρω*, *κατωτάτω* ; *πέρα*, *further*, *beyond*, *περαιτέρω* or *περαιτέρον*, *περαιτάτω* ; *πόρρω*, *far*, *πορρωτέρω*, *πορρωτάτω* ; *τηλοῦ* or *τῆλε*, *τηλοτέρω*, *τηλοτάτω*.

NOTE 1. Some adverbs of the comparative degree end in *ως* ; as *χαλεπῶς* *χαλεπωτέρως*, *ἀληθῶς* *ἀληθευτέρως*, *καλῶς* *καλλιώνως*, *μεγάλως* *μεϊζόνως*. Superlatives in *ως* are very rare.

NOTE 2. The following adverbs are more or less anomalous in their comparison :

ἰθύ, *straightforward*, *ἰθύτατα*.

μᾶλα, *very*, *μᾶλλον* (Doric *μᾶλλιον*), *more*, *rather*, *μάλιστα*, *very much*, *especially*.

νύκτωρ, *noctu*, *nightly*, *by night*, *νυκτιαίτερον*, *farther back in the night*, that is, *early in the morning*, *νυκτιαίτατα*, *very early in the morning*.

πολλάκις, *often*, *πλεονάκις*, *πλειστάκις*.

προὔργου, *to the purpose*, *προὔργαιτερον*, *more to the purpose*, *προὔργαιτάτα*, *very much to the purpose*.

PRONOUN AND ARTICLE.

§ 67. There are eight kinds of pronouns ; the personal, reflexive, reciprocal, possessive, interrogative, indefinite, demonstrative, and relative. The personal, reflexive, and reciprocal are usually called *substantive* pronouns, the rest, *adjective*.

§ 68. 1. The *personal* pronouns are *ἐγώ*, *ego*, *I*, *νῶ*, *we two*, *both of us*, *ἡμεῖς*, *we*, *σύ*, *tu*, *thou*, *σφώ*, *you two*, *both of you*, *ὑμεῖς*, *you*, *ἔ*, *is*, *he*, *σφεῖς*, *they*, *αὐτός*, *ipse*, *he*, *himself*.

Singular.

N. ἐγώ	σύ	(ἔ)	αὐτός	αὐτή	αὐτό
G. ἐμοῦ, μοῦ	σοῦ	οἶ	αὐτοῦ	αὐτῆς	αὐτοῦ
D. ἐμοί, μοί	σοί	οἷ	αὐτῷ	αὐτῇ	αὐτῷ
A. ἐμέ, μέ	σέ	ἔ	αὐτόν	αὐτήν	αὐτό

Dual.

N. A.	νώ	σφώ	σφωέ	αὐτώ	αὐτά	αὐτώ
G. D.	νών	σφῶν	σφωῶν	αὐτοῖν	αὐταῖν	αὐτοῖν

Plural.

N.	ἡμεῖς	ὑμεῖς	σφεῖς, σφέα	αὐτοί	αὐταί	αὐτά
G.	ἡμῶν	ὑμῶν	σφῶν	αὐτῶν	αὐτῶν	αὐτῶν
D.	ἡμῖν	ὑμῖν	σφίσι	αὐτοῖς	αὐταῖς	αὐτοῖς
A.	ἡμᾶς	ὑμᾶς	σφᾶς, σφέα	αὐτούς	αὐτάς	αὐτά

2. *Αὐτός* with the article before it means *idem*, *the same*, and is often contracted with the article; as τοῦ αὐτοῦ, ταύτου; τῷ αὐτῷ, ταύτῳ; τῇ αὐτῇ, ταύτῃ. (§ 20.)

When this contraction takes place, the neuter has *ο* or *ον*; thus, τὸ αὐτό, ταυτό or ταυτόν.

NOTE 1. According to the ancient grammarians, the nominative of the third person singular was *ἷ*, *is*, *ea*, *id*, *he*, *she*, *it*.

NOTE 2. The forms σφωέ σφωῶν belong to the Epic dialect. Σφωέ is always an *accusative*. — Σφέα is neuter.

NOTE 3. The particle *γέ* is often appended to the pronouns of the first and second persons for the sake of emphasis; as ἐγώγε, *egomet, I indeed, for my part*; σύγε, *tute, tutemet, thou indeed*.

§ 69. The *reflexive* pronouns are ἐμαντοῦ, *of myself, my own*, σεαντοῦ, *of thyself, thy own*, and ἐαντοῦ, *of himself, his own*. They are compounded of the oblique cases of the personal pronouns and αὐτός

Singular.

Plural.

G.	ἐμαντοῦ ἐμαντῆς	ἡμῶν αὐτῶν
D.	ἐμαντῷ ἐμαντῇ	ἡμῖν αὐτοῖς (αὐταῖς)
A.	ἐμαντόν ἐμαντήν	ἡμᾶς αὐτούς (αὐτάς)

G.	σεαντοῦ σεαντῆς	ὑμῶν αὐτῶν
D.	σεαντῷ σεαντῇ	ὑμῖν αὐτοῖς (αὐταῖς)
A.	σεαντόν σεαντήν	ὑμᾶς αὐτούς (αὐτάς)

G.	ἐαντοῦ ἐαντῆς	ἐαντῶν, or σφῶν αὐτῶν
D.	ἐαντῷ ἐαντῇ	ἐαντοῖς, -αῖς, or σφίσιν αὐτοῖς (-αῖς)
A.	ἐαντόν ἐαντήν ἐαντό	ἐαντούς, -άς, -ά, or σφᾶς αὐτούς (-άς)

Ξαντοῦ and ἑαυτοῦ are often contracted; thus, G. ξαντοῦ ξαντῆ, αἰτοῦ αἰτῆς, αἰτῶν, D. ξαντὶ ξαντῇ, αἰτὶ αἰτῇ, αἰτοῖς αἰταις, A. ξαντὸν ξαντήν, αἰτὸν αἰτήν αἰτί, αἰτούς αἰτάς αἰτά. Also, G. Dual αἰτοῖν.

§ 70. The *reciprocal* pronoun is ἀλλήλων, of *one another*, formed from ἄλλος. The nominative case and the singular number are of course wanting.

	Plural.	Dual.
G.	ἀλλήλων ἀλλήλων ἀλλήλων	ἀλλήλοιν ἀλλήλαιν ἀλλήλοιν
D.	ἀλλήλοις ἀλλήλαις ἀλλήλοις	ἀλλήλου ἀλλήλαιν ἀλλήλοιν
A.	ἀλλήλους ἀλλήλας ἀλληλα	ἀλλήλω ἀλλήλα ἀλλήλω

§ 71. The *possessive* pronouns are derived from the personal pronouns. They are inflected like adjectives in *ος*.

ἐμός, ἡ, ὅν, meus, *my, mine*: νῶϊτερος, α, ὄν, of *us two, our*,

Epic: ἡμέτερος, α, ὄν, noster, *our, ours*.

σός, σή, σόν, tuus, *thy, thine*: σφῶϊτερος, α, ὄν, of *you two, your*, Epic: ὑμέτερος, α, ὄν, vester, *your, yours*.

ὅς, ἡ, ὅν, suus, *his, her, hers, its*, Epic: σφέτερος, α, ὄν, suus, *their, theirs*.

§ 72. 1. The *interrogative* pronoun τίς, quis? *who? which? what?* always takes the acute on the *ι*.

The *indefinite* pronoun τις, aliquis, quidam, ullus, *any, certain, some*, takes the accent on the last syllable.

	Interrogative.		Indefinite.	
	Singular.			
	M. F.	N.	M. F.	N.
N.	τίς	τί	τις	τι
G.	τίος, τοῦ	τίος, τοῦ	τιός, του	τιός, του
D.	τία, τῷ	τία, τῷ	τιᾶ, τῷ	τιᾶ, τῷ
A.	τία	τί	τιᾶ	τί
	Dual.			
N. A.	τίε		τινὲ	
G. D.	τίουιν		τινοῖν	

Plural.

N.	τινες	τίνα	τινές	τινὰ
G.	τινῶν	τινῶν	τινῶν	τινῶν
D.	τίσι	τίσι	τίσι	τίσι
A.	τίνας	τίνα	τινὰς	τινὰ, ἄσσα or ἅπτα

2. The indefinite demonstrative *δεῖνα*, *such-a-one*, is declined as follows :

	<i>Sing.</i> ὁ, ἡ, τὸ	<i>Plur.</i> οἱ, αἱ, τὰ
N.	δεῖνα	δεῖνες
G.	δεῖνος	δεῖνων
D.	δεῖνι	—
A.	δεῖνα	δεῖνας

Sometimes it is found indeclinable ; as τοῦ δεῖνα, (*Arist. Th.* 629.)

§ 73. The *article* ὁ (originally ΤΟΣ) is declined in the following manner :

<i>Singular.</i>				<i>Dual.</i>				<i>Plural.</i>			
	M.	F.	N.		M.	F.	N.		M.	F.	N.
N.	ὁ	ἡ	τό	N. A.	τώ	τά	τώ	N.	οἱ	αἱ	τά
G.	τοῦ	τῆς	τοῦ	G. D.	τοῖν	ταῖν	τοῖν	G.	τῶν	τῶν	τῶν
D.	τῷ	τῇ	τῷ					D.	τοῖς	ταῖς	τοῖς
A.	τόν	τήν	τό					A.	τούς	τάς	τά

§ 74. The *demonstrative* pronouns are ὅδε, οὗτος, hic, *this*, and ἐκεῖνος, *that*. Ὅδε is simply the article with the inseparable particle -δε ; thus, ὅδε ἦδε τόδε, G. τοῦδε τῆςδε τοῦδε, D. τῷδε τῇδε τῷδε, &c.

Singular.

N.	οὗτος	αὕτη	τούτο	ἐκεῖνος	ἐκείνη	ἐκεῖνο
G.	τούτου	ταύτης	τούτου	ἐκείνου	ἐκείνης	ἐκείνου
D.	τούτῳ	ταύτῃ	τούτῳ	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
A.	τούτον	ταύτην	τούτο	ἐκεῖνον	ἐκείνην	ἐκεῖνο

Dual.

N. A.	τούτω	ταύτα	τούτω	ἐκείνω	ἐκείνα	ἐκείνω
G. D.	τούτων	ταύτων	τούτων	ἐκείνων	ἐκείνων	ἐκείνων

Plural.

N.	οὗτοι	αὗται	ταῦτα	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
G.	τούτων	τούτων	τούτων	ἐκείνων	ἐκείνων	ἐκείνων
D.	τούτοις	ταύταις	τούτοις	ἐκείνοις	ἐκείναις	ἐκείνοις
A.	τούτους	ταύτας	ταῦτα	ἐκείνους	ἐκείνας	ἐκεῖνα

§ 75. The relative pronoun *ὅς, qui, who, which, hat*, is declined as follows :

<i>Singular.</i>			<i>Dual.</i>			<i>Plural.</i>		
	M.	F.	N.		M.	F.	N.	
N.	ὅς	ἥ	ὅ	N. A.	ὧ	ᾗ	ὧ	N. οἱ αἱ ἄ
G.	οὗ	ἧς	οὗ	G. D.	οῶ	αῖν	οῶ	G. ὧν ὧν ὧν
D.	ὧ	ἧ	ὧ					D. οἷς αἷς οἷς
A.	ὧν	ἧν	ὅ					A. οὔς ᾄς ᾄ

2. The relative *ὅστις, quisquis, whoever, who*, is compounded of *ὅς* and the indefinite pronoun *τις*, which are separately declined. Thus,

<i>Singular.</i>			<i>Plural.</i>		
	M.	F.		N.	
N.	ὅστις	ἥτις		ὅ τι	
G.	οὗτινος, οὗτου	ἧστινος		οὗτινος, οὗτου	
D.	ὧτινι, ὧτῳ	ἧτινι		ὧτινι, ὧτῳ	
A.	ὧτινά	ἧτινά		ὅ τι	
N.	οἷτινες	αἷτινες		ᾄτινα, ᾄσσα ᾄττα	
G.	ὧντινων, ὧτων	ᾄντινων		ᾄντινων, ὧτων	
D.	οἷστισι, ὧτοιςι	αἷστισι		οἷστισι, ὧτοιςι	
A.	οὔστινας	ᾄστινας		ᾄτινα, ᾄσσα ᾄττα	

§ 76. 1. The following pronouns and adverbs, or pronominal adjectives and adverbs, are derived from *ΠΟΣ, ΤΟΣ, and ὅς*.

- | Interrogative. | Indefinite. |
|---|-------------------------------------|
| 1. πόσος, <i>quantus, quot, how much? how many?</i> | ποσός, <i>of a certain quantity</i> |
| 2. ποῖος, <i>qualis, of what quality?</i> | ποῖός, <i>of a certain quality</i> |
| 3. πότερος, <i>uter, which of the two?</i> | |
| 4. πόστος, <i>quotus, of what number?</i> | |
| 5. ποσῆμος, <i>in how many days?</i> | |

6. *πηλίκος, how old or large?* *πηλίκος, of a certain age or size*
 7. *ποδαπός, cujae, of what country?*
 8. *quantulum, how little?*

Demonstrative.

1. *τόσος, τοσούδε, τοσούτος, tantus, tot, so much, so many*
 2. *τοίος, τοιούδε, τοιούτος, talis, such*

3.
 4.
 5.
 6. *τηλίκος, τηλικόσδε, τηλικούτος, so old, so large*
 7.
 8. *τύννος, τυννούτος, tantulus, tantillus, so little*

Relative.

- ὅσος, ὁπόσος, quantus, quot, as, as much as, as many as*
ὅλος, ὁποῖος, qualis, as, such as

- ὁπότερος, whichever of the two*
ὁπόστος, of what number soever
ὁποσταῖος, in whatever number of days
ἡλίκος, ὁπηλίκος, as old as, as large as
ὁποδαπός, of what country soever
quantulum, as little as

Adverbs.

Interrogative.

1. *πού, πόθι, ubi, where?*
 2. *πόθεν, unde, whence?*
 3. *ποί, πόσε, quo, whither?*
 4. *πῇ, qua, in what direction or way?*
 5. *πότε, quando, when?*
 6. *πώς, quomodo, how?*
 7. *πηνίκα, at what time of the day?*
 8. *πῆμος, when?*
 9. *ποσάκις, quoties, how often?*

Demonstrative.

1. *τόθι, hic, here*
 2. *τόθεν, thence*
 3.
 4. *τῇ, τῇδε, ταύτῃ, hac, in this direction or way*
 5. *τότε, then*
 6. *τῶς, ὥδε, οὕτως, ὥς, sic, thus, so*
 7. *τῇνίκα, τῇνικάδε, τῇνικαῦτα, at this or that time of the day*
 8. *τῆμος, τῆμόσδε, τῆμούτος, then*
 9. *τοσάκις, toties, so often*
 10. *τέως, so long*
 11. *τόσφρα, so long as*

Indefinite.

- πού, alicubi, somewhere*
ποθέν, alicunde, from some place
ποί, aliquo, to some place
πῇ, in some direction
ποτέ, aliquando, quondam, at some time, once
πώς, quodammodo, somehow, in a manner

Relative.

- οὐ, ὅθι, ὅπου, ὁπόθι, ubi, where*
ὅθεν, ὁπόθεν, unde, whence
οἷ, ὅποι, ὁπόσε, quo, whither
ῆ, ὅπῃ, qua, in which direction or way
ὅτε, ὁπότε, quando, when
ἡνίκα, ὁπηνίκα, at which time of the day
ῆμος, ὁπῆμος, when
ὁσάκις, ὁποσάκις, quoties, as often as
ἕως, till, until
ὅσφρα, as long as

(a) Τοσοῦτος, τοιοῦτος, and τηλικούτος coincide with οὗτος αὐτὴ τοῦτο in respect to the diphthongs ου and αυ. In the neuter, they have ο or ον; as τοσοῦτο or τοσοῦτον.

(b) The adverbs πόθι, ποθί, τόθι, ὅθι, τόθεν, οἶ, τῶς, ὥς for τῶς, πῆμος, ἥμος, τῆμος, τημόσδε, τημούτος, τόφρα, ὅφρα are Poetic.

(c) In the expressions τοτέ μέν . . . : τοτέ δέ, and ὁτέ μέν . . . : ὁτέ δέ, the adverbs τοτέ and ὁτέ have the force of the indefinite ποτέ.

(d) The adverbs δεῦρο, ἔνθα, ἐνθάδε, ἐνταῦθα (Ionic ἐνθαῦτα), ἔνθεν, ἐνθένδε, ἐντεῦθεν (Ionic ἐνθεῦεν), and νῦν are regarded as demonstrative; the adverbs ἐπεί, ἐπειδή, as relative.

2. The following adjectives are regarded as pronouns :

ἄλλος, η, ο, alius, other, another : ἄλλοδαπός, ἡ, ὄν, from another country, foreign.

ἑκάτερος, α, ον, uterque, each, both, said of two : ἕκαστος, η, ον, quisque, each, every.

ἕτερος, α, ον, cetera, ceterum, alter, other, another, said of two : negative οὐδέτερος, μηδέτερος, neither.

ἡμεδαπός, ἡ, ὄν, nostras, our countryman.

ἴδιος, α, ον, proprius, proper, peculiar, his own.

ἴσος, η, ον, aequus, aequalis, equal.

μόνος, η, ον, and οἶος, α, ον, solus, alone.

ὅλος, η, ον, totus, whole.

πᾶς πᾶσα πᾶν, omnis, all, every : παντοδαπός, ἡ, ὄν, of all kinds.

ὑμεδαπός, ἡ, ὄν, vestras, your countryman.

3. The indefinite ἔνιοι, sunt qui, some, is declined like the plural of ἄξιος; thus, ἔνιοι, αι, G. ἐνίων, D. ἐνίοις, αις, οἰς, A. ἐνίους, as, α.

4. The following pronouns are formed by prefixing οὐ, μή, εἰ to τίς : οὔτις, οὔτι, no one, none : μήτις, μήτι, nequis, none, lest any one : εἰτις, εἰτι, siquis, if any one.

§ 77. 1. The letter ι (long) is appended to the demonstrative pronouns and pronominal adjectives, and to some of the demonstrative adverbs, for the sake of emphasis; as οὔτοσί αὐτῇ τοῦτί, ὁδὶ ἡδὶ τοδί, this here; τοσούτοσί, as much as you see here.

So ταυτῇ, ὡδί, οὐτωσί, δευρί, ἐνθαδί, ἐνταυθί, ἐντευθενί, νυνί; also ἐνγεταυθί, ἐνμεντευθενί, νυνμενί, comic for ἐνταυθί γε, ἐτευθενί μέν, νυνί μέν.

The short vowel is dropped before ι; thus, ὁδί, ἡδί, τοδί, τοῦτί, ταυτί, δευρί, for ὁδεί, ἡδεί, τοδεί, τουτοί, ταυταί, δευροί.

2. The particles πέρ, οὖν, περὶ, δῆ, δήποτε, δημοτοῦν are ap-

pended to the relative pronouns and pronominal adjectives, and to some of the relative adverbs, for the sake of emphasis ; as *ὅσπερ ἦπερ οὐπερ*, G. *οὕπερ ἤσπερ*.

So ὅσος περ ὅση περ ὅσον περ, G. ὅσου περ : οἷός περ οἷα περ οἷόν περ, G. οἷου περ : δατῖσιν ἡτῖσιν δτιον, G. οὔτινσόν, ὄτονον, A. ὄντιναον, *quicunque* : ὄστισδήποτε, ὄσοσδή : ὄποισσδητοσύν, *qualescunque*, of *what sort soever* : ὥσπερ, ὥσπερουν, ὥποσούν.

3. When the relative adverbs *ὅτε*, *ὁπότε*, *ἐπεὶ*, *ἐπειδὴ* are modified by *ἄν*, they become *ὅταν* (Doric *ὅκκα*), *ὁπότεν*, *ἐπὶ*, *ἐπειδάν*.

§ 78. *Dialects.*

Personal Pronouns.

Εγώ.

- S. N. ἐγώ, Doric ἐγών, ἐγώνη: Bæotic ἐώ, ἐών, ἐώνει: Epic ἐγών before a vowel. *Εγωγε, Doric ἐγώργα: Bæotic ἐώγα, ἐώργα.
G. ἐμοῦ, μοῦ, Doric ἐμέος, ἐμοῦς, ἐμεῦς, ἐμεῦ, enclitic μεῦ, μέθεν: Bæotic ἐμοῦς: Æolic ξμεθεν: Ionic ἐμεῦ, enclitic μεῦ: Epic ἐμέο, ἐμείο, ἐμέθεν.
D. ἐμοί, Doric ἐμίν, ἐμίνη: Bæotic ἐμού. *Εμοιγε, Doric ἐμύργα.
A. ἐμέ, μέ, Doric ἐμέι; also μα, in an inscription.
D. N. A. νῶ, Epic νῶϊ: Bæotic νῶε. G. D. νῶν, Epic νῶιν.
P. N. ἡμεῖς, Ionic ἡμέες: Doric ἀμέες (ā): Æolic and Epic ἄμμες.
G. ἡμῶν, Ionic ἡμέων, Doric ἀμέων, ἀμῶν: Æolic ἀμμέων: Bæotic ἀμίων: Epic ἡμέλων.
D. ἡμῖν, Doric ἀμίν (ī): Æolic and Epic ἄμμι, ἄμμιν; Æolic also ἄμμεσιν: Poetic ἡμίν (ī), ἡμῖν.
A. ἡμᾶς, Ionic ἡμέας: Doric ἀμέ (ā): Æolic and Epic ἄμμε: Bæotic ἡμάς (ā), ἡμάς.

Σύ.

- S. N. σύ, Doric *τύ, τύνη*; Laconian *τούνη*; Æolic *τύ*; Boeotic *τού, τούν*; Epic *τύνη*. Σύγε, Doric *τύγα*; Boeotic *τούγα*.
 G. σού, Doric *τέος, τέο, τεούς, τεοῦ, τεύς, τείος, τῶα, τῶας*. Cretan *τέορ*; Boeotic *τεούς, τεοῦς, τεύς*; Æolic *σέθεν*; Ionic *σεῦ*; Epic *σέο, σείο, σεῦ, σέθεν, τεοίο*.
 D. σοί, Doric *τοί, τίν, τεύ*; Ionic *τοί*.
 A. σέ, Doric *τέ, τεί, τυ* enclitic, *τένη*; Boeotic *τίν*; Cretan *τρέ (τρέ?)*.
 D N. A. σφώ, Epic *σφῶϊ*. G. D. σφῶν, Epic *σφῶιν*.
 P. N. ύμείς, Ionic *ύμέες*; Doric *ύμές (ύ)*; Æolic and Epic *δυ-μες*; Boeotic *ούμές*.
 G. ύμῶν, Ionic *ύμέων*; Æolic *ύμέων*; Boeotic *ούμίαν*; Epic *ύμίων*.
 D. ύμιν, Doric *ύμιν (ι)*, *ύμιν*; Æolic and Epic *δυμι, ύμμιν*; Boeotic *ούμιν*.

A. ὑμᾶς, Ionic ὑμέας : Doric ὑμέ : Æolic and Epic ὕμμε : Poetic ὑμάς (ᾱ).

“I.

- S. G. οὖ, Doric εἰοῦς, εἰοῦ, οὖς : Bæotic εἰοῦς, εἰο : Æolic εἰοῦς : Ionic εἰοῦ : Epic εἰο, εἰο, εἰοῦ, later Epic εἰο.
 D. οἷ, Æolic and Bæotic φοί : Bæotic also εἰ, εἰν : Doric εἰν (φῖν) : Epic εἰοί.
 A. εἰ, Æolic εἰ : Epic εἰ : Ionic and Epic μῖν : Doric νῖν, used also by the Attic Poets for αὐτόν, αὐτήν, αὐτούς, αὐτάς, αὐτά, (*Eur. Bach.* 814. 979 ?)
 P. G. σφῶν, Ionic σφέας : Æolic, Doric, and Epic σφείων : Doric also ὦν, rare.
 D. σφίσσι, Doric, Ionic, and Epic σφί, σφίν : Æolic ἄσφι : Laconian φίν : Syracusan ψίν.
 A. σφᾶς, Ionic σφέας : Epic σφέ : Æolic ἄσφε : Syracusan ψέ : Poetic σφάς (ᾱ). The Attic Poets use σφέ in all genders and numbers, *him, her, it, them*.

Αὐτός.

S. G. αὐτοῦ, in an Ionic inscription ΑΦΥΤΟ αφντοῦ. — The Ionic inserts ε before the long endings ; as αὐτέη for αὐτή. — In the Doric dialect αὐτός was sometimes *reduplicated* ; thus, αὐταντῶ, αὐταντόν, αὐταντῶν, after the analogy of οὗτος τούτου, from ΤΟΣ, and of ἄλλος ἄλλων from ἄλλος.

2. Reflexive Pronoun.

- (a) The Ionic uses εωῦ for *an* ; thus, ἐμεωῦτοῦ, σεωῦτοῦ, ἐωῦτοῦ.
 (b) In the Epic dialect, the component parts of these pronouns are always separate ; as G. ἐμεῦ αὐτῆς, ἐμέθεν αὐτῆς, D. οἱ αὐτῶ, A. ἐμ' αὐτόν, αὐτόν μιν.

3. Possessive Pronoun.

Ἡμέτερος, Doric and Bæotic ἡμός (ᾱ) : Æolic ἄμμος, ἄμέτερος : Epic ἡμός (ᾱ). — Σός, Doric τεός : Æolic τέος : Bæotic τῖός. — Ὑμέτερος, Doric and Epic ὕμός (ῡ) : Bæotic or Laconian οὐμός : Æolic ὕμμος. — Ὀός, Æolic and Doric ρός : Epic έός. — Σφέτερος, Æolic and Epic σφός. Alcman uses σφός for ὅς, *his*.

4. Interrogative and Indefinite Pronoun.

- S. N. τί, Doric σά, rare.
 G. τοῦ, Doric and Epic τέο, τεῦ ; indefinite τεο, τευ, enclitic.
 D. τῷ, Ionic and Epic τέω, indefinite τεω enclitic : Æolic τίω.
 P. G. Τῶν, Ionic τέων ; indefinite τεων enclitic.
 D. τοῖς, Ionic τέοισι : Æolic ρίοισι.

Ποῖος, πότερος, Ionic (κοτερος) κότερον.

5. Article.

The article has all the dialectic peculiarities of the first two declensions ; as Doric τῷ τᾶς τῇ, Bæotic τῶ τᾶς τῇ, for τοῦ, τῆς, τῇ.

Further, the Doric has *τοί, ταί*, for *οί, αἱ*, formed from the full form *ΤΟΣ*.

6. Demonstrative Pronoun.

**Ὁδε*, Pl. G. *τῶνδε*, Æolic *τῶνδεων*, D. *τοῖσδε*, Epic *τοῖσδεσσι* or *τοῖσδεσι*. — *Ὀὗτος*, N. Pl. *οὗτοι αὗται*, Doric *τούτοι ταῦται*. The Ionic inserts *ε* before the long endings; as *τουτέου, τουτέων*. — *Εκεῖνος*, Ionic *κεῖνος*: Æolic and Doric *κῆνος*: Doric also *τῆνος*, used commonly when the object is near the person addressed, *that which is near you*. — *Τόσος*, Poetic *τοσσάτιος*.

7. Relative Pronoun.

**Ὅς*, G. *οὗ*, Epic *σου, ἧς*.

S. N. *ὅστις, ὅ τε*, Epic *ὅτις, ὅ τε*.

G. *οὗτινος*, Doric *ὅτινος*. — **Ὅτου*, Ionic *ὅτεο, ὅτεν*: Epic *ὅτεν, ὅτεο, ὅτεν*.

D. *ὅτινι*, Doric *ὅτινι*. — **Ὅτφ*, Ionic and Epic *ὅτεφ*.

A. *ὄντινα*, Epic *ὄτινα*.

P. N. *οἵτινες*, Æolic *ὄτινες*.

G. *ὅτων*, Ionic and Epic *ὄτεων*.

D. *ὄτοισι*, Ionic and Epic *ὄτέοισι*, feminine *ὄτέησι*.

A. *ὄστινας, ὄτινα*, Æolic *ὄτινας*: Epic *ὄτινα*, neuter.

**Ὅσος*, Epic *ὄσος*, *ὄσσάτιος*: Poetic *ὄσάτιος*. — **Ὅπόσος*, Boeotic *ὀπόστος*: Epic *ὀπόστος*: Ionic *ὀκόσος*. — **Ὅποιος*, Epic *ὀποῖος*: Ionic *ὀκοῖος*. — **Ὅπότερος*, Epic *ὀπότερος*.

Pronominal Adverbs.

Ποῦ, Ionic *κοῦ*. *Πῶς*, Ionic *κῶς*.

**Ὁπόθεν*, Ionic *ὀκόθεν*, Epic *ὀππόθεν*. — **Ὁπόθι*, Epic *ὀππόθι*. —

**Ὁπως*, Ionic *ὀκως*, Epic *ὀππως*. — **Ὁπόσε*, *ὀπότε*, *ὀποσάκις*, Epic *ὀππόσε*, *ὀππότε*, *ὀπποσάκις*.

NUMERALS.

• § 79. Numeral words are divided into *cardinal, ordinal, multiplicative, numeral adjectives, substantives, and adverbs*.

Cardinal.	Ordinal.	Adverbs.	Substantives.
1. εἷς	πρῶτος	ἅπαξ	μόνας
2. δύο	δεύτερος	δίς	δύας
3. τρεῖς	τρίτος	τρίς	τριάς
4. τέσσαρες	τέταρτος	τετράκις	τετράς
5. πέντε	πέμπτος	πεντάκις	πεντάς
6. ἕξ	ἕκτος	ἑξάκις	ἑξάς
7. ἑπτὰ	ἑβδομος	ἑπτάκις	ἑβδομάς
8. ὀκτώ	ὀγδοος	ὀκτάκις	ὀγδοάς
9. ἐννέα	ἐννατος	ἐννεάκις	ἐννεάς

10. δεκα	δέκατος	δεκάκις	δεκάς
11. ἑνδεκα	ἐνδέκατος	ἐνδεκάκις	ἐνδεκάς
12. δώδεκα	δωδέκατος	δωδεκάκις	δωδεκάς
13. τρισκαίδεκα	τρискаιδέκατος		
14. τεσσαρεσκαίδεκα	τεσσαρακαίδεκατος		
15. πεντεκαίδεκα	πεντεκαδέκατος		
16. ἑκκαίδεκα	ἐκκαδέκατος		
17. ἑπτακαίδεκα	ἑπτακαδέκατος		
18. ὀκτωκαίδεκα	ὀκτωκαδέκατος		
19. ἑννεακαίδεκα	ἑννεακαδέκατος		
20. εἴκοσι	εἰκοστός	εἰκοσάκις	εἰκάς
21. εἶς καὶ εἴκοσι	πρῶτος καὶ εἰκοστός		
30. τριάκοντα	τριακοστός	τριακοντάκις	
40. τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις	τεσσαρακοντάς
50. πενήκοντα	πεντηκοστός		
60. ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις	
70. ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις	
80. ὀγδοήκοντα	ὀγδοηκοστός		
90. ἑνενήκοντα	ἑννηκοστός		
100. ἑκατόν	ἑκατοστός	ἑκατοντάκις	ἑκατοντάς
200. διακόσιοι	διακοσιοστός	διακοσιάκις	
300. τριακόσιοι	τριακοσιοστός		
400. τετρακόσιοι	τετρακοσιοστός		
500. πεντακόσιοι	πεντακοσιοστός		
600. ἑξακόσιοι	ἑξακοσιοστός		
700. ἑπτακόσιοι	ἑπτακοσιοστός		
800. ὀκτακόσιοι	ὀκτακοσιοστός		
900. ἑννακόσιοι	ἑννακοσιοστός		
1000. χίλιοι	χιλιοστός	χιλιάκις	χιλιάς
2000. δισχίλιοι			
10000. μύριοι	μυριοστός	μυριάκις	μυριάς
20000. δισμύριοι	δισμυριοστός		
εἰς.	εἰς.		

1. The *cardinal* numbers answer to πόσοι; *how many?* From 5 to 100, inclusive, they are indeclinable. Those in ιοι are declined like the plural of ἄξιος; as χίλιοι χίλιαι χίλια.

Thousands are formed by prefixing the numeral adverbs to χίλιοι; as δισχίλιοι, *two thousand*. *Tens of thousands* are formed by prefixing these adverbs to μύριοι; as τρισμύριοι, *three myriads*.

2. The *ordinal* numbers answer to πότερος, *which in order? one of how many?* They end in τος (except δεύτερος, ἔβδομος, ὄγδοος), and are inflected like σοφός; δεύτερος is inflected like μακρός.

3. *Multiplicatives*, answering to ποσαπλάσιος, *how many fold? how many times as large?* end in -πλός, -πλάσιος (Ionic -πλήσιος), or -πλασιών, -πλεῖ, -fold; as διπλός or διπλάσιος, *double*, double.

Those in -πλός refer to *size*; those in -πλάσιος or -πλασίῳ commonly refer to *number*.

4. Numeral *adjectives* answering to ποσताίος, *on what day?* end in αίος; they are formed from the ordinals; as δευτεραίος, *on the second day*.

5. Numeral *substantives* end in άς G. άδος, feminine; as μονάς, *monad, unit*, τριάς, *triad, trinity*.

A few end in ύς; thus ή τριτύς, τριτύς (τριτύα), *ternary*, ή τετρατύς, *quaternary*, ή χιλιοσύς, *a thousand*.

6. The numeral *adverbs* answer to ποσάκις, *how often?* they end in άκις, except the first three.

Add to these πολλάκις, πλεονάκις, πλειστάκις, όλιγάκις, συχνάκις, άμφοτεράκις, έκατεράκις.

7. The ending χος or χος appears chiefly in the adverbs δίχα διχή διχθά, τρίχα τριχή τριχθά, τετραχή τετραχθά, πένταχα, έπταχα, and a few others. Δισσός and τρισσός (Ionic διεός, τριεός) are formed from -χος by annexing σ to χ.

8. Είς, unus, *one*, δύο, duo, *two*, τρείς, tres, *three*, and τέσσαρες or τέτταρες, quatuor, *four*, are inflected as follows:

N.	είς	μία	έν	οί, τὰ δύο, δύο
G.	ένός	μιάς	ένός	τοῖν δυοῖν, δυεῖν, τῶν δυῶν
D.	ένί	μῇ	ένί	τοῖν δυοῖν, τοῖς δυοσί
A.	ένα	μίαν	έν	τῶ, τοῖς δύο, δύο

N.	τρείς	τρία	τέσσαρες	τέσσαρα
G.	τριῶν	τριῶν	τεσσάρων	τεσσάρων
D.	τρισί	τρισί	τέσσαρσι	τέσσαρσι
A.	τρεῖς	τρία	τέσσαρας	τέσσαρα

9. The negatives οὐδεῖς, μηδεῖς, *nullus, no one, not one, none*, can be used also in the plural; thus, N. οὐδένες, G. οὐδένων, D. οὐδέσι, A. οὐδένας, *none, also insignificant persons*.

10. In cardinals and ordinals after είκοσι, είκοστός, the smaller is usually put first, and is connected to the larger by καί; as είς και είκοσιν; έξ και είκοσι και εκατόν; έκτος και είκοστός και εκατοστός. When the larger is put first, καί is usually omitted; as είκοσι είς; εκατόν είκοσι έξ; εκατοστός είκοστός έκτος.

Sometimes the cardinals and ordinals from 13 to 19, inclusive, follow this analogy; as τρείς και δέκα; τρίτος και δέκατος. When δέκα precedes, the two parts are written as one word; thus, δεκατρείς, δεκαέσχαρες, δεκαέντε, δεκαέξ, δεκαεπτά, δεκαοκτώ, δεκαεννέα; in which case δεκατρείς, δεκατέσχαρες, also the first component part of τεσσαρεσκαίδεκα, are declined like τρείς, τέσχαρες, respectively.

11. Ἄμφω, G. D. άμφοῖν, *ambo, both*, of all genders, and its comparative άμφοτέρος, *a, ov, both*, answer to πότερος, *which of the two?*

NOTE 1. Δύο, Δύω, in Homer, are indeclinable. — Ἄμφω is found indeclinable in one of the Homeric hymns. — Εἰς καὶ εἰκοστός is found for πρῶτος καὶ εἰκοστός.

NOTE 2. The ancient grammarians say that μύριοι, proparoxytone, means *ten thousand*; but μυρίοι, paroxytone, *innumerable, countless*.

NOTE 3. Sometimes, in numerals larger than εἴκοσι, εἰκοστός, the conjunction καὶ was omitted; thus in an inscription we find ἑπτὰ ὀγδοήκοντα ὀκτακόσια; ἐν ἑβδομήκοντα; τέσσαρες ἐνενήκοντα; τέσσαρα ἐνενήκοντα διακόσια τετρακισχίλια ἕξ δέκα μυριάδες; ἐν ἑβδομήκοντα ἑνακόσια χίλια.

The same order was sometimes observed in numeral figures; as βι, σπρ, σγρ, θλφ, for ιβ, ρπς, ργς, φλθ.

NOTE 4. Ἑννεήκοντα, ἐννακόσιοι were also written with one ν. (See the preceding note.)

NOTE 5. When a declinable cardinal number agrees with a *collective* noun in the singular, it takes the endings of the singular; as (Xen. An. 1, 7, 10) ἀσπίς μυρία καὶ τετρακόσια.

§ 80. Dialects.

1. εἰς, Doric ἦς : μία, Æolic ἰα : ἐνί, in Homer ἰῶ : πρῶτος, Doric πρᾶτος : ἀπαξ, Cretan ἀμάκis, Tarentine ἀμάτιs.

2. δύο, Epic διοῶ διοί, inflected throughout : δυσί, Æolic δύνεσι.

3. τρεῖς, Doric τρίς : τρίτος, Æolic τέρτος, tertius, Epic τρίτατος : for τρίς, Laconian τριάκis.

4. τέσσαρες, Æolic πίσυρες πέσσυρες; Bæotic πέτταρες, quatuor; Doric τέτορες τέττορες; Ionic τέσσερες : for τέσσαρσι, τέταρτος, Poetic τέτρασι, τέτρατος.

5. πέντε, Æolic πέμπε, *quinque*.

6. ἕξ, ἕκτος, Doric ῥέξ, ῥέκτος, in the Heracleean Tables.

7, 8, 9. ἑβδομος, ὄγδοος, ἔνατος, Epic ἑβδόματος, ὕγδόματος, ἔνατος or ἔνατος.

11. ἔνδεκα, Doric δέκα εἰς, *rare*.

12. δώδεκα, Doric and Ionic δυῶδεκα; Doric also δέκα δύο; Poetic δυοκαῖδεκα : for δωδέκατος, Poetic δυωδέκατος.

14. Ionic τεσσερεσκαῖδεκα, *indeclinable*; also τεσσερεσκαιδάτη for τεσσαρακαδεκάτη.

20. εἴκοσι, Bæotic φίκατι, *viginti*; Doric φίκατι, φείκατι, βείκατι, εἴκατι, ἱκατι; Epic εἰέκοσι.

30, 40, 80, 200, 300. Ionic τριήκοντα, τεσσερήκοντα, ὀγδώκοντα, διηκόσιοι, τριηκόσιοι. For τεσσαράκοντα, Bæotic πετταράκοντα, Doric τετρώκοντα.

60, 70. ἐξήκοντα, ἑβδομήκοντα, Doric ρεξήκοντα, ἑβδεμήκοντα.

200–900. For -κόσιοι, Bæotic -κάτιοι; as διακάτιοι, τριακάτιοι, τετρακάτιοι, πεντακάτιοι.

1000. χίλιοι, Bæotic χειλίοι.

9000, 10000. Epic ἑννέαχίλιοι, δεκάχίλιοι.

V E R B.

§ 81. 1. The Greek verb has three *voices*; active, passive, and middle.

2. There are five *moods*; indicative, subjunctive, optative, imperative, and infinitive.

3. There are seven *tenses*; present, imperfect, perfect, pluperfect, future, aorist, and future perfect.

The primary or leading tenses are the present, perfect, and future.

The secondary or historical tenses are the imperfect, pluperfect, and aorist.

The indicative is the only mood in which the imperfect and pluperfect are found: the subjunctive and imperative want also the future.

4. There are three *persons*; the first, second, and third.

5. *Deponent* verbs are those which are used only in the passive or middle. They are called deponent *passive* or deponent *middle* according as their aorist is taken from the passive or middle.

NOTE. The later Greeks sometimes formed a *future* subjunctive; as μεμωσώσονται, in the Heracleian Tables; καθήσονται, κερδηθήσονται, in the New Testament.

§ 82. 1. A regular verb is conjugated by forming the present, future, aorist, perfect active, perfect passive, aorist passive; as βουλεύω βουλεύσω ἐβούλευσα βεβούλευκα βεβούλευμαι ἐβονλεύθην.

2. A deponent verb is conjugated by forming the present, future middle, perfect, and aorist passive or middle (as the case may be); as ἀρνέομαι ἀρνήσομαι ἤρνημαι ἤρνήθην; χαρίζομαι χαρίσομαι κεχάρισμαι ἐχαρισάμην.

§ 83. Synopsis of the example *βουλεῖν, to counsel, advise.*

<i>Active Voice.</i>					
Indicative.		Subjunctive.	Optative.	Imperative.	Infinitive.
Present.	βουλεῖω	βουλεῖω	βουλεύομαι	βούλει	βουλεῖν
Imperfect.	ἐβούλεον				
Future.	βουλεύσω		βουλεύσομαι		βουλεύεσθαι
Aorist.	ἐβούλευσα	βουλεύσῃς	βουλεύσῃμι	βούλευσον	βουλεύεσθαι
Perfect.	βεβούλευκα	βεβούλευκῃς	βεβούλευκαίμην	βεβούλευκε	βεβούλευκός
Pluperfect.	ἐβεβούλευκον				
<i>Passive Voice.</i>					
Present.	βουλεύομαι	βουλεύωμαι	βουλευοίμην	βουλεύου	βουλεύεσθαι
Imperfect.	ἐβουλεύομην				
Future.	βουλεύησομαι		βουλευθήσομαι		βουλευθήσεσθαι
Aorist.	ἐβουλεύην	βουλεύθῃς	βουλεύθῃμι	βουλεύητι	βουλεύεσθαι
Perfect.	βεβούλευμαι	βεβουλεμένος ὢ	βεβουλεμένος ἔην	βεβούλευο	βεβούλευμένος
Pluperfect.	ἐβεβούλευμην				
Fut. Perf.	βεβουλεύσομαι		βεβουλευσώμην		βεβουλευσόμενος
<i>Middle Voice.</i>					
Present, Imperfect, Perfect, and Pluperfect, the same as in the Passive.					
Future.	βουλεύσομαι	βουλεύομαι	βουλευοίμην	βούλευεσθαι	βουλευσόμενος
Aorist.	ἐβουλεύσάμην	βουλεύσωμαι	βουλευσάμην	βούλευσασθαι	βουλευσόμενος

§ 84. Inflection of βουλεύω.

Indicative Active.

	Present.	Future.	Perfect.
S.	βουλεύω βουλεύεις βουλεύει	βουλεύσω βουλεύσεις βουλεύσει	βεβούλευκα βεβούλευκας βεβούλευκε
D.	<hr/> βουλεύετον βουλεύετον	<hr/> βουλεύσετον βουλεύσετον	<hr/> βεβουλεύεκατον βεβουλεύεκατον
P.	βουλεύομεν βουλεύετε βουλεύουσι	βουλεύσομεν βουλεύετε βουλεύουσιν	βεβουλεύκαμεν βεβουλεύκατε βεβουλεύκασι
	Imperfect.	Aorist.	Pluperfect.
S.	ἔβουλεον ἔβουλεες ἔβουλε	ἔβουλεσα ἔβουλεσας ἔβουλε	ἔβεβουλέκειν ἔβεβουλέκεις ἔβεβουλέκει
D.	<hr/> ἔβουλέετον ἔβουλέετην	<hr/> ἔβουλέσατον ἔβουλεσάτην	<hr/> ἔβεβουλέκειτον ἔβεβουλέκειτην
P.	ἔβουλόμεν ἔβουλέτε ἔβουλεον	ἔβουλόσαμεν ἔβουλέσατε ἔβουλεσαν	ἔβεβουλέκειμεν ἔβεβουλέκειτε ἔβεβουλέκεισαν ὅτ ἔβεβουλέκεισαν

Subjunctive Active.

	Present.	Aorist.	Perfect.
S.	βουλεύω βουλεύῃς βουλεύῃ	βουλεύσω βουλεύῃς βουλεύῃ	βεβουλεύκω βεβουλεύῃς βεβουλεύῃ
D.	<hr/> βουλεύητον βουλεύητον	<hr/> βουλεύσῃτον βουλεύσῃτον	<hr/> βεβουλεύκῃτον βεβουλεύκῃτον
P.	βουλεύωμεν βουλεύητε βουλεύωσι	βουλεύσωμεν βουλεύσητε βουλεύωσι	βεβουλεύκωμεν βεβουλεύῃτε βεβουλεύκωσι

Optative Active.

	Present	Future.	Perfect.
S.	βουλεύοιμι βουλεύοις βουλεύοι	βουλεύσοιμι βουλεύσοις βουλεύσοι	βεβουλεύκοιμι βεβουλεύκοις βεβουλεύκοι
D.	βουλεύοιτον βουλεύοιτην	βουλεύσοιτον βουλεύσοιτην	βεβουλεύκοιτον βεβουλεύκοιτην
P.	βουλεύοιμεν βουλεύετε βουλεύοιεν	βουλεύσοιμεν βουλεύετε βουλεύοιεν	βεβουλεύκοιμεν βεβουλεύετε βεβουλεύκοιεν

Aorist.

S.	βουλεύσαιμι βουλεύσαις or βουλεύσειας βουλεύσαι or βουλεύσειε	D. ——— βουλεύσαιτον βουλεύσαιτην	P. βουλεύσαιμεν βουλεύσαιτε βουλεύσαιεν or βουλεύσειαν
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Imperative Active.

	Present.	Aorist.	Perfect.
S. 2	βούλευε	βούλευσον	βεβούλευκε
3	βουλεύετω	βουλεύσάτω	βεβουλεύκέτω
D. 2	βουλεύετον	βουλεύσατον	βεβουλεύκετον
3	βουλεύετων	βουλεύσάτων	βεβουλεύκέτων
P. 2	βουλεύετε	βουλεύσατε	βεβουλεύκετε
3	βουλεύετωσαν or βουλεύντων	βουλεύσάτωσαν or βουλεύσαντων	βεβουλεύκewan

Infinitive Active.

Present.	βουλεύειν
Future.	βουλεύσειν
Aorist.	βουλεύσαι
Perfect.	βεβουλεύκεναι

Participle Active.

βουλεύων
βουλεύων
βουλευσας
βεβουλεύκώς

Indicative Passive.

	Present.	Perfect.	Future.
S.	βουλεύομαι βουλεύ-η, -ει βουλεύεται	βεβούλευμαι βεβούλευσαι βεβούλεται	βουλευθήσομαι βουλευθήσ-η, -ει βουλευθήσεται
D.	βουλεύεσθον βουλεύεσθον	βεβούλευσθον βεβούλευσθον	βουλευθήσεσθον βουλευθήσεσθον
P.	βουλευόμεθα βουλεύεσθε βουλεύονται	βεβουλεύεμεθα βεβούλευσθε βεβούλενται	βουλευθήσόμεθα βουλευθήσεσθε βουλευθήσονται
	Imperfect.	Pluperfect.	Aorist.
S.	ἐβουλεύομην ἐβουλεύου ἐβουλεύετο	ἐβεβούλευμην ἐβεβούλευσο ἐβεβούλετο	ἐβουλεύθην ἐβουλεύθης ἐβουλεύθῃ
D.	ἐβουλεύεσθον ἐβουλεύεσθην	ἐβεβούλευσθον ἐβεβουλεύεσθην	ἐβουλεύεσθον ἐβουλεύεσθην
P.	ἐβουλεύομεθα ἐβουλεύεσθε ἐβουλεύοντο	ἐβεβουλεύεμεθα ἐβεβούλευσθε ἐβεβούλευντο	ἐβουλεύεσθμεν ἐβουλεύεσθε ἐβουλεύεσσαν

Future Perfect.

S.	βεβουλεύσομαι	D. —————	P. βεβουλευσόμεθα
	βεβουλεύσ-η, -ει	βεβουλεύσεσθον	βεβουλεύσεσθε
	βεβουλεύσεται	βεβουλεύσεσθον	βεβουλεύσονται

Subjunctive Passive.

	Present.	Perfect.	Aorist.
S.	βουλεύωμαι βουλεύῃ βουλεύηται	βεβουλευμένος ᾧ βεβουλευμένος ῆς βεβουλευμένος ῇ	βουλευθῶ βουλευθῆς βουλευθῇ
D.	βουλεύησθον βουλεύησθον	βεβουλευμένῳ ᾗτον βεβουλευμένῳ ᾗτον	βουλευθῆτον βουλευθῆτον
P.	βουλεύομεθα βουλεύησθε βουλεύωνται	βεβουλευμένοι ᾧμεν βεβουλευμένοι ᾗτε βεβουλευμένοι ᾧσι	βουλευθῶμεν βουλευθῆτε βουλευθῶσι

Optative Passive.

	Present.	Perfect.	Future.
S.	βουλευοίμην βουλευέσθην βουλεύοιτο	βεβουλευμένος εἶην βεβουλευμένος εἴης βεβουλευμένος εἴη	βουλευθήσοίμην βουλευθήσοιο βουλευθήσοιτο
D.	βουλευοίμην βουλευέσθην	βεβουλευμένω εἶητον βεβουλευμένω εἴητην	βουλευθήσοισθον βουλευθήσοισθην
P.	βουλευοίμεθα βουλεύοισθε βουλεύονται	βεβουλευμένοι εἴημεν βεβουλευμένοι εἴητε βεβουλευμένοι εἴησαν	βουλευθήσοίμεθα βουλευθήσοισθε βουλευθήσοιτο

Aorist.

S.	βουλευθείην βουλευθείης βουλευθείη	D. ——— βουλευθείητον βουλευθείητην	P. βουλευθ-εἴημεν, -εἴμεν βουλευθ-εἴητε, -εἴτε βουλευθ-εἴησαν, -εἴεν
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Future Perfect.

S.	βεβουλευσοίμην βεβουλεύσοιο βεβουλεύσοιτο	D. ——— βεβουλεύσοισθον βεβουλεύσοισθην	P. βεβουλευσοίμεθα βεβουλεύσοισθε βεβουλεύσοιτο
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Imperative Passive.

	Present.	Perfect.	Aorist.
S. 2	βουλεύου	βεβούλευσο	βουλεύθητι
3	βουλεύεσθω	βεβουλεύεσθω	βουλευθήτω
D. 2	βουλεύεσθον	βεβούλευσθον	βουλεύθητον
3	βουλεύεσθων	βεβουλεύεσθων	βουλευθήτων
P. 2	βουλεύεσθε	βεβούλευσθε	βουλεύθητε
3	βουλεύεσθωσαν or βουλεύεσθων	βεβουλεύεσθωσαν or βεβουλεύεσθων	βουλευθήτωσαν or βουλευθέντων

Infinitive Passive.

Present.	βουλεύεσθαι
Perfect.	βεβουλεύεσθαι
Aorist.	βουλευθῆναι
Future.	βουλευθήσεσθαι
Fut. Perf.	βεβουλεύεσσεσθαι

Participle Passive.

βουλευόμενος
βεβουλευμένος
βουλευθείς
βουλευθήσόμενος
βεβουλευσόμενος

Indicative Middle.

Future.

S. βουλεύσομαι
βουλεύσ-η, -ει
βουλεύσεται

D. —————
βουλεύσεσθον
βουλεύσεσθον

P. βουλευσόμεθα
βουλεύσεσθε
βουλεύσεται

Aorist.

S. ἐβουλευσάμην
ἐβουλεύσω
ἐβουλεύσατο

D. —————
ἐβουλεύσασθον
ἐβουλευσάσθην

P. ἐβουλευσάμεθα
ἐβουλεύσασθε
ἐβουλεύσαντο

Subjunctive Middle.

Aorist.

S. βουλεύσωμαι
βουλεύσῃ
βουλεύσῃται

D. —————
βουλεύσησθον
βουλεύσησθον

P. βουλευσώμεθα
βουλεύσησθε
βουλεύσωνται

Optative Middle.

Future.

S. βουλευσοίμην
βουλεύσοιο
βουλεύσοιτο

D. —————
βουλεύσοισθον
βουλευσοίσθην

P. βουλευσοίμεθα
βουλεύσοισθε
βουλεύσωντο

Aorist.

S. βουλευσαίμην
βουλεύσαιω
βουλεύσαιτο

D. —————
βουλεύσαισθον
βουλευσαίσθην

P. βουλευσαίμεθα
βουλεύσαισθε
βουλεύσαντο

Imperative Middle.

Aorist.

S. 2 βούλευσαι
3 βουλευσάσθω

D. βουλεύσασθον
βουλευσάσθων

P. βουλεύσασθε
βουλευσάσθωσαν οἱ
βουλευσάσθων

Infinitive Middle.

Future. βουλεύσασθαι
Aorist. βουλεύσασθαι

Participle Middle.

βουλευσόμενος
βουλευσάμενος

§ 85. 1. The first person singular of the example βουλεύω translated:

Indicative Active.

Present. I advise, I do advise, I am advising.

Imperfect. I was advising, I advised.

Future. *I shall, or will, advise.*

Aorist. *I advised, I did advise, I have advised, I had advised.*

Perfect. *I have advised.*

Pluperfect. *I had advised.*

Subjunctive Active.

Present. *I may, or can, advise or be advising, I advise, I am advising.*

Aorist. *I may, or can, advise or have advised, I shall, or will, advise, I have advised, I shall, or will, have advised.*

Perfect. *I may, or can, have advised, I have advised.*

Optative Active.

Present. *I might, could, would, or should, advise or be advising, I was advising, I advised.*

Future. *I should, or would, advise.*

Aorist. *I might, could, would, or should, advise or have advised, I had advised.*

Perfect. *I might, could, would, or should, have advised, I had advised.*

Imperative Active.

Present. *Advise, do advise, be advising.*

Aorist. *Advise, do advise.*

Infinitive Active.

Present. *To advise or be advising.*

Future. *Should, would, shall, will, advise.*

Aorist. *To advise, to have advised.*

Perfect. *To have advised.*

Participle Active.

Present. *Advising.*

Future. *Being about to advise, who shall advise, and in certain connections, to advise, in order to advise.*

Aorist. *Advising, having advised, who has advised.*

Perfect. *Having advised.*

Indicative Passive.

Present. *I am advised, continually.*

Imperfect. *I was advised, continually.*

Future. *I shall, or will, be advised.*

Aorist. *I was advised, I have been advised, I had been advised.*

Perfect. *I have been advised.*

Pluperfect. *I had been advised.*

Future Perfect. *I shall, or will, have been advised, I shall, or will, be advised.*

Subjunctive Passive.

Present. *I may, or can, be advised, I am advised, continually.*

Aorist. *I may, or can, be advised or have been advised, I shall, or will, be advised, I have been advised, I shall, or will, have been advised.*

Perfect. *I may, or can, have been advised, I have been advised.*

Optative Passive.

Present. *I might, could, would, or should, be advised, I was advised, continually.*

Future. *I should, or would, be advised.*

Aorist. *I might, could, should, or would, be advised or have been advised, I had been advised.*

Perfect. *I might, could, should, or would, have been advised, I had been advised.*

Future Perfect. *I should, or would, be advised.*

Imperative Passive.

Present. *Be advised, continually.*

Aorist. *Be advised.*

Perfect. *Be advised.*

Infinitive Passive.

Present. *To be advised, continually.*

Future. *Should, would, shall, will, be advised.*

Aorist. *To be advised, to have been advised.*

Perfect. *To have been advised.*

Future Perfect. *Should, would, shall, will, be advised.*

Participle Passive.

Present. *Being advised, continually.*

Future. *Being about to be advised, who shall be advised, to be advised, in order to be advised.*

Aorist. *Being advised, having been advised, who has been advised.*

Perfect. *Having been advised.*

Future Perfect, like the future.

Middle.

The middle is the same as the active with the reflexive pronoun appended to it; as, Present, *I advise myself, simply I deliberate.*

2. The Latin paradigm *amo* adapted to the Greek.

	Indic.	Subj.	Opt.	Imperat.	Inf.	Part.
Pres.	amo	amem	amarem	ama	amare	amans
Imperf.	amabam					
Aor.	amavi	amaverim	amavissem		amavisse	
Perf.	amavi	amaverim	amavissem		amavisse	
Plup.	amaveram					
Fut.	amabo	amaturus sim or fuerim	amaturus es- sem or fuisset		amaturus es- se or fuisset	amaturus
F. Per.	amavero					

§ 86. Example of the future active and middle of liquid verbs : ἀγγέλλω, *to announce.*

Synopsis.

	Indicative.	Optative.	Infinitive.	Participle.
F. A.	ἀγγελῶ	ἀγγελοίμην	ἀγγελεῖν	ἀγγελῶν
F. M.	ἀγγελοῦμαι	ἀγγελοίμην	ἀγγελεῖσθαι	ἀγγελούμενος

Future Active.

	Indicative.	Optative.	Infinitive.	Participle.
S.	αγγελῶ ἀγγελεῖς ἀγγελεῖ	ἀγγελ-οῖμι, -οῖην ἀγγελ-οῖς, -οῖης ἀγγελ-οῖ, -οῖῃ	ἀγγελεῖν	ἀγγελῶν
D.	ἀγγελεῖτον ἀγγελεῖτον	ἀγγελ-οῖτον, -οῖητον ἀγγελ-οῖτην, -οῖητην		
P.	ἀγγελοῦμεν ἀγγελεῖτε ἀγγελοῦσι	ἀγγελ-οῖμεν, -οῖημεν ἀγγελ-οῖτε, -οῖητε ἀγγελ-οῖεν, -οῖησαν		

Future Middle.

S.	ἀγγελοῦμαι ἀγγελ-ῆ, -εῖ ἀγγελεῖται	ἀγγελοίμην ἀγγελοῖο ἀγγελοῖτο	ἀγγελεῖσθαι	ἀγγελοῦμενος
D.	ἀγγελεῖσθον ἀγγελεῖσθον	ἀγγελοῖσθον ἀγγελοῖσθην		
P.	ἀγγελοῦμεθα ἀγγελεῖσθε ἀγγελοῦνται	ἀγγελοῖμεθα ἀγγελοῖσθε ἀγγελοῖντο		

§ 87. Examples of the second aorist, second perfect and pluperfect, and second future passive :
λείπω, to leave.

Synopsis.

	Indic.	Subj.	Opt.	Imp.	Inf.	Part.
2 A. A.	ἔλιπον	λίπω	λίποιμι	λίπε	λιπεῖν	λιπών
2 A. M.	ἐλιπόμην	λίπωμαι	λιποίμην	λιποῦ	λιπέσθαι	λιπόμενος
2 A. P.	ἐλίπην	λιπῶ	λιπείην	λίπηθι	λιπήναι	λιπεῖς
2 F. P.	λιπήσομαι		λιπησοίμην		λιπήσεσθαι	λιπησόμενος
2 P.	λέλοιπα	λελοίπω	λελοίποιμι	λέλοιπε	λελοιπέναι	λελοιπώς
2 Pl.	ἐλελοίπειν					

Indicative.

	2 Aor. Act.	2 Aor. Mid.	2 Aor. Pass.	2 Fut. Pass.
S.	ἔλιπον ἔλιπες ἔλιπε	ἐλιπόμην ἐλίπου ἐλίπετο	ἐλίπην ἐλίπης ἐλίπη	λιπήσομαι λιπήσῃ, -εῖ λιπήσεται
D.	ἐλίπετον ἐλίπέτην	ἐλίπεσθον ἐλίπεσθην	ἐλίπητον ἐλίπητην	λιπήσεσθον λιπήσεσθον
P.	ἐλίπομεν ἐλίπετε ἔλιπον	ἐλιπόμεθα ἐλίπεσθε ἐλίποντο	ἐλίπημεν ἐλίπητε ἐλίπησαν	λιπησόμεθα λιπήσεσθε λιπήσονται

2 Perfect.

S. λελοίπα λέλοιπας λέλοιπε	D. ————— λελοίπατον λελοίπατον	P. λελοίπαμεν λελοίπατε λελοίπασι
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2 Pluperfect.

S. ἐλελοίπ-ειν, -η ἐλελοίπ-εις, -ης ἐλελοίπ-ει, -ειν	D. ————— ἐλελοίπειτον ἐλελοίπειτην	P. ἐλελοίπειμεν ἐλελοίπειτε ἐλελοίπ-εσαν, -εσαν
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Subjunctive.

2 Aor. Act.	2 Aor. Mid.	2 Aor. Pass.	2 Perf.
S. λίπω λίπησ λίπη	λίπωμαι λίπη λίπηται	λιπῶ λιπήσ λιπή	λελοίπω λελοίπησ λελοίπη
D. ————— λίπητον λίπητον	λίπησθον λίπησθον	λιπήτον λιπήτον	λελοίπητον λελοίπητον
P. λίπωμεν λίπητε λίπωσι	λιπώμεθα λίπησθε -λίπωνται	λιπώμεν λιπήτε λιπῶσι	λελοίπωμεν λελοίπητε λελοίπωσι

Optative.

2 Aor. Act.	2 Aor. Mid.	2 Aor. Pass.	2 Fut. Pass
S. λίποιμι λίποις λίποι	λιποίμην λίποιο λίποιο	λιπείην λιπείης λιπείη	λιπησοίμην λιπησοιο λιπησοιτο
D. ————— λίποιτον λιποίτην	λίποισθον λιποίσθην	λιπ-είητον, -είτον λιπ-ειήτην, -είτην	λιπήσοισθον λιπησοίσθην
P. λίποιμεν λίποιτε λίποιεν	λιποίμεθα λίποισθε λίποιντο	λιπ-είημεν, -είμεν λιπ-είητε, -είτε λιπ-είησαν, είεν	λιπησοίμεθα λιπησοισθε λιπήσουτο

2 Perfect.

S. λελοίπ-οιμι, -οίην λελοίπ-οις, -οίης λελοίπ-οι, -οίη	D. ————— λελοίποιτον λελοίοιτην	P. λελοίπ-οιμεν, -οίημεν λελοίπ-οιτε, -οίητε λελοίπ-οιεν, -οίησαν
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Imperative.

2 Aor. Act.	2 Aor. Mid.	2 Aor. Pass.	2 Perf.
S. λίπε λιπέτω	λιπού λιπέσθω	λίπηθι λιπήτω	λέλοιπε λελοιπέτω
D. λίπετον λιπέτων	λίπεσθον λιπέσθων	λίπητον λιπήτων	λελοίπετον λελοιπέτων
P. λίπετε λιπέτωσαν, λιπόντων	λίπεσθε λιπέσθωσαν, λιπέσθων	λίπητε 1 λιπήτωσαν, λιπόντων	λελοίπετε λελοιπέτωσαν

Infinitive.

2 A. A. λειπύν 2 A. M. λειπέσθαι 2 A. P. λιπῆναι 2 F. P. λιπήσεσθαι
2 Perf. λελουπέναι

Participle.

2 A. A. λιπών 2 A. M. λιπόμενος 2 A. P. λιπείς 2 F. P. λιπησόμενος
2 Perf. λελουπώς

§ 88. Examples of the perfect and pluperfect passive and middle of mute and liquid verbs: *τρίβω*, to rub, *πλέκω*, to knit, *πείθω*, to persuade, *ἀγγέλλω*, to announce.

Perfect Passive and Middle.

Ind. S.	τέτριμμαι τέτριψαι τέτριπται	πέπλεγμαι πέπλεξαι πέπλεκται	πέπεισμαι πέπεισαι πέπεισται	ἤγγελμαι ἤγγελσαι ἤγγελται
D.	τέτριφθον	πέπλεχθον	πέπεισθον	ἤγγελθον
P.	τέτριμμεθα τέτριφθε τετριμμένοι εἰσὶ	πεπλέγμεθα πέπλεχθε πεπλεγμένοι εἰσὶ	πεπείσμεθα πέπεισθε πεπεισμένοι εἰσὶ	ἤγγέλμεθα ἤγγελθε ἤγγελμένοι εἰσὶ
Imp. S.	τέτριψο τετρίφθω	πέπλεξο πεπλέχθω	πέπεισο πεπείσθω	ἤγγελσο ἤγγέλθω
D.	τέτριφθον τετρίφθων	πέπλεχθον πεπλέχθων	πέπεισθον πεπείσθων	ἤγγελθον ἤγγέλθων
P.	τέτριφθε τετρίφθωσαν, τετρίφθων	πέπλεχθε πεπλέχθωσαν, πεπλέχθων	πέπεισθε πεπείσθωσαν, πεπείσθων	ἤγγελθε ἤγγέλθωσαν, ἤγγέλθων
Inf.	τετρίφθαι	πεπλέχθαι	πεπείσθαι	ἤγγελθαι
Part.	τετριμμένος	πεπλεγμένος	πεπεισμένος	ἤγγελμένος

Pluperfect Passive and Middle.

S.	ἐτετρίμμην ἐτέτριψο ἐτέτριπτο	ἐπεπλέγμην ἐπέπλεξο ἐπέπλεκτο	ἐπεπείσμην ἐπέπεισο ἐπέπειστο	ἠγγέλμην ἠγγέλσο ἠγγελτο
D.	ἐτέτριφθον ἐτετρίφθην	ἐπέπλεχθον ἐπεπλέχθην	ἐπέπεισθον ἐπεπείσθην	ἠγγέλθον ἠγγέλθην
P.	ἐτετρίμμεθα ἐτέτριφθε τετριμμένοι ἦσαν	ἐπεπλέγμεθα ἐπέπλεχθε πεπλεγμένοι ἦσαν	ἐπεπείσμεθα ἐπέπεισθε πεπεισμένοι ἦσαν	ἠγγέλμεθα ἠγγελθε ἠγγελμένοι ἦσαν

The perfect and pluperfect passive and middle of verbs in πω, βα, φω, are inflected like τέτριμμαι ἐτετρίμμην; of verbs in κω, γω, χω, like πέπλεγμαι ἐπεπλέγμην; of verbs in τω, δω, θω, ζω, like πέπεισμαι ἐπεπείσμην; of verbs in λω, ρω, ρω, like ἤγγελμαι ἠγγέλμην.

§ 89. 1. Not unfrequently the tenses are, for the sake of greater strength, formed by means of the participle and the *auxiliary* verbs εἰμί, γίγνομαι, διαγίγνομαι, κυρίω, ὑπάρχω, πέλω, and ἔχω; also ἔρχομαι with the future participle; as,

Present. βουλευὼν εἰμί

Imperfect. βουλευὼν ἦν

Future. βουλευὼν ἔσομαι, βουλευσὼν εἰμί or βουλευσὼν ἔρχομαι

Aorist. βουλευσας ἔχω, or βουλευσας εἶχον; passive βουλευθεὶς εἰμι

Perfect. βεβουλευκὼς εἰμι, sometimes βεβουλευκὼς ἔχω

Pluperfect. βεβουλευκὼς ἦν, sometimes βεβουλευκὼς εἶχον

Fut. Perf. βεβουλευκὼς ἔσομαι, or βουλευσας ἔσομαι

And so through all the voices, moods, numbers, persons, and genders.

2. Μέλλω, *to be about to do any thing, to intend, shall*, followed by the present, future, or aorist, of the infinitive, forms a periphrastic *future*; as Μέλλει τιθέναι, *He is about to place*.

AUGMENT.

§ 90. 1. The perfect and future perfect of all the moods and of the participle, and the imperfect, aorist, and pluperfect of the indicative, receive an increase at the beginning, called *augment*.

2. There are two kinds of augment; the *syllabic augment*, and the *temporal augment*.

The syllabic augment is formed by prefixing a syllable or two syllables to the verb.

The temporal augment is formed by lengthening the first syllable of the verb.

§ 91. 1. When the verb begins with a consonant followed by a vowel or a liquid, the augment of the *perfect* is formed by prefixing to the verb that consonant together with an ε. This kind of augment is called *reduplication*. E. g. βουλευὼ βεβούλευκα βεβούλευμαι, γράφω γέγραφα γέγραμμαι.

So θύω τέθυκα, φύω πέφυκα, χαίνω κέχηνα, χράομαι κέχρημαι, θεάομαι τεθέαμαι. (§ 15.)

2. When the verb begins with two consonants the second of which is not a liquid, or with ζ, ξ, ψ, the augment of the *perfect* is formed by prefixing an ε to the verb; as σκάπτω ἔσκαφα, ζητέω ἐζήτηκα, ψεύδομαι ἔψευσμαι.

3. The augment of the *pluperfect* is formed by prefixing an ε to the reduplication of the perfect; as βουλεύω βεβούλευκα ἐβεβούλευκιν.

4. When the augment of the perfect is simply ε, the *pluperfect* takes no additional augment; as σκάπτω ἔσκαφα ἔσκαφειν, ζητέω ἐζήτηκα ἐζήτηκιν.

5. When the verb begins with a consonant, the augment of the *imperfect* and *aorist* is formed by prefixing an ε; as βουλεύω, ἐβούλευον, ἐβούλευσα; γράφω, ἔγραφον, ἔγραψα.

6. When the verb begins with ρ, the augment is formed by prefixing an ε, and doubling the ρ; as ράπτω, imperf. ἔρραπτον, perf. ἔρραφα, pluperf. ἔρραφειν, aor. ἔρραψα.

NOTE 1. (a) Some verbs beginning with a mute and liquid some times take ε instead of the reduplication of the *perfect*; those beginning with γν always take ε; as βλαστάνω βεβλάστηκα ἐβλάστηκα, κατα-γλωτίζω κατ-εγλώτισμαι, γνωρίζω ἐγνώρικα. See also γλύφω, γράφω, κληίζω, τρέφω, in the Catalogue of Verbs.

Μιμνήσκω (MNAΩ) has μέμνημαι μεμνήσομαι, but its kindred μνημονεύω has ἐμνημόνευκα.

(b) A few verbs beginning with a liquid take ει instead of the reduplication, which is nothing more than the augment ε lengthened; as λαγχάνω εἴληχα. See also λαμβάνω, λέγω, μείρομαι, in the Catalogue of Verbs. Observe further that μείρομαι has also ἐμβραται ἐμβραμένη.

Παρα-νομέω takes η instead of the reduplication in the form παρηνομημένος.

NOTE 2. (a) Some verbs take the reduplication contrary to the second rule; as κτάομαι κέκτημαι. See also πτερυγώ, πτήσσω, in the Catalogue of Verbs.

(b) The perfect of ἔχω, in an inscription, has παρ-είσχηται, for παρ-έσχηται.

The pluperfect of ἵστημι is ἐστήκειν and εἰστήκειν.

NOTE 3. The augment of the perfect of ἵστημι takes the rough breathing; thus, ἔστηκα ἐστήκειν. Στέλλω has ἐσταλκα, in the compound ἀφ-ἐστάλκαμεν, found in an inscription.

NOTE 4. The additional augment of the *pluperfect* is often omitted; as τελευτώ τετελευτήκειν, ἀναβαίνω ἀναβεβήκειν, κατατρέχω καταδραμήκειν.

NOTE 5. Some verbs lengthen the syllabic augment ε into η, in the *imperfect* and *aoiist*; as βούλομαι, ἐβουλόμην ἡβουλόμην, ἐβουλήθην ἡβουλήθην. See also ἀπολαύω, δύναμαι, μέλλω, παρανομέω, in the Catalogue of Verbs.

NOTE 6. (a) The following Poetic forms take the reduplication, contrary to the analogy of verbs beginning with ρ; ραπίζω ῥεράπισμαι, ῥίπτω ῥερίφθαι, ῥνπώω ῥερνπωμένα.

(b) Some Poetic forms do not double the ρ after the syllabic augment; thus, ῥάπτω ἔραπτον, ῥέζω ἔρεζον ἔρεξα, ῥίπτω ἔριψα ἐρίφην.

(c) ΠΕΩ, to say, may take ει- instead of ερ- in the *aoiist* passive; thus, εἰρέθην εἰρήθην. In the *perfect* it always takes ει- for ερ-; thus, εἴρηκα, εἴρημαι.

§ 92. 1. When the verb begins with a *short* vowel the augment of all the past tenses is formed by lengthening that vowel; in this case, *a* and *e* become η, and *o* becomes ω; as,

ἀκολουθέω, imperf. ἡκολουθεον, perf. ἡκολούθηκα, pluperf. ἡκολουθήκειν, aor. ἡκολούθησα
 ἐλεέω, ἡλέεον, ἡλέηκα, ἡλέηκειν, ἡλέησα, ἡλέηθην
 ὀρθόω, ὠρθούμην, ὠρθώμαι, ὠρθώμην, ὠρθωσα
 ἵκετεύω, ἱκέτευσον, ἱκέτευσα
 ὑγαίνω, ὑγίαινον, ὑγιάνα

2. If the vowel is already *long*, no change takes place; except that *ā* (long) is commonly changed into η; as ἡμερόω ἡμέρου, ὠδίνω ὠδινον, αἰτσω ἡῖξα.

3. When the verb begins with a *diphthong*, the augment is formed by changing the first vowel of that diphthong according to the first rule; as αἰτέω ἡτεον, ἄδω ἡδον, αὐλέω ἡύλεον, εὖχομαι ἡύχόμην, οἰκέω ὡκεον.

(a) ΟΥ is never augmented; as οὐρανός οὐράνον, οὐτάζω οὐταζον.

(b) ΕΙ is augmented only in ΕΙΔΩ, εἰκάζω, and εἴμι; thus, ἡδειν, ἡκαζον ἡκασα ἡκασμαι, ἡειν.

§ 93. 1. Verbs, which originally began with the digamma F, are augmented as if the digamma was still prefixed to them ; that is, they take the syllabic augment ε. Some of them take the temporal augment in addition to the syllabic. E. g. *ἀγνυμι, ἔαξα ἔαγα ἐάγην ; οἶγω, ἔφξα ἔωχα ἐφχθην ἔφγα.*

See also *ἀλίσκομαι, ἀνάσσω, ἀνδάνω, ἄπτω, ἔθω, ΕΙΔΩ, εἴκω, εἰλέω, εἴλω, εἴμι, ΕΙΠΩ, εἶρω, το ποῖν, ἔλπω, ἔννυμι, ἐορτάζω, ἔρδω, ἘΩ, το place, ἦμι, οἰκέω, οἰνοχοέω, ὀράω, οὐρέω, ὠθέω, ὠνέομαι*, in the Catalogue of Verbs.

2. Some digammated verbs, after the omission of the digamma, contracted the initial syllables εε- into ει ; as *ἐάω, εἶαον εἶασα εἶακα εἶαθην.*

See also *ἐθίζω, ἐλίσσω, ἐλκόω, ἔλκω, ἘΛΩ, ἔπω, ἐργάζομαι, ἐρπύζω, ἔρπω, ἐστιάω, ἔχω, ἘΩ, το place, ἦμι*, in the Catalogue of Verbs.

NOTE 1. ΕΙΔΩ and εἶμι lengthen the syllabic augment ε into η, in the forms *ἡ-εἶδεν, ἡ-ῖον ἡ-ῖσαν*. — *Εθω lengthens the augment ε into ει in the forms *εἶ-ωθα εἶ-ώθειν*.

NOTE 2. The forms *ἔωθα εἶωθα, ἔωκα ἔωνται*, from *ἔθω, ἦμι*, presuppose *εοθα ειοθα, εοκα εονται*.

The pluperfects *ἐώκειν, ἐώλπειν, ἐώργειν*, from *εἴκω, ἔλπω, ἔρδω*, come directly from their perfects *ἔοικα, ἔολπα, ἔοργα*.

NOTE 3. In some of the dialects, these verbs were also augmented in the usual way ; as *ἔλκω ἦλκον, ἔχω ἦχον*. So *ἐξ-ηργάσατο*, from *ἐξ-εργάζομαι*, found in a later inscription.

NOTE 4. Some verbs of this class retain the augment of the aorist throughout the dependent moods ; thus, *ἄγνυμι, ἐξ-εαγείσα κατ-εάξας κατ-εαγῶ κατ-εαγείς ; ΕΙΔΩ, εἰσατάμενος ; εἴλω, ἐέλσαι ; ἘΩ, εἶσον εἶσας ; ὠνέομαι, ἐωνηθῆναι*.

§ 94. 1. Some verbs beginning with α, ε, ο, followed by a single consonant, form the augment of the *perfect* by prefixing the first two letters of the root to the temporal augment. This kind of augment is called the *Attic reduplication*. E. g.

ἀκούω	perf. ἀκ-ήκοα
ἐμέω	“ ἐμ-ήμεκα, ἐμ-ήμεσμαι
ὀρύσσω	“ ὀρ-ώρυχα, ὀρ-ώνυμαι

See also *ἀγείρω, ἄγω, αἰρέω, ἀκαχίζω, ΑΚΩ, ἀλάομαι, ἀλείφω, ἀλέω, ἀλκτάζω, ΑΝΕΘΩ, ἀπαρίσκω, ἀρέσσω, ἀρόω, ἐγείρω, ἔδω, ἐλαύνω, ἐλέγχω, ἐλίσσω, ΕΝΕΘΩ, ἐρείδω, ἐρείκω, ἐρείπω, ἐρίζω, ἔρχομαι, ἔχω, ἡμύω, ΟΔΥΩ, ὄζω, ὀλλυμι, ὀμνυμι, ὀράω, ὀρέγω, ὑφαίνω, φέρω*, in the Catalogue of Verbs.

2. When the perfect takes the Attic reduplication, the pluperfect takes no additional augment; as, ἀγείρω ἀγήγερκα, pluperf. ἀγήγερκειν.

Except ἀκούω, ἀραρίσκω, ελαύνω, ερείδω, ὄζω, ὄλλυμι, ὄρνυμι, which see in the Catalogue of Verbs.

NOTE. (a) The Epic forms ἀκάχημαι, ἀκαχμένος, ἀλάλημαι, ἀλάλκηναι, from ἀκαχίζω, ΑΚΩ, ἀλάομαι, ἀλυκτάζω, and the feminine participle ἀρᾶρνια, from ἀραρίσκω, do not lengthen the second syllable. The common perfect ἀρᾶρα, from ἀραρίσκω, merely lengthens the second syllable.

(b) The Epic ἡρήρισμαι and εἰλήλουθα, from ερείδω, ἔρχομαι, lengthen the first syllable.

(c) The Epic form ἐρέριπτο from ἐρέπω, and the later ἐμεμέκειν from ἐμέω, omit the temporal augment.

(d) Αἰρέω and ἡμύω shorten the reduplication; thus ἀραίρηκα ἀραίρημαι, with the smooth breathing; ἵπ-εμνήμυκε with ν inserted.

(e) The perfect ἐρήγορα, from ἐγείρω, prefixes ἐγρ- to the temporal augment; that is, it prefixes the root without the second ε.

(f) The perfect participle συν-οχωκώς, from ἔχω, changes ε into ο before it takes the Attic reduplication; thus, ἔχω ΟΧΩ, ωχα, οχ-ωχα, ὄχωκα.

(g) The perfect ἀγήγοχα or ἀγήοχα, from ᾄγω, comes from the reduplicated theme ΑΓΑΓΩ.

§ 95. 1. Verbs compounded with a preposition receive the augment after that preposition.

Prepositions ending in a vowel lose that vowel before the syllabic augment ε; except περί and πρό. E. g.

προσ-γράφω, προσ-έγραφον, προσ-γέγραφα, προσ-εγεγράφειν, προσ-έγραψα

ἀπο-κόπτω, ἀπ-έκοπτον, ἀπο-κέκοφα, ἀπ-εκεκόφειν, ἀπ-έκοψα

So περι-γράφω περι-έγραφον περι-γέγραμμαι περι-εγεγράμμην περι-εγράφην, προ-λέγω προ-έλεγον, ἐμπίπτω ἐνέπιπτον, ἐγκρίνω ἐνέκρινον ἐγκέκρικα, συλλύω συνέλυον συλλέλυκα, συζυμώω συνεζύμουν, ἐκλύω ἐξέλυσα. (§§ 14; 17.)

2. Verbs compounded with εἶ and δυσ-, if they begin with α, ε, ο, take the augment after these particles; in all other cases the augment precedes them, or, in compounds with εἶ, it may be omitted:

as, εὔαρεστέω, εὐηρέστουν εὐηρέστηκα; δυσαρεστέω, δυσηρέστουν δυσηρέστηκα.

So εὐδοκίμew ἡδoκίμouν ἡδoκίμηκα, δυστυχέω ἐδυστίχουν δεδυστήχῃκα, δυσωπέω ἐδυσώπουν, εὐεργετέω εὐηργέτουν. So also ἀντενποιέω ἀντεν-πεποιήκα, συνεν-πεπονθώς from πάσχω.

NOTE 1. The augment is regularly put after the preposition, even when the simple verb has no existence; as ἀπολαύω ἀπέλαυον ἀπολέλανκα, ἐγκωμιάζω ἐνεκωμίασα ἐγκεκωμίακα.

So ἐγγχειρίζω, ἐκκλησιάζω, ἐνθυμέομαι, ἐπιτηδεύω, κατηγορέω, παρανομέω, προφασίζομαι, προφητεύω, συνεργέω.

NOTE 2. Some verbs take the augment *before* the preposition; as ἀνοίγω ἤνοιγον.

A few verbs take the augment *before* and *after* the preposition at the same time; as ἀνέχω ἠνεχώμην.

See also ἀμπέχω, ἀμφιάζω, ἀμφιγινόω, ἀμφιέννυμι, ἀμφισβητέω, ἀναλίσκω, ἀνέχω, ἀνορθόω, ἀντιβολέω, ἀφεύω, ἀφίημι, διοικέω, ἐμπεδόω, ἐγγυάω, ἐμπολάω, ἐναντιόομαι, ἐνοχλέω, ἐπίσταμαι, καθέζομαι, καθεύδω, κάθημαι, καθίζω, μεθίημι, παραινέω, προχειρίζομαι, πρωγγυεύω, συνίημι, in the Catalogue of Verbs.

NOTE 3. Εκ-κλησιάζω may repeat ἐκ in the imperfect and aorist; thus ἐξ-εκ-κλησιάζον, ἐξ-εκ-κλησίασα.

Εγ-γυάω repeats ἐγ-(έν) in the forms ἐν-εγ-γυώμην, ἐν-εγ-γύησα, ἐν-εγ-γυησάμην, ἐν-εγ-γεγυήμην.

NOTE 4. Διαιτάω and διακονέω are augmented as if δι-, δια- were the preposition διά; thus, διαιτάω, ἐδιήτησα δεδιήτημαι διητώμην διητήθην; διακονέω, διηκόνουν δεδιηκόνῃκα δεδιηκόνῃμαι ἐδιακονήθην. (§ 95, n. 2.)

NOTE 5. Ἀμφισβητέω, derived from an imaginary verbal substantive in -ητης, compounded of ἀμφίς and βαίνω, takes the augment before the preposition (§ 95, n. 2). Two of its forms, however, namely, ἡμφ-εσβήτουν, ἡμφ-εσβήτησα, take the augment also after ἀμφ-, as if the simple verb began with σβ-.

NOTE 6. Verbs derived from compound nouns, the first component part of which is a noun, are augmented like simple verbs; as ἀρεβέω ἡσέβουν ἡσέβηκα. Except ἀριστοποιέομαι, ἱπποτροφέω, μελοποιέω, and ὀνοματοποιέω, which see in the Catalogue of Verbs.

§ 96. 1. The *present* of some verbs, beginning with a consonant followed by a vowel or a liquid, prefixes to the root that consonant together with an ι; as βάω βιβάω βίβημι, ΤΡΑΩ τιτράω, ΓΕΝΩ γίγνομαι.

(a) In a few instances, the present takes the reduplication of the perfect; as ΤΡΑΩ τετραίνω.

(b) *Ιάχω* and *ἰέω ἱημι* come from *ΑΧΩ*, *ἜΩ*, originally *FAΧΩ*, *FEΩ*. (Compare § 93.)—*ἵπταμαι* and *ἵστημι* come from *ΠΤΑΩ* and *ΣΤΑΩ*. (Compare § 91, 2, n. 3.)

(c) The reduplication of the present of some verbs is irregular; as *δάπτω* *δαρδάπτω*, *καγχλάζω* *καχλάζω*, *κοχύω*, *λαλαγέω*, *μαιμάω*, *παίφασσω*.

2. In a few instances the present prefixes *ε* to the root, which prefix has the appearance of the syllabic augment; as *θέλω* *έθελω*, *όρτάζω* *έορτάζω*.

3. In a few instances the present seems to take the temporal augment; as *άγω* *ήγόμαι*.

4. Sometimes the root of a verb takes the Attic reduplication, but without the temporal augment of the second syllable; as *ΑΧΩ* *ΑΚΑΧΩ* *άκαχίζω*, 2 *Α.* *ήκαχον*.

See also *άγω*, *άλέξω*, *άπαφίσκω*, *άραρίσκω*, *ελελίζω*, *ένίπτω*, *όρνυμι*, in the Catalogue of Verbs.

Ατιτάλλω, *όνίνημι*, and *όπιπτεύω*, from *άτάλλω*, *ΟΝΑΩ*, *ΟΠΗΤΗΣ*, change the second vowel into *ι* after the Attic reduplication.

§ 97. *Dialects.*

1. The Epic, Æolic, and Doric Poets often omit the augment; except the syllabic augment of the perfect and pluperfect. The Ionic prose-writers often omit the temporal augment. E. g. *φέρω* *φέρων*, *τελευτάω* *τελεύτησα*, *λαμβάνω* *λάβον*; *άγορεύω* *άγόρευον*, *εργάζομαι* *εργάζομαι*.

The following verbs often omit the augment even in the Attic dialect: *αηθέσσω*, *άίω*, *αύαινω*, *οιακοστροφέω*, *οιμώζω*, *οινόομαι*, *οίστρεύω*, *οίχομαι*, *οιονίζομαι*.

2. The Epic dialect lengthens *ε* in the reduplication into *ει* in the following verbs; *δείδω* *δειδοικα*; *δείκνυμι* *δείδεγμα* *δειδεκτο* *δειδέχεται* *δειδέχατο*; *δίω*, *to fear*, *δείδιμεν* *δειδνῖα* *εδείδιμεν*; *εἴκω* (*φεικω*) *εἰοικώς* (*φειφοικως*). The common *εἴωθα* (*φειφωθα*), from *εἶθω*, follows the same analogy.

3. Some Epic forms beginning with a liquid, or *σ*, double that consonant after the augment *ε*; as *λαγχάνω* *ελλαχον*, *σεῖω* *έσσειοντο*.

See also *δείδω*, *λαμβάνω*, *λείπω*, *λίσσομαι*, *μανθάνω*, *ΜΕΙΠΩ*, *νέω*, *ΣΕΥΩ*, in the Catalogue of Verbs.

4. In the Ionic dialect, the syllabic augment of the *pluperfect* is sometimes formed after the analogy of the imperfect; as *μηχανάομαι* *έμηχάνωτο*, *παλλιλογέω* *έπαλλιλόγητο*, in Hippocrates and Herodotus.

5. In the Epic dialect the *second aorist* active and middle sometimes takes the reduplication of the perfect; as *κάμνω* *κεκάμω*, *φρίζω* *πέφραδε*.

See also *δάκνω*, *ΔΑΕΩ*, *to teach*, *θιγγάνω*, *θρώσκω*, *κέλομαι*, *κεύθω*, *λαγχάνω*, *λαμβάνω*, *λανθάνω*, *λάσκω*, *μάσπω*, *πάλλω*, *πείθω*, *πλήσσω*,

ΤΑΓΩ, ΤΕΜΩ, *τέρπω*, *τιτρώσκω*, *τιτύσκομαι*, *τύπτω*, *φείδομαι*, ΦΕΝΩ, *χάζω*, *χαίρω*, in the Catalogue of Verbs.

Κέλομαι, ΤΕΜΩ, ΦΕΝΩ, and φράζω may take the syllabic augment ε in addition to the reduplication; thus *κεκλόμην* *έκεκλόμην*, *τέτμον* *έτετμον*, *πέφνον* *έπεφνον*, *πέφραδον* *έπέφραδον*.

6. *Ενίπτω* and *έρύκω* take, in the second aorist, a kind of Attic reduplication at the end of the root; thus *ήνίπαπον*, *ήρύκακον*, Epic.

FORMATION OF THE TENSES.

The title, "FORMATION OF THE TENSES," relates only to the *first person singular* of the tenses of the *indicative*. For the inflection of the tenses in the other moods, see below.

§ 98. 1. The *root* of a verb consists of those letters which are found in every part of that verb; as *τιμάω*, *λέγω*, *μένω*, roots *τιμα-*, *λεγ-*, *μεν-*.

2. Verbs are divided into *pure*, *mute*, and *liquid*, according as the root ends in a vowel, a mute (π, β, φ; κ, γ, χ; τ, δ, θ, also ζ), or a liquid (λ, μ, ν, ρ); as *βουλεύω*, a pure verb; *λείπω*, *δέχομαι*, mute verbs; *μέλω*, *ὀδύρομαι*, liquid verbs.

§ 99. The root of a pure verb is obtained by dropping ω or ομαι of the present; as *τιμά-ω*, *φιλέ-ω*, *ἀρνέ-ομαι*. The root of a liquid verb may be obtained by dropping ω, ομαι of the present, or ω of the future; as *μέν-ω*, *ὀδύρ-ομαι*, *βάλλω* *βαλ-ῶ*.

The root of a mute verb may be obtained by dropping ω, ομαι of the present, ον, ομην, ην of the second aorist, α of the second perfect; or from some kindred word; as *λέγ-ω*, *έ-τάγ-ην*, *ἄπτω* *ἀφ-ή*, *κρίπτω* *έ-κρύβ-ην* *κρύφ-α*.

§ 100. Very frequently, the root of a verb is, by the addition of one or more letters, strengthened in the present; for example, the roots of the presents *μανθάνω*, *πυνθάνομαι*, *διδάσκω*, *πράσσω* are *μανθαν-*, *πυνθαν-*, *διδασκ-*, *πρασσ-*, but the roots of these verbs are ΜΑΘ-, ΠΥΘ-, ΔΑ-, ΠΡΑΓ-. For practical purposes, an Ω is often appended to the root of the verb when it is obscured in the present; in which case it is called the *simple theme*, or *simple* or *imaginary present*; thus, the simple themes of *μανθάνω*, *πυνθάνομαι*, *διδάσκω*, *πράσσω* are ΜΑΘΩ, ΠΥΘΩ, ΔΑΩ, ΠΡΑΓΩ.

As a common rule, when the root is modified in the present, the other tenses, except the imperfect, are derived from the

simple present : for example, the perfect active of ἀγγέλλω is ἡγγέλ-κα, from ΑΙΤΕΛ-, ΑΙΤΕΛΩ.

§ 101. 1. Verbal roots are strengthened by the addition of Δ, Ζ, Θ, Κ, Ν, Ξ, ΣΚ, Τ, Χ ; also by doubling λ, ν, ρ, when they stand at the end of the root.

-αινω or -ᾶνω is often appended to roots ; as ἀλφαίνω, ὀσφραίνομαι, αὐξάνω, ἀπεχθάνομαι, ἰκάνω. So δευ-αν-άω, ἰσχ-αν-άω. — Not unfrequently a root is strengthened by annexing -ανω (sometimes -αινω), and inserting ν before its last letter ; as ἀνδάνω, μανθάνω, ἐργ-γάνω, λαγχάνω, λαμβάνω, (§ 14.)

-δω is appended to the root of a few verbs ; ἀμείρδω, δείδω, ἔδω, ΑΧΕΔΩ, ΕΛΛΑΔΩ, ΒΑΔΩ vado.

-είνω, in ἀλε-είνω, ἐρε-είνω, φα-είνω.

-ζω is not unfrequently appended to the root in the present ; if the root ends in a consonant, -ζω is preceded by α, ι, or υ ; as σχάζω, δακνάζομαι, ἀκαχίζω, κτίζω, ἐρπύζω. — The root of some primitive verbs in -ζω ends in δ ; as ἔζομαι, ὄζω, φράζω. Here δ is changed into its kindred ζ (§ 10). In general however the root of verbs in -ζω ends in ζ ; as ἐλπίζω, φωτίζω, roots ἐλπιζ-, φωτιζ-. — See also -σσω.

θω is not unfrequently appended to the root ; when the root ends in a consonant, -θω is commonly preceded by α, ε, or υ ; πελάθω, ἀλήθω, πλήθω, σήθω, ἔσθω (ἔδ-θω), φλεγέθω, ἡγερέθωμαι, τελέθω, φθινύθω. In this case, the present indicative in -αθω is not used ; thus, αλκαθω, αμυναθω, διωκαθω, εργαθω, ειργαθω, εργαθω, κιαθω are used only in the dependent moods and imperfect ; as ἀλκάθειν, ἀμυνάθειν, ἐδιώκαθον.

-ινω, -ινεω, in ὀρ-ινω, ἀγ-ινέω.

-κω is appended to the root of a few verbs ; as ἐρύκω, ὀλέκω.

-λλω comes from -λω by doubling λ ; as ἀγγέλλω, σφάλω, τίλλω.

So ὀλλύω ὀλλυμι, from ΟΛΩ, with ν annexed to the root.

-αω or -νημι, formed by inserting ν before α ; in which case, ε, in the first syllable of the verb, becomes ι ; thus, πιλνάω, κιννάω, πέ-τηνιμι, σκίδνημι, κίδνημι, from πελάω, κεράω, πετάω, ΣΚΕΔΑΩ, ΚΕΔΑΩ. But πέρνημι, κρεμνάω κρημνάω do not change ε into ι.

-νεω is sometimes appended to the root ; as βυνέω, ἰκνέομαι, ἰσχνέομαι.

-νω, from -νω ; an Æolic peculiarity ; as κρίνω, for κρῖνω.

-νύω or -νυμι is often appended to the root ; as ἀγνυμι, δαίνυμι, δέχνυμι. If the root ends in a vowel, the ν is generally doubled ; further, ο is lengthened into ω before ν ; as ἔννυμι (εἰνύω), ζώννυμι, τίννυμι τίννυμι. So κτίννυμι from ΚΤΕΝΩ, with a change of ε into ι. νω is often appended to the root ; as κάμνω, δάκνω, κορβύνω, ἰσθάνω, φθίνω. So πίννω from ΠΙΤΩ, with a change of ε into ι.

-ξω, in the present, comes from -κω or -γω, by annexing σ to the root ; thus, ἀλέξω, αὔξω, ὀδάξω.

πτω, in the present, comes from -πω, -βω, -φω, by annexing τ to the

root; as *τύπτω* (π), *βλάπτω* (β), *σκάπτω* (φ). For the euphonic changes see above (§ 13, 1).

-*ρρω* comes from -*ρω* by doubling ρ; as *ἔρ-ρω*, *ἀέρ-ρω*, *ἰμέρ-ρω*. This is an Æolic peculiarity.

-*σγω*, only in *μίσγω*, from *ΜΙΓΩ*.

-*σκω* is, in a few instances, formed by inserting σ before -*κω* or -*χω*; thus, *ἀλύσκω*, *εἴσκω*, *λάσκω*, *τιτύσκομαι*, *δεδίσκομαι*, *διδάσκω*.

Roots, ending in a vowel, are very often strengthened, in the present, by σκ; in which case the radical vowel is often lengthened before σκ; as *βάσκω* *βιβάσκω*, *ἀρέσκω*, *πιπίσκω*, *βιβρώσκω*, *θνήσκω*, *κυκλήσκω*. — If the root ends in a consonant, ι is inserted before σκ; as *ἀλίσκομαι*, *ἀμβλίσκω*, *εὐρίσκω*; also *κνίσκω*.

-*σπω* is formed by inserting σ before π in the forms *ἔσπομαι*, *ἔσπετε*, *ἐνίσπω*.

-*σσω* or -*ττω*, in the present, comes from -*κω*, -*γω*, or -*χω*, and sometimes from -*τω*, -*θω*, or -*πω*, by annexing σ to the root (§ 13, 10); as *μαλάσσω* (κ), *ἀλλάσσω* (γ), *ταράσσω* (χ): *λίσσομαι* (τ), *κορύσσω* (θ): *ἐνίσσω* (π), *δοσσομαι* (π), *πέσσω* (π). — Sometimes σσ is changed into ξ; thus *ἀρμόσσω* *ἀρμόξω*, *ἐλίσσω* *ἐλελίξω*, *βράσσω* *βράξω*, *συρίττω* *συρίξω*, *σφάττω* *σφάξω*. In some verbs of this description -*σσω* is always changed into -*ξω*; as *ἀρπάξω* (γ), *ἀλαλάξω* (γ), *βρίξω*, *δαίξω*, *ἐναρίξω*, *κλάξω* (γ), *κοίξω*, *κράξω* (γ), *λάξομαι* (β), *μαστίξω* (γ), *νίξω* (β), *οἰμώξω* (γ), *ὀλολύξω* (γ), *παίξω* (γ, δ), *πλάξω* (γ), *ρέξω* (γ), *στάξω* (γ), *σταλάξω*, *στηρίξω*, *στενάξω* (χ), *στίξω* (γ), *σφύξω*, *τριξω* (γ). — A few roots ending in a vowel are strengthened by σσ or ττ; as *ἀηθέ-σσω*, *ἀφά-σσω*, *ἀλύ-σσω*.

-*σχω*, only in *ἴσχω* from *ἔχω*.

-*τω*, in a few pure verbs; *ἀρύτω*, *ἀνύτω*.

-*χω*, rare; *νήχομαι*, *ΔΙΔΑΧΩ*, *στεν-ά-χω* with α inserted.

-*ψω*, in the present of *ἔψω* (*ἔψω*).

2. Some roots ending in a consonant are strengthened by inserting ν before that consonant; *ΕΝΕΓΚΩ*, *ΠΛΑΙΤΩ*, *ΣΑΛΠΙΓΓΩ*, *ΕΝΠΩ*. (§ 14.)

§ 102. The radical vowel is often lengthened in the following manner:

ā into η or αι, sometimes into ā; as *ΛΑΘΩ* *λήθω*, *ἀγάομαι* *ἀγαιομαι*, *ΦΑΝΩ* *φαίνω* *ἔφηναι*, *ΚΑΩ* *καίω* *κᾶω*, *ΠΡΑΤΩ* *πέπρωγα*. In the aorist active of liquid verbs, and in the second perfect, it is commonly lengthened into η.

ε — ει, commonly in liquid verbs; rarely into η; as *ΑΜΕΡΩ* *ἀμείρω*, *ΣΠΕΡΩ* *σπείρω* *ἔσπευρα*, *ΕΠΩ* *ΕΠΩ*, *ΕΩ* *εἰμί*; *μέλω* *μέμνηλα*.

ι — ει; before a liquid into ī; as *ΑΛΙΦΩ* *ἀλείφω*, *ΛΙΠΩ* *λείπω*, *ΤΙΛΩ* *τίτλω*, *ΚΑΙΝΩ* *κλίνω* *ἔκλινω*.

ο — ου; *ΑΚΟΩ* *ἀκούω*, *βόλομαι* *βούλομαι*.

υ — ευ; before a liquid into ū; *ΦΥΤΩ* *φεύγω*, *ΚΥΘΩ* *κεύθω*, *ΑΙΣΧΥΝΩ* *αἰσχύνω*.

§ 103. 1. When the radical vowel of a dissyllabic liquid

verb is ϵ , it is changed into α in the perfect, pluperfect, aorist passive, future passive, second aorist, and sometimes in the present, future active, and aorist active. This commutation takes place also in dissyllabic mute verbs when ϵ is preceded or followed by a liquid. E. g.

στέλ-λω, ἔσταλκα ἔσταλμαι, ἐστάλθην, ἐστάλην
τρέπω τράπω, τέτραμμαι, ἐτράφην, ἔτραπον ἐτράπην

See also δέρομαι, δέρω, δρέπω, εἶλω, κείρω, κτείνω, λέπω, πείρω, πέρθω, πλέκω, σπείρω, στρέφω, τέμνω, μείρομαι, τέρω, τρέφω, τρέχω, in the Catalogue of Verbs.

The following retain the ϵ in the second aorist: ΓΕΝΩ, ΕΛΩ, ΕΡΟΜΑΙ, θείνω, θέρομαι, λέγω, *to collect*, στερέω, τέμνω, téρσσομαι, φλέγω.

2. When the radical vowel of a verb is ϵ , it is regularly changed into o in the second perfect, and sometimes in the perfect, and second aorist active; as,

δέρομαι δέδορκα, ΓΕΝΩ γέγονα, στέργω ἔστοργα
κλέπτω κέκλοφα, πέμπω πέπομφα, πλέκω πέπλοχα
μείρομαι ἔμμορα μεμορμένος ἔμμορον

See also ΑΝΕΘΩ, ἔλπω, ἐγείρω, ΕΝΕΘΩ, ἔρδω, ἐσθίω, ἴημι, λαγχάνω, λέγω, *to collect*, ΛΕΧΩ, ΜΕΝΩ, ξυν-νεφέω, πάσχω, πέρδομαι, στρέφω, τίκτω, τρέπω, τρέφω, τρέχω, φέρβω, φέρω, χέζω, in the Catalogue of Verbs.

(a) In some verbs, the ϵ of the diphthongs $\epsilon\iota$ and $\epsilon\nu$ becomes o in the perfect; see δαίδω, ΕΙΔΩ, εἶκω, ΕΛΕΥΘΩ, λείπω, πείθω, in the Catalogue of Verbs.

(b) Not unfrequently the radical vowel ϵ is changed into ω ; as ΑΕΡΩ ἄωρτο, πλέω πλώω. Most commonly, however, ϵ becomes o , ω , and $\epsilon\omega$, $\omega\omega$ are annexed to the root; as στρέφω στρωφάω.

3. Sometimes ϵ is changed into ι ; as ἔζομαι ἵζω, ἔω ἴω, ἔχω ἴσχω.

4. Sometimes the radical vowel α is changed into o or ω ; as μηχανάομαι, ἀτιμάω, Ionic pluperfect ἐμηχάνωτο, ἡτίμωτο, implying -όομαι, -όω; ζάω ζώω, ΤΡΑΓΩ τρώγω.

See also ἄγω, ἀμαρτάνω, πάσχω, in the Catalogue of Verbs.

ΑΥΡΩ changes α into o in the forms ἀπ-ούρας ἀπ-ουράμενος.

§ 104. 1. Roots are very often prolonged by annexing ϵ , sometimes α or o , rarely ι or ν , to their last letter; as αἰδομαι αἰδέομαι, ἰσχάνω ἰσχανάω, ἌΛΩ ἌΛΟΩ, ἐσθω ἐσθίω, ἄνω ἀνύω.

Particularly in the Ionic dialect, verbs in ω are not unfrequently inflected after the analogy of verbs in $\epsilon\omega$; as ἀγόμενος ἀγεόμενος, βάλλειν βαλλέειν, σχέθειν σχεθέειν, βαλλόμενος βαλλεόμενος, δυνύσσι δυνέουσι, ρεούμενος ρεόμενος.

So εἶχε, ἔψεε, ὄφλεε, Ionic for εἶχε, ἦψε, ὄφλε, from ἔχω, ἔψω, ὄφλισκάνω.

2. When the root is thus prolonged, the radical vowel ε is very often changed into ο. The Poets may further change it into ω, and then prolong the root by annexing α to it; as ΔΡΕ-ΜΩ δρομάω δρωμάω; πέρθω πορθέω.

3. When a root contains two consonants without an intervening vowel, it may be prolonged by inserting a short vowel between those consonants; thus, ΕΝΠΩ ἐνέπω ΕΝΠΩ, θράσσω τaráσσω, ΠΝΥΩ πινύσκω.

§ 105. 1. Sometimes the root is *syncopated*; in which case, monosyllabic roots lose their vowel; dissyllabic and polysyllabic roots most commonly drop their last vowel; as ἀγείρω ἀγρόμενος, ΓΕΝΩ γίγνομαι.

See also ἀλέξω, ἐγείρω, ἔρχομαι, κέλομαι, κεράννυμι, μίμνω, πελάω, πέλω, πιπράσκω, πετάω, ἵπταμαι, πέτομαι, πίπτω, ἔπω, ἔχω, ΤΑΛΛΩ, τίκτω (for τίτ-κω), ΤΕΜΩ, ΦΕΝΩ, in the Catalogue of Verbs.

2. In some verbs the root undergoes a *metathesis*; as δέрко υδρακον ἐδράκην.

See also ἀμαρτάνω, βάλλω, βιβρώσκω, βλώσκω, δαμάω, δέμω, θνήσκει, θρώσκει, καλέω, κάμνω, μείρομαι, μέλω, πέρδομαι, πέρθω, ΠΟΡΩ, ΣΚΕΛΛΩ, τέμνω, στρώννυμι, τέρπω, τιτρώσκω.

§ 106. New themes are sometimes formed from the perfect active, and second aorist, by changing α, ον, ομην into ω, ομαι; as γίγνομαι γέγνα, new present γεγάομαι; ΔΑΕΩ δέδασα, δεδάομαι.

So ἐγείρω ἐγρήγορα, ἐγρηγοράω γρηγορέω, both prolonged; ἴστημι ἔστηκα, στήκω; τέμνω τέμηκα, τμήγω. So also ἵημι (ἦκα), ἦκω; ἴω (ἴκα) ἴκω.

§ 107. The last vowel of the root of a *pure* verb, if short, is lengthened in all the tenses, except the present and imperfect.

In this case, α is lengthened into η; when however it is preceded by ε, ι, or ρ, it is only lengthened. E. g.

τιμάω τιμήσω ἐτίμησα τετίμηκα τετίμημαι ἐτιμήθην
φιλέω φιλήσω ἐφίλησα πεφίληκα πεφίλημαι ἐφιλήθην
δηλόω δηλώσω ἐδήλωσα δεδήλωκα δεδήλωμαι ἐδηλώθην

τίω τίσω ἐτίσα τέτικα τέτιμαι
 δικρύνω δακρῦσω ἐδάκρῦσα δεδάκρῡκα δεδάκρῡμαι
 εἶω εἶσω εἶασα εἶακα εἶαθην
 ἰάομαι ἰάσσομαι ἰᾶσάμην
 δράω δρᾶσω ἔδρᾶσα δέδρᾶκα δέδρᾶμαι

NOTE 1. Ακροάομαι, θοινιάω, ΠΑΟΜΑΙ, πελάω (ΠΛΑΩ), and ποινάομαι, do not change *ā* into *η*; as ἀκροάσομαι, θοινιάσομαι, πάσομαι, ἐπλάθην, ποινάσομαι. — Πίμπρημι (ΠΡΑΩ), τιτράω (ΤΡΑΩ), χράω χράομαι, change *ā* into *η*; as πρήσω, ἔτρησα, χρήσομαι. — Ἔω, *to place*, has *F*. εἶσομαι. Θέω (τίθημι), *to put*, has Perf. τέθεικα, τέθειμαι.

NOTE 2. Many pure verbs retain the short radical vowel through all the tenses; as,

γελάω γελάσω ἐγέλᾳσα, καλέω καλέσω ἐκάλεσα

See also ἀγαμαι, ΑΕΩ, ἀηθέσσω, ἀκέομαι, ἀκηδέω, ἀλέομαι, ἀλέω, ἀλθομαι, ἀμφιέννυμι, ἀντιάω, ἀνύω, ἀραρίσκω, ἀρέσκω, ἀρκέω, ἀρόω, ἀρύω, ἀφύω, ἀχθομαι, βδέω, γελάω, δαίνυμι, δαίομαι, εἰμί, ἐλαύνω, ΕΛΥΩ, ἐννυμι, ἔραμαι, ἐράω, ἐρύω, ἐσθίω, ζέω, θλάω, θλάσκομαι, καλέω, κεράννυμι, κλάω, κοτέω, κρεμάννυμι, λοέω, μαίομαι, μεθύσκω, ναίω, νεικέω, ξέω, ὀλλυμι, ὀμνυμι, ὄνομαι, ὄρνυμι, πατέομαι, πετάννυμι, πιπράσκω, πτύω, σκεδάννυμι, ὀπάω, στορέννυμι, ΤΑΛΛΑΩ, τανύω, τελέω, τρέω, φθίω, χαλάω, χέω, in the Catalogue of Verbs.

NOTE 3. The quantity of the last radical vowel of some pure verbs is variable; as,

αἰνέω, αἰνέσω, αἰνήσω, ἤνησα, ἤνεκα, ἤνημαι, ἥνέθην

See also ΑΑΩ, ἀγρέω, αἰδέομαι, αἰνέω, αἰρέω, ἀκαχίζω, αὔω, ἀφάω βαίνω, γαμέω, δέω, *to bind*, δίδωμι, δύναμαι, δύνω, εἰρύω, ἔλκω, ἐμέω, εὐνάω, εὐρίσκω, εὐτυχέω, ἔχω, κήδω, κορέννυμι, λύω, μάχομαι, νέμα, ὄζω, ὀνίνημι, πεινιάω, πίμπρημι, πινύσκω, πίνω, ποθέω, πονέω, ΡΕΩ, *to say*, ῥύομαι, σβέννυμι, στερέω, τίθημι, ΦΕΝΩ, φημί, φθάνω, φθονέω, φορέω, in the Catalogue of Verbs.

Present and Imperfect.

§ 108. 1. All verbal forms are, in practice, referred to the present indicative.

For example, ἔμαθον, ελείφθην, ἔσφηλα, are, in parsing, said to come from *μανθάνω*, *λείπω*, *σφάλλω*.

2. To form the present passive, drop *ω* of the present active, and annex *ομαι*; as *βουλεύω* *βουλεύομαι*.

3. To form the imperfect active, drop *ω* of the present, annex *ον*, and prefix its augment; as *βουλεύω* *ἐβούλευον*.

4. To form the imperfect passive, drop *ομαι* of the present, annex *ομην*, and prefix its augment; as *βουλεύω, βουλεύομαι ἐβουλευόμην*.

Future and Aorist Active and Middle.

§ 109. 1. To form the future active, drop *ω* of the present, and annex *σω*; as *βουλεύω βουλεύσω*.

So *τιμάω τιμήσω, καλέω καλέσω, πλέκω πλέξω, γράφω γράψω, ᾄδω ᾄσω, ἐλπίζω ἐλπίσω, σπένδω σπείσω*. (§§ 107; 13.) So also *κράζω (ΚΡΑΓΩ) κράξω, βλέπω (ΒΛΑΒΩ) βλάψω, πράσσω (ΠΡΑΓΩ) πράξω, πλάσσω (ΠΛΑΘΩ) πλάσω*. (§ 101.)

2. To form the future active of a liquid verb, annex *εω*, contracted *ῶ*, to the root; as *μένω μενέω μενῶ, καθαίρω καθαρέω καθαρῶ*.

So *κρίνω κρινῶ, ἀμύνω ἀμυνῶ, φαίνω φανῶ, κτείνω κτενῶ, ἀγγέλλω ἀγγελῶ, στέλλω στελῶ, σπείρω σπερῶ*. (§§ 100 – 103.)

3. To form the future middle, drop *ω* of the future active, and annex *ομαι*; as *βουλεύω βουλεύσω βουλεύσομαι; ἀμύνω ἀμυνέω ἀμυνέομαι* contracted *ἀμυνούμαι*.

NOTE 1. (a) Futures in *ᾶσω* and *εσω*, from verbs in *αω*, *αζω*, *εω*, often drop *σ*, and are contracted like verbs in *αω* and *εω*. The Attic dialect uses only the contracted form. E. g.

ελαύνω, βιβάζω, F. ἐλάσω ἐλῶ, βιβάσω βιβῶ
δικάζω, τελέω, F. δικάσω δικῶ, τελέσω τελῶ

The future middle, in this case, is contracted chiefly in *ἐμέω ἐμέσομαι ἐμοῦμαι, κολάζω κολάσομαι κολῶμαι, μάχομαι μαχέσομαι μαχέομαι*.

(b) In a few instances, *ᾶσω, ὠσω* seem to be contracted into *ῶ* according to the preceding analogy; thus, *δράω, ἐρημῶ, δέομαι, F. δρίσω δρῶ, ἐρημώσετε ἐρημοῦτε, δεησόμεθα δεούμεθα*.

(c) In the Epic dialect, *ΔΑΞΩ (ΔΑΩ)*, *to trach, ἐρύῶ, to drav, ΚΕΙΩ or ΚΕΩ, to cause to lie down, and τανύω, to stretch*, drop the *σ* in the future; thus, *F. δήω, I shall find, ἐρύσω ἐρύω, κείω or κέω, I shall lie down, τανύσω τανύω*.

NOTE 2. Futures in *ῖσω*, from verbs in *ιζω*, drop *σω* and annex *εω*, which is always contracted into *ῶ*; that is, *ῖσω ῖσομαι* become *ιῶ ιούμαι*, respectively; as,

οικίζω, F. οἰκίσω οἰκῶ, οἰκίσομαι οἰκιοῦμαι
φροντίζω, F. φροντίσω φροντιῶ φροντιοῦμαι

NOTE 3. (a) Some mute verbs form the future middle after the analogy of liquid verbs; thus, *καθέζομαι* *καθεδούμαι*, *μανθάνω* *μαθεύμαι* Doric for *μαθοῦμαι*, *τίκτω* *τεκοῦμαι*, *τρίβω* *συν-τριβείται*.

(b) The following form the future middle without the characteristic σ : *ἔδω* (ΦΑΓΩ), *to eat*, F. *ἔδομαι*, *φάγομαι*, *I shall eat*; *πίνω*, *to drink*, F. *πίομαι*, *I shall drink*.

For *ἔδομαι*, *πίομαι*, the later Greeks said *ἔδοῦμαι*, *πιούμαι*, formed according to the preceding analogy.

(c) The future *δράμομαι*, for *δραμοῦμαι*, from *τρέχω* (ΔΡΕΜΩ), is formed after the analogy of *ἔδομαι*.

§ 110. 1. To form the aorist active, drop ω of the present, annex *σα*, and prefix its augment; as, *βουλεύω* *ἐβούλευσα*.

So *τιμάω* *ἐτίμησα*, *γελάω* *ἐγέλασα*, *καλέω* *ἐκάλεσα*, *πλέξω* *ἔπλεξα*, *γράφω* *ἔγραψα*, *ἄδω* *ᾄσα*, *ἐλπίζω* *ἤλπισα*, *σπένδω* *ἔσπεισα*. (§§ 107; 13.) So also *βλάπτω* (ΒΛΑΒΩ) *ἔβλαψα*, *πράσσω* (ΠΡΑΓΩ) *ἔπραξα*, *πλάσσω* (ΠΛΑΘΩ) *ἔπλασα*. (§ 101.)

2. To form the aorist active of a *liquid verb*, annex *a* to the root, lengthen the radical vowel, and prefix its augment; as *κρίνω* *ἔκρινα*, *στέλλω* *ἔστειλα*.

So *ἀμύνω* *ἤμυνα*, *τίλλω* *ἔτιλα*, *σπείρω* *ἔσπειρα*, *μένω* *ἔμεινα*, *σφάλλω* *ἔσφηλα*, *φαίνω* *ἔφηνα*, *καθαίρω* *ἐκάθηρα*. (§ 102.)

3. To form the aorist middle, drop *a* of the aorist active, and annex *αμην*; as *βουλεύω*, *ἐβούλευσα* *ἐβουλεσάμην*; *κρίνω*, *ἔκρινα* *ἐκρινάμην*.

NOTE 1. These three verbs, *δίδωμι*, *τίθημι*, and *ἵημι*, take *κα* instead of *σα* in the aorist; thus, *ἔδωκα*, *ἔθηκα* *έθηκάμην*, *ἤκα* *ἤκάμην*.

NOTE 2. Some verbs do not take σ in the aorist; as *ἀλέομαι* or *ἀλεύομαι* *ἤλεάμην* or *ἤλενάμην*. See also *δατέομαι*, *καίω*, ΣΕΥΩ, *φέρω*, *χέω*, in the Catalogue of Verbs.

NOTE 3. In a few instances, the aorist annexes *σον*, *σόμεν* to the root, that is, it is inflected after the analogy of the second aorist. See *ἄγω*, *αἰδω*, *βαίνω*, *δύω*, *ἴκω*, ΛΕΧΩ, *ὄρνυμι*, *πίνω*, *πίπτω*, *φέρω*, *χέζω*, in the Catalogue of Verbs.

NOTE 4. Verbs in *-αίνω* and *-ραίνω* lengthen the radical vowel into \bar{a} ; as *πιαίνω* *ἐπίανα*, *περαίνω* *ἐπεράνα*, *ἐπικραίνω* *ἐπέκράνα*. Also the following: *ισχυαίνω* *ἰσχυάνα*, *κερδαίνω* *ἐκέρδāνα*, *κοιλαίνω* *ἐκοιλāνα*, *λευκαίνω* *ἐλεύκāνα*, *ὄργαίνω* *ὠργāνα*, *πεπαίνω* *ἐπέπāνα*. But *τετραίνω* *ἐτέτρην* *ἐτετρηνάμην*, *μαίνω* *ἐμίηνα* rarely *ἐμίāνα*.

NOTE 5. The radical vowel of αἶρω and ἀλλομαι becomes η only in the indicative, in consequence of the augment; in the other moods it is merely lengthened; thus αἶρω ἦρα ἄρω ἄραιμι ἄρον ἄρας, ἡράμην ἄρωμαι; ἀλλομαι, ἡλάμην ἄλωμαι.

NOTE 6. In later Greek, verbs in -αῖνω and -αίρω often lengthen the radical vowel into ᾱ; as σημαίνω ἐσήμᾱνα, καθαίρω ἐκάθᾱρα, ἐχθαίρω ἤχθᾱρα, φαίνω ἔφᾱνα.

NOTE 7. The aorist in -ῆνα, -ῆρα, from verbs in -αῖνω, -αίρω, is often written -ῆνα, -ῆρα, with iota subscript, as if αι were changed into η. But this is incorrect, first, because the aorist of liquid verbs comes from the root; secondly, because in ancient inscriptions it is written without this ι; thus, ἐπ-ἐκῤᾰνε, ἀν-ἐφῆνε, καθηράντων, κατ-ᾱραι ἐπ-ᾱρη ἐπ-ᾱρας, ἦρε ᾱρατο.

NOTE 8. The future and aorist of some liquid verbs are formed after the analogy of other verbs; that is, by annexing σω, σα to the root; as, κείρω, F. κέρσω, A. ἔκερσα. See also αἶρω, ἀέρρω, ἔρρω, ἀραρίσκω, εἶλω, εἰλύνω, θέρομαι, κέλλω, κύρω, μέρομαι, ὀρνυμι, τείρω, φθείρω, φύρω, in the Catalogue of Verbs.

Perfect, Pluperfect, and Aorist and Future Passive.

§ 111. 1. To form the perfect active, drop ω of the present, annex κα, and prefix its augment; as βουλεύω βεβούλευκα.

So τιμάω τετίμηκα, ᾄδω ᾄκα, πείθω πέπεικα, ἐλπίζω ἤλπικα. (§§ 107; 13, 8.) So also ἀγγέλλω ἡγγέλκα, φαίνω πέφαγκα, καθαίρω κεκάθαρω, στέλλω ἔσταλκα, σπείρω ἔσπαρκα. (§§ 100; 101; 103; 14.)

2. To form the perfect active of mute verbs whose root ends in a labial (π, β, φ) or a palatal (κ, γ, χ), drop ω of the present, annex α, change the preceding smooth or middle mute into its corresponding rough mute (φ, χ), and prefix its augment; φ and χ of course remain unchanged; as τρίβω τέτριφα, πλέκω πέπλεχα.

So γράφω γέγραφα, ῥίπτω ῥεριφα, τεύχω τέτευχα, πράσσω πέπραχα. (§ 101.)

3. To form the perfect passive, drop ω of the present active, annex μαι, and prefix its augment; as βουλεύω βεβούλευμαι.

So τιμάω τετίμημαι, ἀνιάω ἡνιάμαι, πλέκω πέπλεγμαι, λείπω λείλειμαι, πείθω πέπεισμαι, χωρίζω κεχώρισμαι, σπένδω ἔσπεισμαι. (§§ 107; 13; 14.) So also ἀγγέλλω ἡγγέλμαι, αἰσχύνω ἥσχυμμαι, καθαίρω κεκάθαρμαι, αἴρω ἤρμαι, στέλλω ἔσταλμαι, σπείρω ἔσπαρμαι. (§§ 100; 103; 14.)

4. To form the pluperfect active, drop *a* of the perfect, annex *ειν*, and prefix its augment; as βουλεύω βεβούλευκα ἐβεβούλευέκιν.

5. To form the pluperfect passive, drop *μαι* of the perfect passive, annex *μην*, and prefix its augment; as βουλεύω βεβούλευμαι ἐβεβούλευμην.

6. To form the aorist passive, drop *ω* of the present active, annex *θην*, and prefix its augment; as βουλεύω ἐβουλεύθην.

So τιμάω ἐτιμήθην, πλέκω ἐπλέχθην, λέγω ἐλέχθην, λείπω ἐλείφθην, πείθω ἐπέισθην, χωρίζω ἐχωρίσθην. (§§ 107; 13.) So also ἀγγέλλω ἡγγέλθην, φαίνω ἐφάνθην, αἰσχύνω ἥσχύνθην, καθαίρω ἐκαθάρθην, αἴρω ἤρθην; στέλλω ἐστάλθην. (§§ 100; 103.)

7. To form the future passive, drop *θην* of the aorist passive, annex *θισομαι*, and reject the augment; as βουλεύω ἐβουλεύθην βουλευθήσομαι.

NOTE 1. (a) The following mute verbs change *ε* into *α* in the perfect passive; στρέφω ἔστραμμαι, τρέπω τέτραμμαι, τρέφω τέθραμμαι. The Ionic dialect changes it also in the aorist; thus ἔστράφθην, ἐτράφθην. (§ 103.) Τρέπω has also perfect active τέτραφα.

(b) In some instances the radical vowel *ε* becomes *ο*, rarely *ω*, in the perfect and pluperfect; as κλέπτω κέκλοφα ἐκεκλόφειν. (§ 103, 2.) See also αἰρώ, δίδω, ἔχω, ἵμι, λαγχάνω, ΛΕΧΩ, μείρομαι, ξυννεφέω, πέμπω, πλέκω, στρέφω, τίκτω, τρέπω, φέρω, in the Catalogue of Verbs.

(c) Ἀγω and πᾶσχω change the radical *α* into *ο* in the forms ἀγόγηχα or ἀγόγηχα, πέποσχα. (§ 103, 2, b.)

NOTE 2. When, in the perfect passive, γγ or μμ would come to stand before *μαι*, μεθα, the combinations γγμ, μμμ become γμ, μμ, for the sake of euphony; as ἐλέγχω ἐλήλεγγμαι ἐλήλεγμαι, κάμπτω κέκαμμαι κέκαμμαι.

When μμ would come to stand after a consonant, it drops one *μ*; as τέρρω τέτερμμαι τέτερμαι.

NOTE 3. In a few instances, the linguals δ, θ remain unchanged

before μ ; as ΚΑΔΩ, *κέκαδμαι κορύσσω, κεκόρυθμαι*, in Homer; *πυκάζω πεπύκαδμαι*, in Sappho.

NOTE 4. Many pure verbs, especially such as do not lengthen the radical vowel, insert σ before *μαι*, *μεθα*, *μένος*, and *ται* of the perfect passive, and before *θην* of the aorist passive; as *τελέω, τετέλεσμαι τετελέσμεθα τετελεσμένος, τετέλεσται; έτελείσθην*.

See also ΑΑΩ, *άγαμαι, αιδέομαι, ακούω, αλέω, αλθομαι, αμφιέννυμι, ανύω, άρέσκω, άρύω, άχθομαι, βαίνω, βοάω, βυέω, γελάω, γιγνώσκω, δαίνυμι, δαίομαι, δέω, δράω, δύναμαι, ειρύω, ελαύνω, ΕΛΥΩ, έννυμι, εῶω, 'ΕΩ, to seat, ζέω, ζώννυμι, θλάω, θραύω, ιδάσκομαι, καλέω, κελεύω, κεράννυμι, κλαίω, κλάω, to break, κλείω, to shut, κληίω, κναίω, κνάω, κολούω, κορέννυμι, κρεμάννυμι, κρούω, κυλίω, λεύω, to stone, μάχομαι, μεθύω, μιμνήσκω, ναίω, νέω, ξέω, οίομαι, όμνυμι, όνομαι, παλαιάω, πατέομαι, παύω, πετάννυμι, πίμπλημι, πίμπρημι, πιπίσκω, πλέω, πνέω, πρίω, πτύω, ραίω, ρώννυμι, σάω, to sift, σβέννυμι, σείω, σκεδάννυμι, σπάω, στορέννυμι, τανύω, τίνω, ύω, φέρω, φλάω, φλύω, φρέω, χαλάω, χόω, χράομαι, χράω, χρίω, χώννυμι, ψάω*, in the Catalogue of Verbs.

NOTE 5. (a) The following verbs in $\nu\omega$ drop ν in the perfect active and passive, and aorist passive; *κλίνω, κέκλικα κέκλιμαι εκλίθην; κρίνω, κέκρικα κέκριμαι εκρίθην; πλύνω, πέπλυκα πέπλυμαι επλύθην*. The Poets however often retain the ν in the aorist passive; thus *εκλίνθην, εκρίνθην, επλύνθην*.

(b) The perfect drops the ν also in a few other verbs in $\nu\omega$; as *κερδαίνω κεκέρδακα, βραδύνω έβεβράδυκειν, τραχύνω τετράχυμαι*.

NOTE 6. Some verbs in $\nu\omega$ drop ν before the endings *μαι, μεθα, μένος*, of the perfect passive, and insert σ ; as *φαίνω πέφασμαι πεφάσμεθα πεφασμένος*.

So *σημαίνω σσήμασμαι -σμεθα -σμένος, περαίνω πεπέρασμαι -σμεθα -σμένος, ραίνω έρρασμαι, παχύνω πεπάχυσμαι, μολύνω μεμόλυσμαι, λυμαίνομαι λελύμασμαι, μαίνω μεμίασμαι, ύφαίνω ύφασμαι*. — *Ή ραίνω* has *έξηραμμαι* and *έξηρασμαι*.

NOTE 7. In the following forms, the perfect takes the characteristic of the aorist: *ισᾶσι, εἴξᾶσι, γεγράφεται* (*Tabul. Heracl.*), for *ἴδασι, εἴκασι, γεγράφαται*, from *ΙΔΩ, ΕΙΚΩ, ΓΡΑΦΩ*.

Future Perfect.

§ 112. 1. To form the future perfect active, drop α of the perfect, and annex *σω*, which may assume the middle form *σομαι*; as *θνήσκω, τέθνηκα τεθνήξω* or *τεθνήξομαι*.

See also *δείδω, ἴστημι, κήδω, κλάζω, κράζω, χαίρω*, in the Catalogue of Verbs.

2. To form the future perfect passive, drop *αι* of

the second person singular of the perfect passive, and annex *ομαι*; as βλάπτω, βέβληται βεβλήσθαι.

See also βάλλω, βιβρώσκω, γράφω, δαμάω, δέχομαι, δέω, *to bind*, δηλώω, θάπτω, καλέω, κλαίω, κλείω, κόπτω, κρίπτω, κτάομαι, λαμβάνω, λανθάνω, λέγω, λείπω, λύω, μίγνυμι, μμνήσκω, ΠΑΟΜΑΙ, παύω, πίμπρημι, πιπράσκω, πλήσσω, ποιέω, πράσσω, ΡΕΩ, *to say*, σιγάω, σκοπέω, τανύω, τάσσω, τέμνω, τεύχω, τιμάω, τρέπω, φάω, ΦΑΩ, *to kill*, φιλέω, φύρω, χολώω, χράομαι, in the Catalogue of Verbs.

NOTE 1. The future perfect of δείδω, κήδω, and κράζω, inserts η before σω, after the analogy of verbs in εω; further, the future perfect of κήδω retains the radical vowel; thus, δεδοικ-ή-σω, κεκαδ-ή-σωμαι, κεκραγήσω.

NOTE 2. The future perfect of δέω, τεύχω, and ΦΑΩ, imply a perfect passive in -ημαι, -εγμαι; thus, δέω, δέδεσθαι δεδήσθαι; τεύχω, τετεύχθαι τετεύχθαι; ΦΑΩ, πέφασθαι πεφήσθαι.

Second Aorist, Second Perfect and Pluperfect, and Second Future Passive.

§ 113. Some primitive verbs form their *aorist*, *perfect* and *pluperfect active*, and *future passive*, by annexing the following endings to the root :

Aorist Active	-ον;	as λείπω ἔλιπον, τέμνω ἔτεμον
Aorist Passive	-ην;	as λείπω ἐλίπην, φλέγω ἐφλέγην
Aorist Middle	-όμην;	as λείπω ἐλιπόμην
Perfect Active	-α;	as λείπω λέλοιπα, πράσσω πέπράγα
Pluperfect Active	-ειν;	as ἐλελοίπειν, ἐπεπράγειν
Future Passive	-ήσομαι;	as λείπω λιπήσομαι

These tenses are commonly designated by the numeral *second*, in order that they may be distinguished from the regular tenses of the same name, which commonly are designated by the term *first*.

For practical purposes, the *second pluperfect* may be formed by simply changing α of the second perfect into ειν; the *second future passive*, by changing ην of the second aorist passive into ησομαι.

A list of verbs in which these tenses are found: ἀγγέλλω, ἀγείρω, ἀγνυμι, αἶρω, αἰρέω, αἶρω, αἰσθάνομαι, ἀκαχίζω, ἀκούω, ἀλείφω, ἀλέξω, ἀλτρίων, ἀλλόσσω, ἄλλομαι, ἀλφαίνω, ἀμαρτάνω, ἀμπέχω, ἀμπλακίσκω, ἀνδάνω, ANEΘΩ, ἀνοίγω, ἀνώγω, ἀπαφίσκω, ἀρarisκω, ἀριστάω, ἀρπάζω, βαίνω, βάλλω, βάπτω, BAPEΩ, βιβρώσκω, βλάπτω, βλαστάνω, βλώσκω, βούλομαι, BPAXΩ, βρέχω, βρίθω, BPOXΩ, γεγωνίσκω, γηθέω, γίγνομαι, γλύφω, γράφω, ΔΑΕΩ, δαίω, δάκνω, δαμάω, δαρθάνω, δειπνέω, δέρομαι, δέρω, δίδωμι, ΔΙΚΩ, δίαω, δουπέω, δρέπω, δύω, ἐγείρω, ἔθω, ΕΙΔΩ, εἴκω, εἴλω, ΕΠΩ, ἔλπω, ἐναίρω, ENEΘΩ, ἐνέπω, ἐνίπτω,

ἐπαυρίσκομαι, ἔπω, ἔρδω, ἐρείκω, ἐρείπω, ΕΡΟΜΑΙ, ἔρχομαι, ἐρυγγάνω, ἐρύκω, ἐσθίω, εὐρίσκω, ἔχω, ζεύγνυμι, θάλλω, θάπτω, ΘΑΦΩ, θείνω, θέρομαι, θιγγάνω, θλίβω, θήσσκω, θρύπτω, θρώσκω, ἰκνέομαι, ἰστημι, καίω, κάμνω, ΚΑΦΕΩ, κείρω, κέλομαι, κεύθω, κήδω, κιχάνω, κλάζω, κλέπτω, κλίνω, κλύω, κόπτω, κορέννυμι, κοτέω, κράζω, ΚΡΙΖΩ, κρύπτω, κτείνω, κτυπέω, λαγχάνω, λαμβάνω, λάμπω, λανθάνω, λάσκω, λέγω, *to collect*, λείπω, λείχω, λέπω, λίσσομαι, μαίνομαι, μανθάνω, μάρπτω, μάσσω, ΜΑΩ, μέρομαι, μέλω, μένω, μηκάομαι, μίγνυμι, μύζω, μυκάομαι, οἶγω, ὀλισθαίνω, ὀλλυμι, ὀράω, ὀρνυμι, ὀρύσσω, ὀσφραίνομαι, ὀφείλω, ὀφλισκάνω, πάλλω, πάσχω, πείθω, πείρω, πέρδομαι, πέρθω, πέτομαι, πήγνυμι, πίνω, πίπτω, πλέκω, πλήθω, πλήσσω, πνίγω, ΠΙΟΡΩ, πράσσω, πτάρνυμαι, πτήσσω, πτύρομαι, πτύσσω, πτύω, πυνθάνομαι, ράπτω, ρέω, ῥήγνυμι, ῥιγέω, ῥίπτω, σαίρω, ΣΕΥΩ, σήπω, σκάπτω, ΣΚΕΛΛΩ, σμύχω, σπείρω, στείχω, στέλλω, στέργω, στέρω, στρέφω, στυγέω, σύρω, σφάζω, σφάλλω, ΤΑΓΩ, ΤΑΛΑΩ, τάσσω, τέμνω, ΤΕΜΩ, τέρπω, τέρομαι, τήκω, ΤΙΕΩ, τίκτω, τιτρώσκω, τιτύσκομαι, τίω, τμήγω, τορέω, τρεπω, τρέφω, τρέχω, τρίβω, τρίζω, τρώγω, τυγχάνω, τύπτω, τύφω, ΦΑΓΩ, φαίνω, φειδομαι, ΦΕΝΩ, φέρβω, φέρω, φεύγω, φθείρω, ΦΛΑΖΩ, φλέγω, φλίβω, φράζω, φράσσω, φρίσσω, φρύγω, φυλάσσω, φύρω, φύω, χάζω, χαίνω, χαίρω, χανθάνω, χέζω, ΧΛΑΖΩ, χλιδιάω, ΧΡΑΙΣΜΕΩ, ψύχω, which see in the Catalogue of Verbs.

NOTE 1. Some of these verbs have also the regular form of the aorist, perfect, pluperfect, and future passive; but, as a general rule, when the second aorist, perfect, pluperfect, and future passive are used, the regular forms are of rare occurrence; thus, the usual aorist of ἄγω is ἤγαγον, the regular ἤξα being little used.

NOTE 2. The perfects δέδηα, μέμνηα, σέσηρα, πέφηνα, from δαίω, μαίνομαι, σαίρω, and φαίνω, are often written with an iota subscript; thus, δέδηα, μέμνηα, σέσηρα, πέφηνα. But as they come from the roots ΔΑ-, ΜΑΝ-, ΣΑΡ-, ΦΑΝ-, this iota should be omitted. (Compare § 110, n. 7.)

§ 114. *Dialects.*

1. (a) The Doric forms the *future* generally by annexing to the root -σέω, middle -σεόμαι, which are generally contracted into -σῶ, -σούμαι or -σεύμαι, and the future then is inflected throughout like contract verbs in εώ; as οἰκοδομέω, F. (οἰκοδομησέω) οἰκοδομησῶ, F. M. (οἰκοδομησεόμαι) οἰκοδομησούμαι or οἰκοδομησεύμαι. So ἀπογράφω, F. ἀπογραφῶ, inf. ἀπογραφῆν.

The Attic makes use of this Doric future in the verbs θέω, *to run*, νεύω, κλαίω, παίζω, πίπτω, πλέω, πνέω, πυνθάνομαι, χέζω, which see in the Catalogue of Verbs. — The future χεῶ, from χέω, is the Doric future without the σ.

(b) Not unfrequently the Doric changes -σέω, -σεόμαι into -σίω, -σιόμαι; as πράσσω, βοηθέω, προλείπω, φυλάσσω, F. πραξίω, βοηθισίω, προλειψίω, φυλαξίω.

(c) The Dorians sometimes formed the future passive by simply

changing -ην of the aorist into -ησω ; thus, δειχθήσονται, συναχθήσονται, φανήσιν, ὠπαθήσω, from δέικνυμι, συνάγω, φαίνω, ὠατοῶ.

2. (a) The future of liquid verbs is inflected throughout like verbs in εω. Its uncontracted form is Ionic and Epic ; as κτείνω, Ionic future κτενέω, Attic κτενῶ.

(b) The Doric may change -έω into -ίω in the future of liquid verbs ; as ἐμμένω, ἀναγγέλλω, F. ἐμμενίω, ἀναγγελίω.

3. (a) The Doric often conjugates verbs in ζω, and sometimes verbs in αω, as if the root ended in κ ; as ὀρκίζω, δοκιμάζω, χαριζόμαι, ἐγδικάζω, ἐργαζόμαι, F. ὀρκιζέω, δοκιμάξω, χαριξιόμαι, ἐγδικαξούμαι, ἐργαξούμαι : σφίζω, γελάω, φθάνω, A. ἐσφξα, ἐγέλαξα, ἐφθαξα. So κρατηρίζω ἐκκρατηρίχην, νομίζω νενόμηναι, πορίζω ἐπορίχην, θλάω τέθλαμαι.

(b) In the Doric dialect, some verbs in εω are conjugated as if the root ended in α ; as φωνέω φωνᾶσε, πτοέω ἐπτοᾶθην, φιλέω πεφίλακε, ὠνέομαι ὠνασείται.

(c) In the Ionic dialect, verbs in αω are sometimes conjugated as if the root ended in ο or ω ; as ἀτιμάω, μηχανάομαι, Plurp. ἡτίμωτο, ἐμηχάνωτο.

4. The Poets, except the Attic Poets, often double the σ of the future and aorist after a short vowel ; as τελέω τελέσσω ἐτέλεσσα, ἀνύω ἀνύσσομαι ἤνυσσα, δικάζω ἐδίκασσα.

PERSONAL ENDINGS AND CONNECTING VOWELS.

§ 115. 1. The letter or letters which are peculiar to a tense are called the *characteristic* of that tense ; thus, Σ is the characteristic of the aorist and future active and middle ; Ε, of the future active and middle of liquid verbs ; ΘΕ, ΘΗ, Ε, or Η, of the aorist passive ; Κ, of the perfect and pluperfect active ; ΘΗΣ, ΗΣ, of the future passive.

2. That which denotes the person and number of a verbal form is called the *personal ending* ; thus, -μεν is the personal ending of λέγ-ο-μεν ; -τε, of λέγ-ε-τε.

3. The following table exhibits the personal endings of the indicative.

Primary Tenses.

Person.	1st.	Active.		3d.
		2d.		
Singular.	μ	σι, s, σθα		τι, σι
Dual.	—	τον		τον
Plural.	μες, μεν	τε		ντι, ντες, νθι, νσι, νι, ᾱσι

Passive and Middle.

Person.	1st.	Passive and Middle.		3d.
		2d.		
Singular.	μαι	σαι, αι		ται
Dual.	(μεθον)	σθον		σθον
Plural.	μεθα, μεθεν, μεσθα	σθε		νται, ᾱται

Secondary Tenses.

Person.	1st.	Active.		3d.
		2d.		
Singular.	ν	s, σθα		—
Dual.	—	τον		τᾶν, τήν
Plural.	μες, μεν	τε		σαν, ν

Passive and Middle.

Person.	1st.	Passive and Middle.		3d.
		2d.		
Singular.	μᾶν, μην	σο, ο		το
Dual.		σθον		σθᾶν, σθην
Plural.	μεθα, μεσθα	σθε		ντο, ᾱτο

- μ*ι* is found in the indicative of verbs in μ*ι*; in the Epic subjunctive active; and in the optative active. In the secondary tenses, and in the optative active of verbs in μ*ι*, the element μ becomes ν, and *ι* is dropped. In the greatest number of verbs this ending is dropped.—The endings με*ς*, μεν, μ*αι*, μαν, μην, μεθα, μεσθα, μεθεν, μεθον are modifications of -μ*ι*.
- σ*ι* of the second person is found only in the Epic ἐ*σ*σ*ι*, θου*αι* art, from the root ΕΣ-; in all other cases it becomes -s, which is sometimes strengthened by θ*α*.—The endings τε, τον, σ*αι*, σθε, σθον, σο, σθαν, σθην are modifications of σ*ι*, σθα.
- τ*ι* Doric, -σ*ι* common, found in verbs in μ*ι*, and in the Epic subjunctive active. In the greater number of verbs it is dropped; as ἔλεγε for ἐλέγε-τ*ι*.—The endings ταν, την, τ*αι*, το are its modifications.
- ντ*ι* Doric, -νσ*ι* common, formed from τ*ι* by prefixing ν. Its modifications are ντ*αι*, ντο, ατ*αι*, ατο.
- σ*αν*, a modification of νσ*ι*, is found in verbs in μ*ι*; in the pluperfect active; aorist passive; and in the imperfect, second aorist, and optative, of some Boeotic forms.

NOTE. The personal endings are fragments of *personal pronouns*; thus, the endings beginning with M are modifications of μ-οῦ, μ-οί, μ-έ, ἡ-μέ*ις*; those beginning with Σ and Τ come from σ-ύ, τ-ύ, Τ-Ο*ς*, τ*ό*. It is evident therefore that, in Greek, the pronoun is annexed to the root; as λέγο-μεν, *we-say*, λέγε-τε, *you-say*, λέγο-ντι, *they-say*.

§ 116. The vowel which stands between the personal ending and the root or characteristic of a verbal form is called the *connecting vowel*. In the first person of all the numbers, and in the third person plural of the indicative, it is an *ο*; in all the other persons of the same mood, it is an *ε*. Except that,

(a) The connecting vowel of the *perfect active*, and *aorist active* and *middle*, is an *α*. But in the third person singular of the perfect and of the aorist active it is an *ε*.

(b) The connecting vowel-sound of the *pluperfect active* is an *ει*. In the third person plural it is an *ει* or *ε*.

(c) The *present* and *future active* lengthen *ο* into *ω* in the first person singular, and *ε* into *ει* in the second and third person singular.

§ 117. 1. The following table exhibits the personal endings and the connecting vowels of the indicative, united.

Present and Future.

	<i>Active.</i>			<i>Passive.</i>		
	1st.	2d.	3d.	1st.	2d.	3d.
S.	ω	εις	ει	ομαι	εαι, η, ει	εται
D.	—	ετον	ετον	—	εσθον	εσθον
P.	ομεν	ετε	ουσι (ουσι)	ομεθα	εσθε	ονται

Imperfect and Second Aorist.

	<i>Active.</i>			<i>Middle.</i>		
	1st.	2d.	3d.	1st.	2d.	3d.
S.	ον	ες	ε	ομην	εο, ου	ετο
D.	—	ετον	ετην	—	εσθον	εσθην
P.	ομεν	ετε	ον	ομεθα	εσθε	οντο

Aorist.

	<i>Active.</i>			<i>Middle.</i>		
	1st.	2d.	3d.	1st.	2d.	3d.
S.	α	ας	ε	αμην	αο, ω	ατο
D.	—	ατον	ατην	—	ασθον	ασθην
P.	αμεν	ατε	αν	αμεθα	ασθε	αντο

Perfect Active.

S.	α	ας	ε
D.	—	ατον	ατον
P.	αμεν	ατε	ασι (ανσι)

Pluperfect Active.

S.	ειν	εις	ει
D.	—	ειτον	ειτην
P.	ειμεν	ειτε	εισαν, εσαν

2. The *subjunctive* takes the terminations of the primary tenses of the indicative, but lengthens the connecting vowels *ο*, *ε* into *ω*, *η*, respectively.

	<i>Active.</i>			<i>Passive and Middle.</i>		
S.	ω	ης	η	ωμαι	ηαι, η	ηται
D.		ητον	ητον		ησθον	ησθον
P.	ωμεν	ητε	ωσι (ωνσι)	ωμεθα	ησθε	ωνται

3. The *optative* takes the personal endings of the secondary tenses of the indicative.

(a) But the first person singular of the optative active takes -μ, and the third person plural ends in -εν.

(b) For its connecting vowel-sound the optative has οι; but in the aorist active and middle it has αι.

	<i>Active.</i>			<i>Passive and Middle.</i>		
S.	οιμι	οις	οι	οιμην	οιο	οιτο
D.		οιτον	οιτην		οισθον	οισθην
P.	οιμεν	οιτε	οιεν	οιμεθα	οισθε	οιντο

	<i>Aorist Active.</i>			<i>Aorist Middle.</i>		
S.	αιμι	αις	αι	αιμην	αιο	αιτο
D.		αιτον	αιτην		αισθον	αισθην
P.	αιμεν	αιτε	αιεν	αιμεθα	αισθε	αιντο

(c) The optative active has also the following endings :

S. ην, ης, η, D. ητον, ητην, P. ημεν, ητε, ησαν.

These endings are found in the second perfect and second aorist of a few verbs in ω; in contract verbs; in the future of liquid verbs; and in verbs in μι; as πείθω πεποιθόην, φεύγω πεφευγόην, ἔρχομαι ἐληλυθόην; ἔχω σχοίην, ὄλλυμι ὄλοίην; εἴρω ἐροίην, φαίνω φανοίην.

4. The first of the following tables exhibits the personal endings of the *imperative*; the second and third exhibit the personal endings and the connecting vowels (ε, α, ο) united.

	<i>Active.</i>		<i>Passive and Middle.</i>	
	2d.	3d.	2d.	3d.
S.	θι	τω	σο, ο	σθω
D.	τον	τωι	σθον	σθων
P.	τε	τωσαν, ντων, ντω, ντον	σθε	σθωσαν, σθων, σθω, σθον

S.	ε	ετω	εο, ου	εσθω
D.	ετον	ετων	εσθον	εσθων
P.	ετε	ετωσαν, οντων	εσθε	εσθωσαν, εσθων

	<i>Aorist Active.</i>		<i>Aorist Middle.</i>	
S.	ον	ατω	αι	ασθω
D.	ατον	ατων	ασθον	ασθων
P.	ατε	ατωσαν, αντων	ασθε	ασθωσαν, ασθων

-θι is used only when the connecting vowel is omitted; as κέκραχ-θι, ἔστα-θι, ἴσθι, φά-θι, δίδω-θι.

5. The original endings of the *infinitive* active are *-μεναι*, *-μεν*. In the Attic dialect the endings and connecting vowels are as follows :

Present, Future, and Second Aorist Active,	<i>ει-ν</i>
Perfect Active,	<i>έ-ναι</i>
Aorist Active,	<i>-αι</i>
Passive and Middle,	<i>ε-σθαι</i>
Aorist Middle,	<i>α-σθαι</i>

6. The root of the active *participle* ends in *ντ*, preceded by *ο*; in the aorist active, preceded by *α*. In the perfect active, the root ends in *τ* preceded by *ο*.

In the passive and middle, the participle ends in *-μενος* preceded by *ο*; in the aorist middle, preceded by *α*.

NOTE 1. In the *dual* of the secondary tenses of the active, *τον* is sometimes used for *την*, and *την* for *τον*; thus, *διώκετον*, *λαφύσσετον*, and perhaps *τετεύχετον*, for *διωκέτην*, *λαφυσσέτην*, *τετευχέτην*, in the *Iliad*. On the other hand, *εἰπέτην*, *ἐπεδημήσατην*, *ἦστην*, *ἐλεγέτην*, *ἐκοινωνήσατην*, for *εἶπετον*, *ἐπεδημήσατον*, *ἦστον*, *ἐλέγετον*, *ἐκοινωνήσατον*, are found in Plato; *ἡλλαξάτην* for *ἡλλάξατον*? (*Eurip. Alc.* 672.)

NOTE 2. The *dual* has no first person; consequently, when two persons speak, they use the first person plural.

In a few instances, however, the *passive* uses the ending *-μεθον* when two persons speak. Thus, *περι-δώμεθον* (*Il.* 23, 489), *λελείμεμεθον* (*Soph. El.* 950), *ὁρμώμεθον* (*Id. Ph.* 1079); *συντριβησόμεθον* (*Athen.* 3, 19), *ἀπολούμεθον* (*Id. ibid.*).

NOTE 3. (a) The *aorist* active and middle, in a few instances, takes the connecting vowels of the second aorist; as *πίπτω* *ἔπεσον*, *βαίνω* *ἔβησόμεν*. See also *ἄγω*, *αἶδω*, *δύω*, *ἴκω*, *ΛΕΧΩ*, *ὄρνυμι*, *πίνω*, *φέρω*, *χέζω*, in the Catalogue of Verbs.

(b) On the other hand, the second aorist sometimes takes the connecting vowels of the aorist; as *ΕΙΠΩ* *εἶπα*, *εὐρίσκω* *εὐράμην*. See also *αἰρέω*, *ΑΥΡΩ*, *δέρκομαι*, *ΕΙΔΩ*, *ὀσφραίνομαι*, *φέρω*, in the Catalogue of Verbs.

NOTE 4. In the *second perfect* of *βαίνω*, *γίγνομαι*, and *ἴστημι*, the feminine participle ends in *-ῶσα* (for *-ονσα*); as *βεβαῶσα*, *γεγαῶσα*, *ἐστῶσα*, contracted *βεβῶσα*, *γεγῶσα*, *ἐστῶσα*. This is, properly speaking, a Doricism.

NOTE 5. The imperfect *ἦεν* of *εἶμι* (*ΕΙΩ*), *to go*, takes the endings of the pluperfect.

§ 118. *Dialects.*

1. Indicative Active.

-εις, 2 pers. sing. of the *present* and *future*, Doric *-εις*, as *συρίσδες*, *ἀμέλγες*: *Æolic* *-εισθα*, as *ἔχω* *ἔχεισθα*.

- μεν, 1 pers. plur. of all the tenses and moods, Doric -μες, as εἰρήσκομες, ἀπεστάλκαμες, κατετάμομες, ἐκβαλοῦμες.
 -ουσι, 3 plur. of the *present* and *future*, Doric -οντι, as ἔχοντι ἐξόντι (ἐξέοντι): Cretan -ονι, -οντες, as ἔχω ἔχονι, διεξάγω διεξάγοντες: Æolic -οισι, as ἐμμενέοισι, οἰκησοισι.
 -ασι, 3 plur. of the *perfect*, Doric -αντι, as ἀνατίθην ἀνατεθέκанти: Cretan -αντες, as ἀπεστάλκαντες: Bæotic -ανθι, as ἀποδίδωμι ἀποδεόανθι: Alexandrian -ᾶν, as ἔοργαν, εἴρηκαν, πέφρικαν, ἀπέσταλκαν, ἐλήλυθαν.
 -ον, 3 plur. of the *imperfect* and *second aorist*, Bæotic -οσαν, as ἐσχάζοσαν, δολιόω ἐδολιόοσαν (ἐδολιόοσαν), ἐμάθοσαν, εἶδοσαν, used chiefly in the Septuagint.
 -την, 3 pers. dual of all the secondary tenses and of the optative, Doric -τᾶν, as ἐποησάτᾶν.

(a) In the following Ionic forms, the *imperfect* takes the connecting vowel of the aorist: εἶα or ἦα, ἕας, plur. ἕατε, ἕασαν, from εἶμι; ἦα or ἦα, from εἶμι; ἐτίθεα, from τιθέω. Further, during the iron age of the language, -ᾶσι was used for -ον (-αν); as, 3 pers. plur. ἐτίθεισι, for ἐτίθειον or rather ἐτίθειαν, from τιθέω.

(b) The Ionic dialect inflects the singular of the *pluperfect* after the analogy of the aorist; that is, it uses -εα, -εας, -εε, which the Attic contracts into -η, -ης, -η (!); as χαίνω, Ionic ἐκεχήνεα ἐκεχήνεα ἐκεχήνεε, Attic ἐκεχήνη ἐκεχήνης ἐκεχήνη (!). The ending -εε of the third person singular may become -εεν, contracted -ειν, rarely -ην; thus, πεποιθειν, ἐστήκειν, βεβλήκειν, δεδειπνήκειν, ᾗθειν or ᾗθην. — Herodotus has pluperf. 2 pers. plur. συνηδέατε for συνήδετε.

(c) When an action is *repeated*, the Ionic (both the old and new) uses the *iterative* endings σκον, σκόμην, which, in the imperfect, and second aorist active and middle, are preceded by ε; in the aorist active and middle, by α. When, however, the root ends in a vowel, these endings are, in the imperfect, commonly annexed without ε. They are used only in the indicative, and appear without the augment. As to inflection, they follow the analogy of the common imperfect. E. g.

ἀνοίγω, ἔρδω	— ἀναοίγεσκον, ἔρδεσκον
Εἰπὼ, εἶκω	— εἶπεςκον, εἶξασκεν
ἐρύω, δαίομαι	— ἐρύσασκε, δασάσκετο
ἀγινέω, καλέω	— ἀγίνεσκον; καλέεσκον ὅτ καλέσκειν, καλέσκειτο
πωλέομαι, ῥύομαι	— πωλέσκειτο, ῥύσκει ῥύσκειν

In a few instances, these endings are preceded by α even in the imperfect; thus, γοάσκειν (γόασκειν), δρομάσκειν, κρύπτασκειν, ναυετᾶσκειν, πεδάσκειν, ῥίπτασκειν, ἀνασσεῖασκειν.

(d) According to the ancient grammarians, some of the branches of the Doric dialect inflected the *perfect* and *pluperfect* indicative active after the analogy of the present and imperfect respectively; as πεποιήκω, δεδοίκα, ὀλώλω. (Compare the endings -ειν, -ην, -ων, of the perfect infinitive and participle.)

The Epic dialect follows this analogy in the forms ἀνήνοθεν, ἐδείδειν, ἐνήνοθεν, μέμαεν, ἐμέμηκον, ἄρηρεν, ἐπέφύκον, and perhaps πέπληγον or

ἐπέπληγον, τετεύχετον, from ANEΘΩ, δῖω, ENEΘΩ, ΜΑΩ, μηκάομαι, ἀραρίσκω, φύω, πλήσσω, τεύχω.

2. Indicative Passive and Middle.

- μεθα, 1 plur. of all the tenses and moods, Poetic -μεσθα, as λεγόμεσθα: Æolic -μεθεν, as λεγόμεθεν, φερόμεθεν.
- μην, 1 sing. of all the secondary tenses and of the optative, Doric -μᾶν, as ἐμπορευόμεν, ἀνείλόμεν, γενοίμεν.
- ντο, 3 plur. of the *imperfect* passive and middle and *second aorist* middle, Ionic -ατο. In this case the connecting vowel becomes ε; in pure verbs, however, -ατο is appended to the root. E. g. ἐγραφέ-ατο, ἐσινέ-ατο, ἐμχανέ-ατο.

3. Subjunctive.

- ω, 1 sing., Epic -ωμι, as τύχωμι, ἐθέλωμι.
- ης, 2 sing., Epic -ησθα, as τυχησθα, ἐθέλησθα.
- η, 3 sing., Epic -ησι, as τύχησι, ἐθέλησι: Æolic, Thessalian, and Doric -ει; as ἀρτύσει, ἀποθάνει, δόξει. Even the Attic and Ionic sometimes used -ει for -η; as ἐξέλθει, εἴπει, ἐπιψηφίσει, κατάρξει, ἐκκόψει, ποιήσει, found in inscriptions.
- ωσι, 3 plur., Bœotic -ωνθι, as ἰωνθι, for ἴωντι, ἴωσι, from εἰμί.

The *Epic* may, for the sake of the metre, use the connecting vowels of the indicative, ο, ε, for ω, η; as ἐρύζομεν, ἴομεν, φθίεται, for ἐρύζωμεν, ἴωμεν, φθίηται.

4. Optative.

- οιμι, 1 sing., very rare -οιν, with the personal ending ν of the historical tenses; thus, τρέφοι-ν; also ἀμάρτει-ν (?) in Suidas.
- οις, 2 sing., Æolic and Epic -οισθα; as χαίροισθα, κλαίεισθα.
- οιην, 1 sing., Æolic -όην, rare, λαγχάνω λαχόην.
- εν, 3 pers. plur., Bœotic -σαν, as παρέχοισαν, εἴπα εἴπαισαν: Elean -αν, as ἀποτίνω ἀποτίνουαν.
- αιμι, -αις, -αι, plur. -αιμεν, -αιεν, of the *aorist* active, Æolic -εια, -ειας, -ειε, plur. -ειμεν, -ειαν, which, with the exception of -εια, -ειμεν, are common to all the dialects.
- οιντο, 3 plur. opt. passive and middle, Ionic -οιατο, as γενοίατο, κεχαροίατο, ὀψοίατο.
- αιντο, 3 plur. aor. mid. opt., Ionic -αιατο, as ἀρῆσαίατο, φρασάιατο.

5. Imperative.

- ντων, 3 pl. imperative active, Cretan -ντω, as παρεχόντω, εὐντω, ἀποστελάντω, ποιούντω: Æolic -ντον, as φέροντον, φυλάσσοντον.
- σθων, 3 plur. passive and middle, Cretan -σθω, as μισθοῦσθω, κρινέσθω, ἐγδανείζέσθω: Æolic -σθον, as ἐπιμέλεσθον, from ἐπιμέλεμαι.

6. Infinitive.

- ειν, Epic -έμεναι, -έμεν, as πινέμεναι πινέμεν, ἐλθέμεναι ἐλθέμεν: Bœotic and Thessalian -έμεν, as πινέμεν: Æolic -ην, as πίνην, ἔλθην: Doric -εν, as πίνεν.

- εἶν of the *second aorist*, Ionic -έειν, as βαλεῖν βαλέειν, ἰδεῖν ἰδέειν: Doric -έν, as ἐλθέν.
 -εναί of the *perfect active*, Æolic -ην, as τεθνάκην, ἐπιτεθεωρήκην: Doric -ῆμεν, -εῖν, as πεφυτευκῆμεν, πεπρωγνευκῆμεν, γεγονεῖν, ἀμφισβᾶτῆκεῖν, γεγάκειν, ἄλώκειν. The endings -ην, -εῖν are borrowed from the present. (Compare 1, d.)

7. Participle.

- ουσα, the feminine of -ων, Doric and Bæotic -ωσα, as ἰῶσα for ἐοῦσα, from εἰμί: Cretan and Argive -ονσα, as ὑπάρχονσα: Laconian -ωά (-ωῆα), as κλέωά for κλέουσα: Æolic -οῖσα, as ἔχοισα.
 -ās, -āσα, of the *aorist active*, Æolic -αῖς, -αῖσα, as δισκήσας, δισκήσασα.
 -ώς of the *perfect active participle*, Æolic -ων, the same as in the present, as φεύγω πεφύγγων, πεπληρώκων. (Compare 1, d, and 6.)
 -νῖα, the feminine of the *perfect active participle*, Doric -οῦσα, -εῖα, as μεμενακούσα, ἀνεστακούσα, ἐπιτετελεκεῖα, ἑστακεῖα, συναγαγοχεῖα, ἐρρηγεῖα.

Second Person Singular Passive and Middle.

8. The original personal endings of the second person singular passive and middle are -σαι, -σο. In the present, future, imperfect, and aorist, they drop σ and, in the Attic dialect, are then contracted with the connecting vowel. The optative merely drops σ. The uncontracted forms belong to the Æolic and Ionic dialects. E. g.

Pres. λέγεσαι λέγεαι, later Attic λέγῃ, early Attic λέγει; subj. λέγησαι λέγῃ; opt. λέγοισο λέγοιο; imperat. λέγεσο λέγεο λέγου.

Fut. λέξεσαι λέξεαι, λέξῃ λέξει; λεχθήσεαι λεχθήσῃ λεχθήσῃ; opt. λέξοισο λέξοιο; λεχθήσοισο λεχθήσοιο.

Imp. ἐλέγεσο ἐλέγεο ἐλέγου

Aor. ἐλέξασο ἐλέξῃ; subj. λέξῃσαι λέξῃ; opt. λέξαο λέξαι.

The full ending -σαι is found in some forms belonging to the later Greek; as φάγεσαι, πίεσαι, καυχᾶσαι, ὀδυνᾶσαι, in the Septuagint and New Testament; κοιμᾶσαι, in Hierocles.

CONTRACT VERBS.

§ 119. Pure verbs in αω, εω, and ωω are contracted by the Attics in the *present* and *imperfect*; as τιμᾶω τιμῶ, to honor, φιλέω φιλῶ, to love, δηλῶω δηλῶ, to manifest.

The uncontracted form is inflected like βουλεύω. The contracted form is inflected according to the following examples.

Indicative Active

Present.

S. τιμῶ	φιλῶ	δηλῶ
τιμᾶς	φιλείς	δηλοῖς
τιμῆ	φιλεῖ	δηλοῖ
D. <hr/>	<hr/>	<hr/>
τιμᾶτον	φιλεῖτον	δηλοῦτον
τιμᾶτον	φιλεῖτον	δηλοῦτον
P. τιμῶμεν	φιλοῦμεν	δηλοῦμεν
τιμᾶτε	φιλεῖτε	δηλοῦτε
τιμῶσι	φιλοῦσι	δηλοῦσι

Imperfect.

S. ἐτίμων	ἐφίλουν	ἐδήλουν
ἐτίμας	ἐφίλεις	ἐδηλοῦς
ἐτίμα	ἐφίλει	ἐδήλου
D. <hr/>	<hr/>	<hr/>
ἐτιμᾶτον	ἐφιλεῖτον	ἐδηλοῦτον
ἐτιμᾶτην	ἐφιλεῖτην	ἐδηλοῦτην
P. ἐτιμῶμεν	ἐφιλοῦμεν	ἐδηλοῦμεν
ἐτιμᾶτε	ἐφιλεῖτε	ἐδηλοῦτε
ἐτίμων	ἐφίλουν	ἐδήλουν

Subjunctive Active.

S. τιμῶ	φιλῶ	δηλῶ
τιμᾶς	φιλῆς	δηλοῖς
τιμῆ	φιλῇ	δηλοῖ
D. <hr/>	<hr/>	<hr/>
τιμᾶτον	φιλῆτον	δηλῶτον
τιμᾶτον	φιλῆτον	δηλῶτον
P. τιμῶμεν	φιλῶμεν	δηλῶμεν
τιμᾶτε	φιλῆτε	δηλῶτε
τιμῶσι	φιλῶσι	δηλῶσι

Optative Active.

S. τιμ-ῶμι, -ῶην	φιλ-οῖμι, -οίην	δηλ-οῖμι, -οίην
τιμ-ῶς, -ῶης	φιλ-οῖς, -οίης	δηλ-οῖς, -οίης
τιμ-ῶ, -ῶη	φιλ-οῖ, -οίη	δηλ-οῖ, -οίη
D. <hr/>	<hr/>	<hr/>
τιμ-ῶτον, -ῶήτην	φιλ-οῖτον, -οίήτην	δηλ-οῖτον, -οίήτην
τιμ-ῶτην, -ῶήτην	φιλ-οῖτην, -οίήτην	δηλ-οῖτην, -οίήτην

P. τιμ-όμεν, -όμεν	φιλ-όμεν, -όμεν	δηλ-όμεν, -όμεν
τιμ-ώτε, -ώτε	φιλ-οίτε, -οίτε	δηλ-οίτε, -οίτε
τιμ-έεν, -έσαν	φιλ-οίεν, -οίσαν	δηλ-οίεν, -οίσαν

Imperative Active.

S. 2 τίμα	φίλει	δήλου
3 τιμάτω	φιλείτω	δηλούτω
D. 2 τιμάτον	φιλείτον	δηλούτον
3 τιμάτων	φιλείτων	δηλούτων
P. 2 τιμάτε	φιλείτε	δηλούτε
3 τιμάτωσαν, τιμώντων	φιλείτωσαν, φιλούντων	δηλούτωσαν, δηλούντων

Infinitive Active.

Participle Active.

τιμᾶν	φιλεῖν	δηλῶν
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Indicative Passive and Middle.

Present.

S. τιμῶμαι	φιλούμαι	δηλούμαι
τιμᾷ	φιλ-ῆ, -εῖ	δηλοῖ
τιμᾶται	φιλεῖται	δηλοῦται
D. <hr/>	<hr/>	<hr/>
τιμᾶσθον	φιλείσθον	δηλοῦσθον
τιμᾶσθον	φιλείσθον	δηλοῦσθον
P. τιμώμεθα	φιλούμεθα	δηλούμεθα
τιμᾶσθε	φιλείσθε	δηλούσθε
τιμῶνται	φιλοῦνται	δηλοῦνται

Imperfect.

S. ἐτιμώμην	ἐφιλούμην	ἐδηλούμην
ἐτιμῶ	ἐφίλου	ἐδηλοῦ
ἐτιμᾶτο	ἐφιλείτο	ἐδηλοῦτο
D. <hr/>	<hr/>	<hr/>
ἐτιμᾶσθον	ἐφιλείσθον	ἐδηλοῦσθον
ἐτιμᾶσθην	ἐφιλείσθην	ἐδηλοῦσθην
P. ἐτιμώμεθα	ἐφιλούμεθα	ἐδηλούμεθα
ἐτιμᾶσθε	ἐφιλείσθε	ἐδηλούσθε
ἐτιμῶντο	ἐφιλοῦντο	ἐδηλοῦντο

Subjunctive Passive and Middle.

S. τιμῶμαι	φιλῶμαι	δηλῶμαι
τιμῆ	φιλή	δηλοῖ
τιμάται	φιλήται	δηλῶται
D. _____	_____	_____
τιμᾶσθον	φιλήσθον	δηλῶσθον
τιμᾶσθον	φιλήσθον	δηλῶσθον
P. τιμώμεθα	φιλώμεθα	δηλώμεθα
τιμᾶσθε	φιλήσθε	δηλῶσθε
τιμώνται	φιλώνται	δηλώνται

Optative Passive and Middle.

S. τιμήμην	φιλοίμην	δηλοίμην
τιμῷ	φιλοῖο	δηλοῖο
τιμῷτο	φιλοῖτο	δηλοῖτο
D. _____	_____	_____
τιμῶσθον	φιλοῖσθον	δηλοῖσθον
τιμῶσθην	φιλοῖσθην	δηλοῖσθην
P. τιμώμεθα	φιλοίμεθα	δηλοίμεθα
τιμῶσθε	φιλοῖσθε	δηλοῖσθε
τιμῶντο	φιλοῖντο	δηλοῖντο

Imperative Passive and Middle.

S. 2 τιμῶ	φιλοῦ	δηλοῦ
3 τιμάσθω	φιλείσθω	δηλούσθω
D. 2 τιμᾶσθον	φιλείσθον	δηλούσθον
3 τιμάσθων	φιλείσθων	δηλούσθων
P. 2 τιμᾶσθε	φιλείσθε	δηλούσθε
3 τιμάσθωσαν,	φιλείσθωσαν,	δηλούσθωσαν,
τιμάσθων	φιλείσθων	δηλούσθων

Infinitive Passive and Middle.

τιμᾶσθαι	φιλείσθαι	δηλούσθαι
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Participle Passive and Middle.

τιμώμενος	φιλούμενος	δηλούμενος
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NOTE 1. The uncontracted form of verbs in αω is rare and Epic, the uncontracted form of verbs in εω is Ionic and Epic. The uncontracted form of those in οω is never used.

NOTE 2. Dissyllabic verbs in $\epsilon\omega$ are contracted only when two ϵ 's come together; as,

Ind.	S. πλέω, πλείς, πλεί, P. πλέομεν, πλείτε, πλέουσι
Subj.	S. πλέω, πλέης, πλέη, P. πλέωμεν, πλείτε, πλέωσι
Opt.	S. πλέοιμι, πλείοις, πλείοι, P. πλείοιμεν, πλείοιτε, πλείοιεν
Imp.	S. πλεί, πλείτω, P. πλείτε, πλείτωσαν or πλεόντων
Inf.	πλείν : Part. πλέων πλέουσα πλέον, G. πλέοντος
Impf.	S. ἔπλεον, ἔπλεις, ἔπλει, P. ἐπλέομεν, ἐπλείτε, ἔπλεον

Δέω, *to bind*, may be contracted in all its forms; as δέουσι δοῦσι, δέον δοῦν, ἔδεον ἔδουν, δέομαι δοῦμαι.

NOTE 3. The following verbs in $\alpha\omega$ contract $\alpha\epsilon$ and $\alpha\eta$ into η , after the analogy of the Doric dialect:

διψάω διψῶ, *to thirst*, διψῆς, διψῇ; διψῆτε: ἐδίψης, ἐδίψῃ, ἐδιψῆτε: inf. διψῆν

ζάω ζῶ, *to live*, ζῆς, ζῇ; ζῆτε: ἔζης, ἔζῃ: inf. ζῆν

κνάω κνῶ, *to scrape*, κνῆς, κνῇ; κνῆτε: ἔκνης, ἔκνῃ, ἐκνῆτε: inf. κνῆν, κνῆσθαι

πεινάω πεινῶ, *to hunger*, πεινῆς, πεινῇ; πεινῆτε: ἐπεινῆς, ἐπεινῆτε: inf. πεινῆν

σμάω σμῶ, *to smear*, σμῆς, σμῇ, σμῆτε, &c. Herodotus has σμάται, regular.

χράομαι χρῶμαι, *to use*, χρῆται; χρῆσθε: ἐχρήτο, ἐχρήσθε: inf. χρήσθαι. The Ionic contracts regularly, as χρᾶσθαι.

χράω, *to need*, χρῆς: impersonal, χρή, χρῆν, ἐχρῆν

ψάω ψῶ, *to rub*, ψῆς, ψῇ, ψῆτε, ψῆν, &c.

NOTE 4. The contracted form of the infinitive of verbs in $\alpha\omega$ is, in ancient inscriptions, always found without the ϵ subscript; as τιμᾶν, περιορᾶν, ζῆν; which shows that $\hat{\alpha}$, $\hat{\eta}$ arise not out of $\alpha\epsilon\omega$, but out of the original or Doric $\alpha\epsilon\upsilon$.

NOTE 5. The movable ν is sometimes appended to the contracted third person singular of the imperfect active; as ἥσκειν from ἥσκειεν, from ἀσκέω, in Homer; also the impersonal ἐχρῆν, for ἔχραεν; so the Doric ἐπλην, for ἔπλεεν, ἔρρεν, from πλέω, ῥέω.

§ 120. Dialects.

1. Verbs in $-\acute{\alpha}\omega$.

(a) In verbs in $\alpha\omega$, the Ionic changes α into ϵ ; as ὀράω, Ionic ὀρέω ὀρέεις ὀρέει. The Doric sometimes follows the analogy of the Ionic.

(b) The Ionic may change $\alpha\omega$ into $\epsilon\omega$; as μηχανεώμενος, ἐχρέωντο.

(c) The Epic protracts α , α , contracted, into $\alpha\alpha$, $\alpha\alpha$; ω , contracted, into $\omega\omega$, $\omega\omega$; φ , contracted, into $\omega\varphi$; as

ἀγάομαι, contracted ἀγάσθε, Epic ἀγάασθε

ἑάω — ἑᾶς, E. ἑᾶς

ἐλάω — ἐλώσι, E. ἐλώσι
 γελάω — γελῶ, E. γελῶ; γελῶντες, E. γελῶντες, γελῶντες
 μαιμάω — μαιμῶσι, E. μαιμῶσι; μαιμῶντος, E. μαιμῶντος, μαι-
 μῶντος
 αἰτιάομαι — αἰτιῶ, E. αἰτιῶ

2. Verbs in -έω.

(a) In verbs in *έω*, the Epic changes *ε* into *ει*, as *πνείω*, *νικεῖω*; the *Æolic*, into *η*, as *ἀδικῶ*; the *Doric*, into *ι*, as *ἀδικίω*, *ὀρμύμαι*.

(b) The *Doric* may change *εο* into *ιω*: as *ἐμετρίωμαι*, *μετρίωμενος*, *πηνιῶμενος* (*εἰλεόμενος*).

(c) The *Doric* shortens *-εῖς* of the contracted second person singular, and *-εῖν* of the infinitive, into *-ές*, *-έν*, respectively; as *ποιέω*, *ποι-
 és ποιέν*, *φρονέω* *φρονέν*, *κρατέω* *κρατέν*.

(d) In the second person singular of the indicative and imperative passive and middle, the *Ionic* drops the connecting vowel *ε*; that is, it changes *-έεαι*, *-έεο*, into *-έαι*, *-έο*; as *ἐπαινέω* *ἐπαινέαι*, *πωλέομαι* *πω-
 λέαι*, *μυθέομαι* *μυθέαι*, *φοβέομαι* *φοβέαι* *φοβέο*, *ἀκέομαι* *ἀκέο*, *ἐξηγεομαι* *ἐξηγέο*.

The *Epic* contracts *-έεαι*, *-έεο*, into *-εῖαι*, *-εῖο*, respectively; as *μυθέαι*, *αἰδέαι*, *αἰδέο*.

3. Verbs in -όω.

(a) In verbs in *όω*, the *Ionic* contracts *οο* into *ευ*, which implies a change of the radical *ο* into *ε*; as *δικαίω* *ἐδικαίεν*, *πληρόω* *πληρεύν-
 τες*, *ἀξιώω* *ἀξιεύμεθα*.

(b) Some protracted *Epic* forms from verbs in *όω* presuppose a change of *ο* into *α* (1, c); thus,

ἀρόω, contracted *ἀρούσι*, *Epic* *ἀρόωσι*
δηϊόω — *δηϊούντο*, *E.* *δηϊόωντο*; *δηϊόειν*, *E.* *δηϊόφεν*
ιδρόω — *ιδρούντας*, *E.* *ιδρώοντας*

(c) For the *Doric* contraction of *στεφανῶ*, *πριῶ*, and of the infinitives *ρίγῶν*, *μαστιγῶν*, *στεφανῶν*, see § 18, 5. 6.

OMISSION OF THE CONNECTING VOWEL.

Verbs in *μι*.

§ 121. Some pure verbs drop the connecting vowel in the *present*, *imperfect*, and *second aorist active* and *middle*.

They are called *verbs in *μι**, because the first person singular of the indicative active takes the personal ending *μι*.

Subjunctive Active.

Present.

S.	ιστῶ ιστῆς ιστῇ	τιθῶ τιθῆς τιθῇ	διδῶ διδῆς διδῷ	δεικνύω δεικνύης δεικνύῃ
D.	ιστῆτον ιστῆτον	τιθῆτον τιθῆτον	διδῶτον διδῶτον	δεικνύητον δεικνύητον
P.	ιστάμεν ιστῆτε ιστάσι	τιθῶμεν τιθῆτε τιθῶσι	διδῶμεν διδῶτε διδῶσι	δεικνύμεν δεικνύητε δεικνύωσι

Second Aorist.

S.	στώ στῆς στῇ	θῶ θῆς θῇ	δῶ δῆς δῷ	δύω δύης δύῃ
D.	στήτον στήτον	θήτον θήτον	δῶτον δῶτον	δύητον δύητον
P.	στώμεν στήτε στώσι	θῶμεν θήτε θῶσι	δῶμεν δῶτε δῶσι	δύωμεν δύητε δύωσι

Optative Active.

Present.

S.	ισταίην ισταίης ισταίῃ	τιθείην τιθείης τιθείῃ	διδοίην διδοίης διδοίῃ	δεικνύοιμι δεικνύοις δεικνύοι
D.	ισταίητον ισταίῃτην	τιθείητον τιθείῃτην	διδοίητον διδοίῃτην	δεικνύοιτον δεικνύοιτην
P.	ισταίημεν ισταίῃτε ισταίησαν	τιθείημεν τιθείῃτε τιθείησαν	διδοίημεν διδοίῃτε διδοίησαν	δεικνύοιμεν δεικνύοιτε δεικνύοιεν

Or thus,

D.	ισταίτον ισταίτην	τιθείτον τιθείτην	διδοίτον διδοίτην
P.	ισταίμεν ισταίτε ισταίεν	τιθείμεν τιθείτε τιθείεν	διδοίμεν διδοίτε διδοίεν

Second Aorist.

S.	σταίην σταίης σταίη	θείην θείης θείη	δοίην δοίης δοίη	δύην δύης δύη
D.	σταίητον σταίήτην	θείητον θείήτην	δοίητον δοίήτην	δύητον δύήτην
P.	σταίημεν σταίητε σταίησαν	θείημεν θείητε θείησαν	δοίημεν δοίητε δοίησαν	δύημεν δύητε δύησαν

Or thus,

D.	σταῖτον σταῖτην	θεῖτον θεῖτην	δοῖτον δοῖτην	δύτον δύτην
P.	σταῖμεν σταῖτε σταῖεν	θεῖμεν θεῖτε θεῖεν	δοῖμεν δοῖτε δοῖεν	δύμεν δύτε δύεν

Imperative Active.

Present.

S.	ἴστη ἰστάτω	τίθει τιθέτω	δίδου διδότω	δείκνυ δεικνύτω
D.	ἴστατον ἰστάτων	τίθετον τιθέτων	δίδοτον διδότων	δείκνυτον δεικνύτων
P.	ἴστατε ἰστάτωσαν ὅρ ἰσάντων	τίθετε τιθέτωσαν ὅρ τιθέντων	δίδοτε διδότωσαν ὅρ διδόντων	δείκνυτε δεικνύτωσαν ὅρ δεικνύντων

Second Aorist.

S.	στήθι στήτω	θές θέτω	δός δότω	δύθι δύτω
D.	στήτον στήτων	θέτον θέτων	δότον δότων	δύτον δύτων
P.	στήτε στήτωσαν ὅρ στάντων	θέτε θέτωσαν ὅρ θέντων	δότε δότωσαν ὅρ δόντων	δύτε δύτωσαν ὅρ δύντων

Infinitive Active.

Pres.	ιστάναι	τιθέναι	διδόναι	δεικνύναι
2 Aor	ισθῆναι	θεῖναι	δοῦναι	δύναι

Participle Active.

Pres.	ἰστάς	τιθείς	διδούς	δεικνύς
2 Aor.	στάς	θείς	δούς	δύς

Indicative Passive and Middle.

Present.

S.	ἵσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
	ἵστασαι	τίθῃσαι or τίθῃ	δίδοσαι	δείκνυσαι
	ἵσταται	τίθεται	δίδεται	δείκνυται
D.	_____	_____	_____	_____
	ἵστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
	ἵστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
P.	ἱστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
	ἵστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
	ἵστανται	τίθενται	δίδονται	δείκνυνται

Imperfect.

S.	ἱστάμην	ἐτιθέμην	ἐδιδόμην	ἐδείκνυμην
	ἵτασο or ἵστω	ἐτίθεσο or ἐτίθου	ἐδίδοσο or ἐδίδου	ἐδείκνυσσο
	ἵτατο	ἐτίθετο	ἐδίδοτο	ἐδείκνυτο
D.	_____	_____	_____	_____
	ἵτασθον	ἐτίθεσθον	ἐδίδοσθον	ἐδείκνυσθον
	ἱστάσθην	ἐτιθέσθην	ἐδιδόσθην	ἐδεικνύσθην
P.	ἱστάμεθα	ἐτιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
	ἵτασθε	ἐτίθεσθε	ἐδίδοσθε	ἐδείκνυσθε
	ἵσαντο	ἐτίθεντο	ἐδίδοντο	ἐδείκνυντο

Second Aorist Middle.

S.	ἐπριάμην	ἐβίμην *	ἐδόμην
	ἐπρασσο or ἐπρίω	ἔθεσο or ἔθου	ἔδοσο or ἔδου
	ἐπριато	ἔθετο	ἔδοτο
D.	_____	_____	_____
	ἐπρασθον	ἔθεσθον	ἔδοσθον
	ἐπριάσθην	ἐβίσθην	ἐδόσθην
P.	ἐπριάμεθα	ἐβίμεθα	ἐδόμεθα
	ἐπρασθε	ἔθεσθε	ἔδοσθε
	ἐπριαντο	ἔθεντο	ἔδοντο

Subjunctive Passive and Middle.

Present.

S.	ἰσῶμαι	τιθῶμαι	διδῶμαι	δεκνῶμαι
	ἰσῇ	τιθῇ	διδῷ	δεκνῇ
	ἰσῇται	τιθῇται	διδῶται	δεκνύηται
D.	_____	_____	_____	_____
	ἰσῇσθον	τιθῇσθον	διδῶσθον	δεκνύησθον
	ἰσῇσθον	τιθῇσθον	διδῶσθον	δεκνύησθον
P.	ἰσῶμεθα	τιθώμεθα	διδώμεθα	δεκνῶμεθα
	ἰσῇσθε	τιθῇσθε	διδῶσθε	δεκνύησθε
	ἰσῶνται	τιθῶνται	διδῶνται	δεκνύωνται

Second Aorist Middle.

S.	πρίωμαι	θῶμαι	δῶμαι
	πρίῃ	θῇ	δῷ
	πρίηται	θῇται	δῶται
D.	_____	_____	_____
	πρίησθον	θῇσθον	δῶσθον
	πρίησθον	θῇσθον	δῶσθον
P.	πρίώμεθα	θώμεθα	δώμεθα
	πρίησθε	θῇσθε	δῶσθε
	πρίωνται	θῶνται	δῶνται

Optative Passive and Middle.

Present.

S.	ἰσταίμην	τιθείμην	διδοίμην	δεκνυίμην
	ἰσταίῳ	τιθείῳ	διδοίῳ	δεκνυίῳ
	ἰσταίτο	τιθείτο	διδοίτο	δεκνυίτο
D.	_____	_____	_____	_____
	ἰσταίσθον	τιθείσθον	διδοίσθον	δεκνυίσθον
	ἰσταίσθην	τιθείσθην	διδοίσθην	δεκνυίσθην
P.	ἰσταίμεθα	τιθείμεθα	διδοίμεθα	δεκνυοίμεθα
	ἰσταίσθε	τιθείσθε	διδοίσθε	δεκνυοίσθε
	ἰσταίντο	τιθείντο	διδοίντο	δεκνυοίντο

Second Aorist Middle.

S.	πριαίμην	θείμην	δοίμην
	πριαίῳ	θείῳ	δοίῳ
	πριαίτο	θείτο	δοίτο
D.	_____	_____	_____
	πριαίσθον	θείσθον	δοίσθον
	πριαίσθην	θείσθην	δοίσθην

P.	πρίαμεθα	θείμεθα	δοίμεθα
	πρίασθε	θείσθε	δοίσθε
	πρίαντο	θείντο	δοίντο

Imperative Passive and Middle.

Present.

S.	ἴτασο	τίθεσο	δίδοσο	δείκνυσο
	οἱ ἴτω	οἱ τίθου	οἱ δίδου	
	ἰτάσθω	τιθέσθω	διδόσθω	δεικνύσθω
D.	ἴτασθον	τίθεσθον	δίδοσθον	δείκνυσθον
	ἰτάσθων	τιθέσθων	διδόσθων	δεικνύσθων
P.	ἴτασθε	τίθεσθε	δίδοσθε	δείκνυσθε
	ἰτάσθωσαν	τιθέσθωσαν	διδόσθωσαν	δεικνύσθωσαν
	οἱ ἰτάσθων	οἱ τιθέσθων	οἱ διδόσθων	οἱ δεικνύσθων

Second Aorist Middle.

S.	(πρίασο) πρίω	(θείσο) θοῦ	(δόσο) δοῦ
	πρίασθω	θείσθω	δόσθω
D.	πρίασθον	θείσθον	δόσθον
	πρίασθων	θείσθων	δόσθων
P.	πρίασθε	θείσθε	δόσθε
	πρίασθωσαν	θείσθωσαν	δόσθωσαν
	οἱ πρίασθων	οἱ θείσθων	οἱ δόσθων

Infinitive Passive and Middle.

Pres.	ἴτασθαι	τίθεσθαι	δίδοσθαι	δείκνυσθαι
2 A. M.	πρίασθαι	θείσθαι	δόσθαι	

Participle Passive and Middle.

Pres.	ἰτάμενος	τιθέμενος	διδόμενος	δεικνύμενος
2 A. M.	πριάμενος	θέμενος	δόμενος	

§ 124. Inflection of ἵημι, to send, εἶμι, to be, εἶμι, to go, φημί, to say, and κεῖμαι, to lie down.

Present. ἵημι.

Ind.	S. ἵημι, ἴης, ἴησι, D. ἵενον, P. ἵεμεν, ἴετε, ἰεῖσι or (ἰέασι) ἰᾶσι.	
	Passive and Middle, S. ἵεμαι, ἴεσαι or ἴη, ἴεται, D. ἴεσθον, P. ἰέμεθα, ἴεσθε, ἴενται	
Subj.	S. ἴω, ἴῃς, ἴῃ, D. ἴητον, P. ἰώμεν, ἴητε, ἰώσι. Passive and Middle, S. ἰώμαι, ἴῃ, ἴηται, D. ἰησθον, P. ἰώμεθα, ἰησθε, ἰώνται	

- t. S. *ιῆην, ιῆης, ιῆη*, D. *ιῆητον, ιεῖητην*, P. *ιῆήμεν, ιεῖητε, ιεῖησαν*. Passive and Middle, S. *ιῆιμην, ιεῖο, ιεῖτο*, D. *ιῆισθον, ιεῖσθην*. P. *ιῆεμεθα, ιεῖσθε, ιεῖντο*
- p. S. *ἰεῖ, ἰέτω*, D. *ἰετον, ἰέτων*, P. *ἰετε, ἰέτωσαν* or *ἰέντων*. Passive and Middle, S. *ἰεσο* or *ἰου, ἰέσθω*, D. *ἰεσθον, ἰέσθων*, P. *ἰεσθε, ἰέσθωσαν* or *ἰέσθων*
- ῥ. *ἰέναι*. Passive and Middle, *ἰεσθαι*
- rt. *ἰεῖς, ἰεῖσα, ἰέν*, G. *ἰέντος*. Passive and Middle, *ἰέμενος*

Imperfect.

- S. *ἴην (ἴεω), ἴης, ἴη*, D. *ἴετον, ἰέτην*, P. *ἴεμεν, ἴετε, ἴεσαν*. Passive and Middle, S. *ἰέμην, ἴεσο* or *ἰου, ἴετο*, D. *ἰεσθον, ἰέσθην*, P. *ἰέμεθα, ἴεσθε, ἴεντο*

Second Aorist.

- d. S. (*ῆν, ῆς, ῆ*), D. *ῆτον* or *ἔτον, εἶτην* or *ἔτην*, P. *εἶμεν* or *ἔμεν, εἶτε* or *ἔτε, εἶσαν* or *ἔσαν*. Middle, S. *εἶμην* or *ἔμην, εἶσο* *εῖτο*, D. *εἶσθον, εἶσθην*, P. *εἶμεθα, εἶσθε, εἶντο*
- ibj. S. *ῶ, ῆς, ῆ*, D. *ῆτον*, P. *ῶμεν, ῆτε, ῶσι*. Middle, S. *ῶμαι, ῆ, ῆται*, D. *ῆσθον*, P. *ῶμεθα, ῆσθε, ῶνται*
- yt. S. *εἴην, εἴης, εἴη*, D. *εἴητον, εἰήτην*, P. *εἴημεν* or *εἶμεν, εἴητε* or *εἶτε, εἴησαν* or *εἶεν*. Middle, S. *εἶμην, εἶο, εἶτο*, D. *εἶσθον, εἶσθην*, P. *εἶμεθα, εἶσθε, εἶντο*
- yp. S. *ἔς, ἔτω*, D. *ἔτον, ἔτων*, P. *ἔτε, ἔτωσαν* or *ἔντων*. Middle, S. (*ἔσο*) *οὔ, ἔσθω*, D. *ἔσθον, ἔσθων*, P. *ἔσθε, ἔσθωσαν* or *ἔσθων*
- f. *εἶναι*. Middle, *ἔσθαι*
- urt. *εῖς, εἶσα, ἔν*, G. *έντος*. Middle, *ἔμενος*

Present. *Εἰμί* and *Εἶμι*.

- d. S. *εἰμί* (Æolic *ἐμμί*) *εἶμι*
εἶ (Ionic *εῖς*, Epic *ἐσσι*) *εῖς, εἶ* (Epic *εἶσθα*)
ἐσσι (Doric *ἐντί*) *εἶσι* (Doric *ἔξ-εἶσι*)
 D. *ἐστόν* *ἵτον*
 P. *ἐσμέν* (I. E. *εἰμέν*, Poetic) *ἵμεν*
ἐμέν, D. *εἰμές*
ἐστέ *ἵτε*
εἶσι (I. *ἔασι*, D. *ἐντί*) *ἱάσι* (rare *εἶσι*)
- ibj. S. *ῶ* (I. *ῥω*, Epic *ῥω*) *ῥω* (rare *εἶω*)
ῆς *ῆς* (E. *ἱησθα*)
ῆ *ῆ* (E. *ἱησι*)
 D. *ῆτον* *ἱητον*
 P. *ῶμεν* (D. *ῶμες, ῥωμεν*) *ἱωμεν* (E. *ἱομεν*)
ῆτε *ἱητε*
ῶσι (I. *ῥωσι*, Bæotic *ῥωνθι*) *ἱωσι*
- pt. S. *εἴην* *ἱοίμι, ἱοίην* (rare *ἱέην*)
εἴης (I. *ῥοις*, P. *εἴησθα*) *ἱοῖς, ἱοίης*
εἴη (I. *ῥοι*, Elean EA) *ἱοι, ἱοίη* (rare *εἴη*)

D.	εἶπτον εἶπον εἶπτην εἶπτην	λοιτον λοιτήν
P.	εἶπμεν εἶμεν εἶπτε εἶτε εἶψαν εἶεν (Elean EAN)	λοιμεν λοιτε λοιεν
Imp. S.	ἴσθι (ἔσο, ἔσσο) ἔστω (ἦτω)	ἴθι (in composition εἴ) ἴτω
D.	ἔστων ἔστων	ἴτων ἴτων
P.	ἔσσε ἔστωσαν, ὄντων (D. ἑόντων, ἔστων, Cretan ἑόντων)	ἴτε ἴτωσαν, ἰόντων, ἴτων
Inf.	εἶναι (Æ. ἔμμεναι, E. ἔμμεναι, ἔμμεν, D. ἦμεν, ἦμες, εἶμεν, εἶμες, εἶμεν, ἔμμεν!)	ἰέναι (rare ἴναι, E. ἱμεναι, ἱμμεναι, ἱμεν)
Part.	ὄν, ὄν, G. ὄντος (I. ἑών, ἑόν; D. εἶς, used only in the oblique cases, as ἔντα, ἔντασσι) οὖσα, feminine (I. εὐόσα, Æ. ἔοισα, B. ἰώσα, D. εὐόσα, εἰώσα, εὐόσα, ἔασα or εἶασα)	ἰών, ἰούσα, ἰόν, G. ἰόντος
Imperfect.		
S.	ἦν, ἦ (rarely ἦμην, I. ἔα, ἦα, ἔον, ἔσκον, E. ἦην) ἦς, ἦσθα (I. ἔας, E. ἔης, ἔησθα) ἦ, ἦν (E. ἦεν, ἔην, ἦην, I. ἔσκε, D. ἦς)	ἦεν, E. ἦια, A. ἦα ἦεις, ἦεισθα ἦει, before a vowel ἦειν (E. ἦιε, ἦε, ἦε)
D.	ἦτον, ἦστων ἦτην, ἦστην	ἦειτον, ἦτον ἦείτην, ἦήτην (E. ἦτην, ἦτον)
P.	ἦμεν (D. ἦμες) ἦτε, ἦστε (I. ἔατε) ἦσαν (I. ἔσαν, ἔασαν, εἶαται?)	ἦειμεν, ἦμεν (E. ἦομεν) ἦειτε, ἦτε ἦεσαν (I. ἦισαν, ἦσαν, E. ἦισαν, ἦσαν, ἦιον, ἦσαν)
Future of εἰμί.		
Ind. S.	ἔσομαι, ἔση or ἔσει, ἔσεται or ἔσται, (Doric ἔσσούμαι)	
D.	ἔσεσθον	
P.	ἔσόμεθα, ἔσεσθε, ἔσονται	
Opt. S.	ἔσοίμην, ἔσω, ἔσοιτο	
D.	ἔσοισθον, ἔσοίσθην	
P.	ἔσοίμεθα, ἔσοισθε, ἔσονται	
Inf.	ἔσεσθαι	
Part.	ἔσόμενος, η, ον	

(a) The second person singular *εἴ* follows the analogy of the middle voice; that is, it comes from ΕΩ like φιλέει φιλεῖ from φιλέομαι.

(b) **Ημην* and *ἔσο*, *ἔσσο* take the personal endings of the middle voice.

(c) In the imperative *ἴσθι* the radical vowel becomes *ι*.

Present. *Φημί*.

Ind. S. *φημί*, *φῆς*, *φησί*, D. *φατόν*, P. *φαμέν*, *φατέ*, *φᾶσί*. Middle, 2 plur. *φάσθε*, as active.

Subj. S. *φῶ*, *φῆς*, *φῆ*, D. *φῆτον*, P. *φῶμεν*, *φῆτε*, *φῶσι*

Opt. S. *φαίην*, *φαίης*, *φαίη*, D. *φαίητον*, *φαίητην*, P. *φαίημεν* or *φαίμεν*, *φαίητε* or *φαίτε*, *φαίησαν* or *φαίεν*

Imp. S. *φάθι* or *φάθι*, *φάτω*, D. *φάτον*, *φάτων*, P. *φάτε*, *φάτωσαν* or *φάντων*. Middle, 2 sing. *φάο*, 3 sing. *φάσθω*, 2 plur. *φάσθε*, all as active.

Inf. *φάναι*. Middle, *φάσθαι*, as active.

Part. *φάς* *φᾶσα* *φάν*, G. *φάντος*. Middle, *φάμενος*, as active.

Imperfect.

S. *ἔφην*, *ἔφης* or *ἔφησθα*, *ἔφη*, D. *ἔφατον*, *ἐφάτην*, P. *ἔφαμεν*, *ἔφατε*, *ἔφασαν*. Middle, *ἐφάμην*, as active.

The traditional orthography of the second person singular of the indicative active of *φημί* is *φῆς*, with iota subscript, contracted from *φάεις*. For its acute accent, compare *χρή*.

Present. *Κεῖμαι*.

Ind. S. *κείμει*, *κείσαι* (Epic *κείαι*), *κείται*, D. *κείσθον*, P. *κείμεθα*, *κείσθε*, *κείνται* (Ionic *κέαται*, *κείαται*)

Subj. S. *κέωμαι* (*κείωμαι*, *διά-κειμαι*), *κῆη*, *κῆται* (*κῆται*, *κείται*), D. *κῆσθον*, P. *κέωμεθα*, *κῆσθε*, *κῶνται*

Opt. S. *κεοίμην*, *κέοιο*, *κέοιτο*, D. *κεοίσθον*, *κεοίστην*, P. *κεοίμεθα*, *κέοισθε*, *κείοντο*

Imp. S. *κείσο*, *κείσθω*, D. *κείσθον*, *κείσθων*, P. *κείσθε*, *κείσθωσαν*.

Inf. *κείσθαι* (*κέεσθαι*)

Part. *κείμενος*, *η*, *ον*

Imperfect.

S. *ἐκείμην*, *ἔκεισο*, *ἔκειτο* (iterative *κέσκετο*), D. *ἔκεισθον*, *ἐκείστην*, P. *ἐκείμεθα*, *ἔκεισθε*, *ἔκειντο* (Ionic *ἐκέατο*, *ἐκείατο*)

The infinitive of the compounds of *κείμει* takes the circumflex on the penult, because it is contracted from the rare *κέεσθαι*; as *κατακείσθαι*, *διακείσθαι*.

§ 125. 1. The radical vowel is lengthened in the singular of the present and imperfect of the *indicative* active, and sometimes in all the numbers of the same tenses of the *indicative* passive and middle.

The first and third persons singular of the present indicative

active take the original personal ending *μι, σι*, respectively. E. g.

ιστάω gives *ἴσθημι ἴσθης ἴσθησι*, for *ἰσταομι ἰστάεις ἰσταεσι*: *ἰσταμαι ἰστασαι ἰσταται*, for *ἰστάομαι ἰσταεσαι ἰστάεται*.

τιθέω — *τίθην τιθης τίθησι*, for *τιθεομι τιθείεις τιθεεσι*: *τίθεμαι τίθεσαι τίθεται*, for *τιθεομαι τιθεεσαι τιθεεται*.

διδόω — *δίδωμι δίδως δίδωσι*, for *διδοομι διδοεις διδοεσι*: *δίδομαι δίδοσαι δίδοται*, for *διδοομαι διδοεσαι διδοεται*.

δεικνύω — *δείκνυμι δείκνυς δείκνυσι*, for *δεικνύομι δεικνύεις δεικνυεσι*: *δείκνυμαι δείκνυσαι δείκνυται*, for *δεικνύομαι δεικνυεσαι δεικνύεται*.

2. The *subjunctive* of verbs in *ημι* and *ομι* takes the common connecting vowels and is contracted. Verbs in *ημι* from *αω* are contracted from the Ionic subjunctive; as *ἰστέω ἰσῆς*, *ἰστέης ἰσῆς*.

The subjunctive of verbs in *νμι* is the same as that of verbs in *νω*.

3. The *optative* active of verbs in *ημι* and *ομι* annexes to the root of the verb the endings S. *ην ης η*, D. *ητον ητην*, P. *ημεν ητε ησαν*, preceded by *ι*. (§ 117, 3, c.) The optative passive and middle of verbs in *ημι* and *ομι* annexes the regular personal endings, likewise preceded by *ι*. (§ 117, 3.)

The optative of verbs in *νμι* is regularly the same as that of verbs in *νω*.

4. The *imperative* annexes the regular personal endings to the root. (See the examples.)

5. The *infinitive* annexes *-ναι, -σθαι* to the root without any further change.

6. The root of the *participle* active is formed by annexing *ντ* to the root of the verb. The participle passive and middle annexes *-μενος* to the root of the verb.

NOTE 1. In a few instances, the *subjunctive* coincides with the *indicative*; thus, *σκεδάννυμι*, subj. 3 sing. *σκεδάννῃσι*, *σκεδάννυται*; *κρίννυμι*, subj. 1 plur. *κρίννυμεν*; *κείμαι*, subj. 3 sing. *κείται*.

NOTE 2. (a) The dual and plural of the *optative active* often drop *η*; in which case *ησαν* becomes *εν*; (see the paradigms.)

(b) In a few instances the optative of verbs in *νμι* is formed after the analogy of verbs in *ημι* or *ομι*; the diphthong *νι* however becomes *υ*; thus, *δαινυμι*, opt. 3 sing. *δαινυτο* or *δαινυτο*, 3 plur. *δαινυατο* Ionic; *δύνω* *δύην*, *φύω* *φύην*, *ζεύγνυμι* *ζεύγνυην*, *δμνυμι* *δμνυην*; *πήγνυμι*, 3 sing. *πήγνυτο*.

(c) ΦΘΙΜΙ forms the optative after the preceding analogy; thus, φθείμην, φθίο, for φθιμην, φθιο.

(d) The optative passive and middle may adopt the terminations of verbs in ω; as ξυν-ιστοῖτο, for ξυν-ισταῖτο; προ-οῖτο, for προ-εῖτο. See also κρέμαμαι, μάρναμαι, δνομαι, τίθημι, in the Catalogue of Verbs.

NOTE 4. The second person singular of the imperative active most commonly drops *θι* and lengthens the radical vowel; as ἴστη, τίθει, δίδου, δεικνῦ, for ἴστα-θι τίθε-τι δίδο-θι δεικν-θι.

NOTE 5. As a general rule, all verbs in *μι* may be inflected like verbs in *ω*; as τιθέω τιθῶ, τιθείς τιθεῖς, τιθεί τιθεῖ; λέεις λέεις, λέει λέει; δεικνύω δεικνύεις δεικνύει δεικνύουσιν. The singular of the imperfect of τίθημι and δίδωμι is most commonly formed from τιθέω δίδω; thus, ἐτίθουν ἐτίθεις ἐτίθει; ἐδίδουν ἐδίδους ἐδίδου.

§ 126. 1. The second aorist active generally lengthens the radical vowel throughout the indicative and imperative, and in the infinitive. The second aorist middle commonly retains the short radical vowel in these moods. E. g.

βίβημι, 2 A. ἔβην ης η, D. ητον ητην, P. ημεν ητε ησαν, imperat. βῆθι ητω, D. ητον ητων, P. ητε ητωσαν, infin. βῆναι
 γιγνώσκω, 2 A. ἔγνων ως ω, D. ωτον ωτην, P. ωμεν ωτε ωσαν, imperat. γνῶθι ωτω, D. ωτον ωτων, P. ωτε ωτωσαν, infin. γνῶναι
 δύνω, 2 A. ἔδυν ὤς ὤ, D. ὤτον ὤτην, P. ὤμεν ὤτε ὤσαν, imperat. δῦθι ὤτω, D. ὤτον ὤτων, P. ὤτε ὤτωσαν, infin. δύναι

See also ἀλίσκομαι, ἀμβλίσκω, ἀμπνύω, ἀρπάζω, βαίνω, βάλλω, βιβρώσκω, βιάω, βλώσκω, βροντάω, γηράσκω, διδράσκω, δίδωμι, δύνω, ἐγείρω, ἔπομαι, ἔχω, θνήσκω, ἴημι, ἵπταμαι, ἴστημι, κιχέω, κλάω, κλύω, κτείνω, κτίζω, λύω, ναίω, ὀνύημι, οὐτάω, πελάω, πίμπλημι, πίνω, πλώω, ΠΡΙΑΜΑΙ, πτήσσω, σβέννυμι, ΣΕΥΩ, σκέλλομαι, συν-αντάω, ΤΑΛΛΩ, τίθημι, τιτρώσκω, φθάνω, φθίω, φρέω, φύω, χέω, in the Catalogue of Verbs.

2. The second aorist middle optative, like the present middle optative, retains the radical vowel of its indicative; as δίδωμι, ἐδό-μην δο-ίμην; πίμπλημι, ἐπλή-μην πλή-ιμην πλή-μην.

See also βάλλω, γιγνώσκω, ἴημι, ὀνύημι, πρίασθαι, τίθημι, in the Catalogue of Verbs.

NOTE 1. The aorists ἔκταν, οὐτάν, from κτείνω, οὐτάω, retain the short vowel of the root. The second aorist of δίδωμι and τίθημι lengthens it only in the singular of the indicative and in the infinitive.

NOTE 2. In a few instances the second aorist middle lengthens the radical vowel in the indicative, imperative, infinitive, and participle. See βάλλω, κιχάνω, ὀνύημι, πίμπλημι, in the Catalogue of Verbs.

NOTE 3. In a few instances, *οι*, in the second aorist optative active of verbs in *ωμι*, is changed into *ω*; as ἀλίσκομαι ἀλόην. See also βιάω, δίδωμι, in the Catalogue of Verbs.

NOTE 4. The imperatives βῆθι, στήθι, from βαίνω, ἵστημι, in composition often drop θι, and change η into α; as ἀνάβα κατάβα, ἀνάστα παράστα. (Compare § 125, n. 4.)

NOTE 5. The second person singular of the second aorist imperative active in the following verbs drops ι of the personal ending θι, and changes θ into σ; thus, δίδωμι δός, τίθημι θές, ἵημι ἔς, ἔχω σχές, φρίω φρές.

Aorist Passive.

§ 127. The aorist passive takes the personal endings of the active voice, and, in its inflection, follows the analogy of verbs in ἡμι from εω. (Compare the examples.)

Second Perfect and Second Pluperfect.

§ 128. The second perfect and pluperfect of some pure verbs drop the connecting vowel, after the analogy of verbs in μι. The singular of the indicative is not used; except δέδια.

1. Second Perfect of βαίνω, θνήσκω, ἵστημι, ΤΑΛΛΩ.

Ind. S. (βέβαα)	(τέθναα)	(ἔσταα)	(τέτλαα)
D. βέβατον	τέθνατον	ἔστατον	τέτλατον
P. βέβαμεν	τέθναμεν	ἔσταμεν	τέτλαμεν
βέβατε	τέθνατε	ἔστατε	τέτλατε
		ἑστέατε	
		ἑστήτε	
βεβᾶσι	τεθνᾶσι	ἑστάσι	τετλᾶσι
βεβᾶσσι		ἑστέασι	

The forms βεβᾶσσι, ἑστήτε are Epic; ἑστέατε, ἑστέασι, Ionic.

Subj. S. βεβῶ	(τεθνῶ)	ἑστῶ	(τετλῶ)
βεβῆς	not found	ἑστῆς	not found
βεβῆ		ἑστή	
D. βεβῆτον		ἑστήτον	
P. βεβῶμεν		ἑστῶμεν	
βεβῆτε		ἑστήτε	
βεβῶσι		ἑστῶσι	
Opt. S. (βεβαίην)	τεθναίην	ἑσταίην	τετλαίην
not found	τεθναίης	ἑσταίης	τετλαίης
	τεθναίῃ	ἑσταίῃ	τετλαίῃ
D.	τεθναίητον	ἑσταίητον	τετλαίητον
	τεθναίητην	ἑσταίητην	τετλαίητην
P.	τεθναίημεν	ἑσταίημεν	τετλαίημεν
	τεθναίητε	ἑσταίητε	τετλαίητε
	τεθναίησαν	ἑσταίησαν	τετλαίησαν

Imp. S. (βεβαθι)	τίθναθι	ἔσταθι	τέτλαθι
	τεθνάτω	ἐστάτω	τετλάτω
D.	τίθνατον	ἔστατον	τέτλατον
	τεθνάτων	ἐστάτων	τετλάτων
P.	τίθνατε	ἔστατε	τέτλατε
	τεθνάτωσαν	ἐστάτωσαν	τετλάτωσαν
inf. βεβάναι	τεθνάναι	ἐσάναι	τετλάναι

Epic infinitives, βεβάμεν, τεθνάμεναι τεθνάμεν, ἐστάμεναι ἐστάμεν, τετλάμεναι τετλάμεν. — Τεθνάσαι is written also τεθνάσαι as if from τεθναίνει.

Part. βεβαῶς βεβανία βεβαός, G. βεβαῶτος, contracted βεβώς βεβῶσα, G. βεβῶτος
 τεθνεῶς (τεθνευία) τεθνεός, G. τεθνεῶτος; Epic τεθνεῶς οἱ τεθνηῶς τεθνηῖα, G. -ῶτος or -ότος, Doric τεθνηῶς ἐσταῶς, G. -ότος; also ἐστηῶς ἐστηῖα, G. -ῶτος; Ionic ἐστεῶς ἐστεῶσα, G. -ῶτος; Attic ἐστῶς ἐστῶσα ἐστῶς, G. -ῶτος
 τετληῶς τετληῖα, G. τετληῶτος

Second Pluperfect.

S. (ἐβεβάειν)	(ἐτεθνάειν)	(ἐστάειν)	(ἐτετλάειν)
D. ἐβεβάτον	ἐτεθνάτον	ἔστατον	ἐτέτλατον
ἐβεβάτην	ἐτεθνάτην	ἐστάτην	ἐτετλάτην
P. ἐβεβάμεν	ἐτέθναμεν	ἔσταμεν	ἐτέτλαμεν
ἐβεβάτε	ἐτέθνατε	ἔστατε	ἐτέτλατε
ἐβεβάσαν	ἐτέθνασαν	ἔστασαν	ἐτέτλασαν

2. Second Perfect of γίγνομαι, ΜΑΩ, ἀριστάω, δειπνέω (-άω).

Ind. S. (γέγασ)	(μέμασ)	(ἡρίστασ)	(δεδείπνασ)
D.	2 μέματον		
P. ———	μέμαμεν	ἡρίσταμεν	δεδείπναμεν
γεγάατε	μέματε		
γεγάασι	μεμάασι		
Imp.	3 μεμάτω		
Inf. γεγάμεν (Ε.)		ἡριστάναι	δεδείπνάναι

Second Pluperfect.

D. 3 ἐγεγάτην	
P.	3 ἐμέμασαν

3. Second Perfect of δίδω, to fear, κλύω.

Ind. S. δέδια	(κέκλυα)
δέδιαι	
δέδιε (Epic δειδῖε)	
1). δεδίατον	

P.	δεδίμεν δέδιμεν (Epic δείδιμεν) δεδίατε δέδιτε δεδιάσι	
Subj.	δεδίω, <i>ης</i> , regular	
Opt.	δεδείην (like <i>είην</i>)	
Imp. S. 2	δέδιθι, Epic δείδιθι	• κέκλυθι
P. 2	δέδιτε Epic	κέκλυτε
Inf.	δεδέναι, Epic δειδίμεν	
Part.	δεδίως, regular	

Second Pluperfect.

S.	ἔδεδιεν regular; also 1 plur. Epic ἐδείδιμεν, 3 plur. ἐδέδισαν, Epic ἐδείδισαν
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§ 129. 1. A few mute and liquid verbs drop the connecting vowel in some of the parts of the *second perfect* and *pluperfect*; as ἀνώγω ἀνωγ-μεν, κράζω κέκραχ-θι.

See also ἐγείρω, εἶκω, ἔρχομαι, πάσχω, πείθω, in the Catalogue of Verbs.

2. Οἶδα, *novi*, *I know*, the second perfect of ΕΙΔΩ (ΙΔΩ), and its second pluperfect ᾔδειν, *I knew*, drop the connecting vowel in many of their parts. In the subjunctive and optative, οἶδα follows the analogy of verbs in *μ*, that is, it presupposes ΕΙΔΕΩ ΕΙΔΗΜΙ.

Second Perfect.

Ind. S.	οἶδα οἶσθα (οἶδας, οἶσθας) οἶδε	Subj. S.	εἰδῶ (Epic εἰδέω) εἰδῆς εἰδῆ
D.	ἴστον		εἰδῆτον
P.	ἴσμεν (οἶδαμεν, Ionic ἴδμεν) ἴστε (οἶδατε) ἴσᾱσι (οἶδᾱσι)		εἰδῶμεν (E. εἴδομεν) εἰδῆτε εἰδῶσι
Opt. S.	εἰδείην εἰδείης εἰδείη	Imp.	— ἴσθι ἴστω (Boeotic ἴτω)
D.	εἰδείητον εἰδείητην		ἴστον ἴστων
P.	εἰδείμεν εἰδείητε εἰδείησαν, εἰδείεν		— ἴστε ἴστωσαν
Inf.	εἰδέναι (Epic ἴδμεναι, ἴδμεν, ἰδέμεν)		
Part.	εἰδώς εἰδνία εἰδός, G. εἰδότος, (Epic feminine ἰδνία)		

The regular forms οἶδας, οἶδαμεν, οἶδατε, οἶδᾱσι are used chiefly by the later authors.

Second Pluperfect.

- S. ᾔδειν or ᾔδη, (Ionic ᾔδεα, Epic ᾔειδεν)
 ᾔδεις or ᾔδης, ᾔδισθα or ᾔδησθα, (Epic ᾔειδεις, ᾔειδης)
 ᾔδει or ᾔδη, ᾔδειν or ᾔδην, (Ionic ᾔδεε εἶδεε, οὐκοῦν ᾔειδε, Epic ᾔειδει ᾔειδῃ)
 D. ᾔδειτον or ᾔστον
 ᾔδείτην or ᾔστην
 P. ᾔδειμεν or ᾔσμεν
 ᾔδετε or ᾔστε (Ionic ᾔδέατε)
 ᾔδεσαν or ᾔσαν (Epic ἴσαν)

NOTE. The forms ἀνώχθω, ἀνωχθε, from ἀνωγα, are explained as follows; ἀνωγέτω ἀνώγετε, syncopated ἀνώγ-τω ἀνωγ-τε; the endings -γτω, -γτε suggested the passive endings -χθω -χθε, (as in λélé-χθω λélé-χθε.)

The forms ἐγρήγορθε, ἐγρήγορθαι, from ἐγείρω, are explained as follows; ἐγρηγόρετε ἐγρήγορτε ἐγρήγορθε, ἐγρήγορθαι, -ρτε suggesting the passive endings -ρθε, -ρθαι, (as in ἐφθαρθε, μέμορθαι, τέτορθαι.)

Πείθω has πέποισθε, formed as follows; πεπόνθατε πίπουσθε πέπονσθε πέποισθε, -στε suggesting the passive ending -σθε, (as in πέπεισθε.)

Perfect and Pluperfect Passive and Middle.

§ 130. 1. The perfect and pluperfect passive and middle have no connecting vowel. (See the examples, § 84, et seq.)

2. In mute and liquid verbs, and sometimes in pure verbs, the third person plural of the perfect and pluperfect passive and middle indicative is formed by means of the participle and εισί, ἦσαν; as,

τετριμμένοι (αι, α) εισί, ἡγγελμένοι (αι, α) εισί, for τέτριβ-νται, ἡγγελ-νται
 τετριμμένοι (αι, α) ἦσαν, ἡγγελμένοι (αι, α) ἦσαν, for ἐτέτριβ-ντο, ἡγγελ-ντο

Pure verbs which take σ before μ and τ (§ 111, n. 4) form this person after the analogy of mute verbs; as τελίω, τετελεσμένοι εισί, τετελεσμένοι ἦσαν.

3. The perfect passive *subjunctive* and *optative* are formed by means of the participle and εἶναι, to be. (See the examples.)

NOTE. (a) The perfect passive subjunctive and optative of a few pure verbs is formed after the analogy of verbs in μι; as κτάομαι κέκτημαι,

Subj. κεκτῶμαι κεκτῇ κεκτῇται, &c., οἱ κέκτωμαι κέκτῃ κέκτῃται, &c.

Opt. κεκτῆμην κεκτῆο κεκτῆτο, &c.

See also βάλλω, κάθημαι, καλέω, λύω, μιμνήσκω, οἰκοδομέω, ὀρνυμι, τέμνω, in the Catalogue of Verbs.

(b) Κτάρομαι and μιμνήσκω form the perfect passive optative also after the analogy of contract verbs in αω; thus,

Opt. κεκτάρωμην κεκτάρῃ κεκτάρῃτο, &c.

μεμνήμην μεμνήῃ μεμνήῃτο (Ionic resolved μεμνέμεντο)

(c) Some of the parts of the perfect passive and middle of ἀραρίσκω, μιμνήσκω, and κάθημαι (ΕΩ), take the terminations and accent of the present; as ἀραρίσκω, P. P. subj. 3 sing. προσ-αρήρεται; κάθημαι, subj. κάθωμαι κάθη κάθηται, opt. καθοίμην. See these verbs in the Catalogue of Verbs.

Present, Imperfect, and Second Aorist Middle.

§ 131. 1. In the Epic dialect, the present, imperfect, and second aorist middle of a few mute and liquid verbs drop the connecting vowel in some of their parts; as ἀρχομαι ἀργ-μενος, δέχομαι δέξο (δέχ-σο), ἄλλομαι ἄλτο.

See also αἰρέω, ἀνδάνω, ἀραρίσκω, γένω, γίγνομαι, ἔδω, ἐλελίζω, εἵχομαι, ἔχω, ἰκνέομαι, κέλομαι, λέγω, λείπω, ΛΕΧΩ, μίγνυμι, ὀρνυμι, πάλλω, πέρβω, πηγνυμι, στεύομαι, ΣΤΕΥΟΜΑΙ, φέρω, φυλάσσω, in the Catalogue of Verbs.

2. The *future* middle drops the connecting vowel only in ἔσ-ται for ἔσεται, from εἰμί, το δε.

NOTE. The form προ-φύλαχθε, from φυλάσσω (ΦΥΛΑΚΩ) is explained as follows; προφυλάσσετε προφυλάκετε προφύλακ-τε προφύλαχθε, after the analogy of ἀνωχθε for ἀνώγετε.

§ 132. *Dialects.*

1. Indicative Active.

- σι, 3 sing. of verbs in μι, Doric -τι, rarely -ντι; as δίδωσι, τίθησι, ἡγί, ἀφίησι, φᾶτί, ἀναδείκνυντι, ἐντί.
- νσι, 3 plur. Doric -ντι; as ἰσάντι: Ionic -ᾱσι, as ἰστέᾱσι, ἰστέᾱσι, ἔᾱσι. The Ionic ending -ασι is used also by the Attics in διδάσσι, τιθέσσι, ἰᾱσι (ἰέσσι), and in all verbs in -νμι.
- σαν, 3 plur. imperfect and second aorist, and aorist passive, Æolic, Doric, Boeotic, and Epic -ν preceded by the radical vowel; as ἔσταν, τίθεν, ἀνέθεν, ἰεν, ἔδον, διέγνον, for ἔστησαν, ἐτίθεσαν, ἀνέθεσαν, ἰεσαν, ἔδωσαν, ἔγνωσαν. In the aorist passive -ησαν becomes -εν, as ἐκόσμηθεν, κατεδίκασθεν. The forms ἔγνων, μίανθην, for ἔγνωσαν, ἐμάνθησαν, retain the long vowel.

(a) The Æolic lengthens the radical vowel α, ο, into αι, οι, in the singular of the indicative active of verbs in μι; as ἵσταμι, πλάναμι. The Doric lengthens α into ᾱ; as ἰσᾱμι.

(b) The Boeotic lengthens ϵ into ϵi in the singular of the indicative active of verbs in μ ; as $\alpha\delta\acute{\iota}\kappa\epsilon\mu$.

(c) The Æolians usually convert contract verbs into verbs in μ ; as $\phi\acute{\iota}\lambda\eta\mu$, $\omicron\kappa\mu$, $\acute{\alpha}\sigma\upsilon\nu\epsilon\tau\eta\mu$, $\kappa\acute{\alpha}\lambda\eta\mu$, $\epsilon\lambda\epsilon\nu\theta\acute{\epsilon}\rho\omega\mu$, $\delta\omicron\kappa\acute{\iota}\mu\omega\mu$. Such forms as $\beta\rho\acute{\iota}\theta\eta\sigma\iota$, $\epsilon\chi\eta\sigma\iota$, $\phi\alpha\acute{\iota}\nu\eta\sigma\iota$, $\phi\acute{\epsilon}\rho\eta\sigma\iota$, $\phi\omicron\rho\acute{\epsilon}\eta\sigma\iota$ presuppose a theme in $\epsilon\omega$.

(d) The *iterative* endings $\sigma\kappa\omicron\nu$, $\sigma\kappa\omicron\mu\eta\nu$ are appended to the root of verbs in μ without any further change; as $\acute{\iota}\sigma\tau\eta\mu$ $\acute{\iota}\sigma\tau\alpha\sigma\kappa\omicron\nu$ $\sigma\tau\acute{\alpha}\sigma\kappa\omicron\nu$; $\epsilon\acute{\iota}\mu\acute{\iota}$ $\epsilon\acute{\iota}\sigma\kappa\omicron\nu$ $\epsilon\acute{\iota}\sigma\kappa\epsilon$; $\pi\acute{\epsilon}\rho\eta\eta\mu$ $\pi\acute{\epsilon}\rho\eta\alpha\sigma\kappa\omicron\nu$; $\kappa\acute{\epsilon}\acute{\iota}\mu\alpha\iota$ $\kappa\acute{\epsilon}\sigma\kappa\epsilon\tau\omicron$; $\delta\acute{\iota}\delta\omega\mu$ $\delta\acute{\delta}\sigma\kappa\omicron\nu$; $\zeta\omicron\nu\nu\eta\mu$ $\zeta\omega\nu\nu\acute{\sigma}\kappa\epsilon\tau\omicron$; $\Delta\Upsilon\text{MI}$ $\delta\Upsilon\sigma\kappa\epsilon\nu$.

2. Indicative Passive and Middle.

$\nu\tau\alpha\iota$, $\nu\tau\omicron$, 3 plur. Ionic $\nu\tau\alpha\iota$, $\nu\tau\omicron$, as $\acute{\epsilon}\pi\iota\sigma\tau\acute{\epsilon}\alpha\tau\alpha\iota$, $\tau\acute{\iota}\delta\acute{\iota}\alpha\tau\alpha\iota$.

(a) In the third person plural of the *perfect* and *pluperfect* passive and middle, π , β become ϕ ; κ , γ become χ , and ζ becomes δ , before $\nu\tau\alpha\iota$, $\nu\tau\omicron$; further, the radical vowel ϵ commonly remains unaltered before these endings; as,

$\omicron\kappa\acute{\epsilon}\omega$ $\phi\acute{\kappa}\eta\mu\alpha\iota$	— $\omicron\kappa\acute{\epsilon}\nu\tau\alpha\iota$, $\omicron\kappa\acute{\epsilon}\nu\tau\omicron$
$\kappa\rho\acute{\upsilon}\pi\tau\omega$ $\kappa\acute{\epsilon}\kappa\rho\upsilon\mu\alpha\iota$	— $\kappa\epsilon\kappa\rho\acute{\upsilon}\phi\text{-}\nu\tau\alpha\iota$, $\kappa\epsilon\kappa\rho\acute{\upsilon}\phi\text{-}\nu\tau\omicron$
$\lambda\acute{\epsilon}\gamma\omega$ $\lambda\acute{\epsilon}\lambda\epsilon\gamma\mu\alpha\iota$	— $\lambda\epsilon\lambda\acute{\epsilon}\chi\text{-}\nu\tau\alpha\iota$, $\lambda\epsilon\lambda\acute{\epsilon}\chi\text{-}\nu\tau\omicron$
$\acute{\alpha}\gamma\omega\nu\acute{\iota}\zeta\omega$ $\acute{\eta}\gamma\omega\nu\acute{\iota}\sigma\mu\alpha\iota$	— $\acute{\alpha}\gamma\omega\nu\acute{\iota}\delta\text{-}\nu\tau\alpha\iota$, $\acute{\alpha}\gamma\omega\nu\acute{\iota}\delta\text{-}\nu\tau\omicron$
$\phi\theta\acute{\epsilon}\rho\omega$ $\epsilon\phi\theta\alpha\rho\mu\alpha\iota$	— $\epsilon\phi\theta\acute{\alpha}\rho\text{-}\nu\tau\alpha\iota$, $\epsilon\phi\theta\acute{\alpha}\rho\text{-}\nu\tau\omicron$

The Attic dialect sometimes makes use of the Ionic third person plural; as $\tau\acute{\epsilon}\tau\acute{\alpha}\chi\alpha\tau\alpha\iota$, $\acute{\epsilon}\tau\acute{\epsilon}\tau\acute{\alpha}\chi\alpha\tau\omicron$, in Thucydides and Xenophon.—Herodotus has $\acute{\alpha}\pi\acute{\iota}\kappa\text{-}\nu\tau\alpha\iota$, from $\acute{\alpha}\pi\iota\kappa\nu\acute{\epsilon}\sigma\mu\alpha\iota$ ($\acute{\iota}\kappa\text{-}\omega$).

(b) The Æolic and Epic lengthen the radical vowel ϵ into η in the indicative passive and middle of verbs in μ ; as $\pi\acute{o}\eta\mu\alpha\iota$, $\nu\acute{o}\eta\mu\alpha\iota$, $\delta\acute{\iota}\zeta\eta\mu\alpha\iota$, $\acute{\epsilon}\nu\omicron\eta\mu\eta\nu$, $\acute{\epsilon}\delta\acute{\iota}\zeta\eta\mu\eta\nu$, $\acute{\epsilon}\kappa\alpha\lambda\eta\mu\eta\nu$.

3. Subjunctive.

$\text{-}\eta\sigma$, 2 sing. Epic $\text{-}\acute{\eta}\eta\sigma$, in $\theta\acute{\eta}\eta\sigma$, $\sigma\acute{\tau}\eta\eta\sigma$, for $\theta\eta\sigma$, $\sigma\tau\eta\sigma$.

$\text{-}\eta$, 3 sing. Epic $\text{-}\acute{\eta}\eta$; thus, $\beta\acute{\eta}\eta$, $\acute{\alpha}\nu\eta\eta$, $\sigma\acute{\tau}\eta\eta$, $\phi\acute{\eta}\eta$, $\theta\acute{\eta}\eta$, for $\beta\eta$, $\acute{\alpha}\nu\eta$, $\sigma\tau\eta$, $\phi\eta$, $\theta\eta$; so in the aorist passive, $\delta\alpha\mu\acute{\eta}\eta$, $\sigma\alpha\pi\acute{\eta}\eta$, $\phi\alpha\nu\acute{\eta}\eta$, for $\delta\alpha\mu\eta$, $\sigma\alpha\pi\eta$, $\phi\alpha\nu\eta$. In the Æolic, Thessalian, and Doric dialects, this ending becomes $\text{-}\epsilon\acute{\iota}$, but only in the *aorist passive*; as $\omicron\nu\gamma\rho\alpha\phi\epsilon\acute{\iota}$, $\xi\upsilon\lambda\omicron\gamma\rho\alpha\phi\eta\theta\epsilon\acute{\iota}$.

(a) The uncontracted form of the subjunctive of verbs in μ is Ionic and Epic; as $\theta\acute{\epsilon}\omega$, $\sigma\acute{\tau}\acute{\epsilon}\omega\mu\epsilon\nu$, $\acute{\epsilon}\omega$, $\beta\acute{\epsilon}\omega$, $\beta\acute{\epsilon}\omicron\mu\alpha\iota$, Epic also $\theta\acute{\epsilon}\acute{\iota}\omega$ $\theta\acute{\epsilon}\acute{\iota}\eta\varsigma$ $\theta\acute{\epsilon}\acute{\iota}\eta$, $\theta\acute{\epsilon}\acute{\iota}\omicron\mu\epsilon\nu$, $\theta\acute{\epsilon}\acute{\iota}\omicron\mu\alpha\iota$, $\sigma\tau\acute{\epsilon}\acute{\iota}\omicron\mu\epsilon\nu$, $\acute{\epsilon}\acute{\iota}\omega$, $\beta\acute{\epsilon}\acute{\iota}\omega$, $\beta\acute{\epsilon}\acute{\iota}\omicron\mu\alpha\iota$, for $\theta\acute{\omega}$ $\theta\eta\varsigma$ $\theta\eta$, $\theta\acute{\omega}\mu\epsilon\nu$, $\theta\acute{\omega}\mu\alpha\iota$, $\sigma\acute{\tau}\acute{\omega}\mu\epsilon\nu$, $\acute{\omega}$, $\beta\acute{\omega}$, $\beta\acute{\omega}\mu\alpha\iota$.

The *aorist passive* subjunctive is contracted from the original form $\text{-}\acute{\epsilon}\omega$, $\text{-}\acute{\epsilon}\eta\varsigma$, $\text{-}\acute{\epsilon}\eta$, D. $\text{-}\acute{\epsilon}\eta\tau\omicron\nu$, P. $\text{-}\acute{\epsilon}\omega\mu\epsilon\nu$, $\acute{\epsilon}\eta\tau\epsilon$, $\text{-}\acute{\epsilon}\omega\sigma\iota$. The uncontracted form is Ionic and Epic, and has all the peculiarities of contract verbs in $\epsilon\omega$; as $\mu\acute{\iota}\gamma\eta\nu\mu\iota$, $\mu\gamma\acute{\epsilon}\omega$ $\mu\gamma\acute{\epsilon}\omega$; $\delta\alpha\mu\acute{\alpha}\omega$, $\acute{\epsilon}\delta\acute{\alpha}\mu\eta\nu$ $\delta\alpha\mu\acute{\epsilon}\iota\tau\epsilon$; $\acute{\epsilon}\xi\epsilon\lambda\acute{\epsilon}\omega$, $\acute{\epsilon}\xi\epsilon\lambda\eta\theta\acute{\omega}\sigma\iota$, Doric $\acute{\epsilon}\gamma\gamma\eta\lambda\eta\theta\acute{\iota}\omega\nu\tau\iota$. (§ 120, 2, a.)

(b) The Epic protracts η in the forms $\beta\lambda\acute{\eta}\eta\tau\alpha\iota$, $\sigma\acute{\tau}\eta\eta\tau\omicron\nu$, for $\beta\lambda\acute{\eta}\tau\alpha\iota$, $\sigma\acute{\tau}\eta\tau\omicron\nu$.

(c) The Epic dialect lengthens the radical vowel in the second aorist subjunctive of ἀλίσκομαι, γιγνώσκω, δίδωμι, and δύναω, which see in the Catalogue of Verbs.

(d) The personal ending -σι of the third person singular is found in the forms δῶσι for δῶ, and ὑπο-πίμπρησι, for ὑπό-πιμπρῇ or -πίμπρῃ.

4. Optative.

The personal ending -σι is found in παρ-φθαίσι for παρ-φθαίῃ, and perhaps in ἀ-γνοίσι for ἀ-γνοίῃ.

5. Imperative.

The Epic dialect often lengthens the radical vowel of the imperative; as ἀμῃ ἀήτω, δίδωμι δίδωθι.

6. Infinitive.

ναί, Æolic -μεναι, as ὀν-θέμεναι (ἀνα-θεῖναι): Doric -μεν, later Doric -μειν, as διδόμεν, ποτιθέμεν, ἀποδόμεν: Epic -μεναι, -μεν, as ἀλόμεναι. So in the aorist passive; as ὁμοιωθήμεναι, διακρινθήμεν, ἀνοικοδομηθήμεν. In the aorist passive the Æolic has -ην for -ῃναι; as γενήθην, ὀντέθην, ἐπιγράφην, εἰσενέχθην, στεφανώθην, μεθύσθην.

The Epic often lengthens the radical vowel in the infinitive of verbs in μι; as γοήμεναι, φορήμεναι, δίδουнай, δίζησθαι, βλήσθαι.

7. Participle.

The Æolic and Epic may lengthen the radical vowels α, ε, in the participle passive and middle; as νοήμενος, καλήμενος, φοβήμενος, διζήμενος.

Second Person Singular Passive and Middle.

8. (a) In the passive and middle of verbs in μι, the endings -ασαι, -ασο, -εσαι, -εσο, and -οσο, may drop σ and be contracted into -α, -ω, -η, and -ου, respectively; as ἐπίστασαι ἐπίστα, ἵστασο ἵστω, τίθεσαι τίθει, θέσο θίεο, θοῦ, δίδοσο δίδου. So ἐπίστη, δύνη, contracted from the Ionic ἐπίσται, δύναι. The uncontracted forms are not Attic.

(b) In the Epic dialect, the perfects βέβλησαι, μέμνησαι, from βάλλω, μμνήσκω, become βέβληται, μέμνηται μέμνη.

ANOMALOUS AND DEFECTIVE VERBS.

§ 133. 1. Verbs which have more than one root are regarded as *anomalous*. Also, all verbal forms which omit the connecting vowel; except the perfect, pluperfect, and aorist, passive.

A verb is *defective* when only some of its parts are in use.

2. In the following Catalogue of Anomalous Verbs, roots and assumed or imaginary themes are written in capitals. Tenses of easy formation, as the pluperfect, are usually omitted.

When the future middle has the force of the future active, it occupies the place of that tense.

A.

ΑΑΩ, *to injure*, Epic, A. *ἄσα*, contracted *ἄσα*, A. P. *ἄσθην*. Mid. (*ἄσομαι*) 3 sing. *ἄσται* as active, A. *ἄσάμην*; contracted *ἄσάμην* as active. The quantity of *da-* is variable in the aorist.

ἄβροτάζωμεν, *miss*, A. subj. 1 plur. Epic for *ἄβροτάζωμεν*, defective.

ἀγαμαι (*ἀγάομαι*), *to admire*, F. *ἀγάσομαι*, P. *ἡγασμαι*, A. P. *ἡγάσθην*, A. M. *ἡγασάμην* rare.

ἀγγελλω (ΑΓΓΕΛ-), *to announce*, regular; 2 A. *ἡγγελλον*, 2 A. P. *ἡγγέλην*, 2 A. M. *ἡγγελόμην*.

ἀγίρω (ΑΓΕΡ-), *to assemble*, regular; P. *ἀγήγερκα*, 2 A. M. *ἡγέρόμην*. — *ἀγηγέρατο*, Pluperf. M. 3 plur. Ionic. — *ἀγρόμενος*, 2 A. M. part. Epic, for *ἀγερόμενος*.

ἀγνοέω, *ignore, not to know*, regular; F. *ἀγνόησω*, rarely *ἀγνοήσομαι*.

— *ἀγνώσασκε*, A. 3 sing. iterative, for *ἀγνοήσασκε*.

ἀγνυμι, ἀγνύω, (ΑΓ-), *to break*, F. *ἄξω*, A. *ἔαξα*, rarely *ἤξα*, A. P. *ἔαγην*, rarely *ἤγην*, 2 P. *ἔαγα*, Ionic *ἔηγα*, as intransitive or passive.

— *ἐξ-εαγείσα*, 2 A. P. part. fem.

ἀγρέω, Æolic for αἰρέω, P. P. *ἄγρημαι*, A. P. *ἀγρέθην*. — *ἀγρει*, *ἀγρεῖτε*, imperat. 2. pers. as exclamations, *up! on! quick!*

ἄγω, *ago, to lead, bring*, F. *ἄξω*, A. *ἤξα* rare, P. *ἤχα*, rarely *ἀγήγοχα* or *ἀγνοχα* Doric *ἀγαγοχα*, P. P. *ἤγμαι*, A. P. *ἤχθην*, 2 A. *ἤγαγον*, A. M. *ἤξάμην* not Attic, 2 A. M. *ἡγαγόμην*. — *ἄξετε*, A. imperat. 2 plur. Epic, for *ἄξαστε*. — *ἀγεόμενος*, Ionic for *ἀγόμενος*.

ΑΔΕΩ (ΑΔ-), *to be sated, to be disgusted with*, Epic, A. opt. 3 sing. *ἀδήσειεν* or *ἀδδήσειεν*, P. part. *ἀδηκώς* or *ἀδδηκώς*. Pass. *ἄδεται*, rare.

αἰδῶ, *to sing*, regular; F. *αἰίσω*, *αἰίσομαι*. — *αἰίσσο*, A. M. imperat. 2 sing. Epic, for *αἰίσαι*.

αἰρῶ (ΑΕΡ-), *to raise, lift*, Poetic and Ionic, regular; F. *αἰεῶ*, contracted *ἄρῶ*. — *ἄωρτο*, Plup. P. 3 sing. for *ἤεπτο*.

αἰέξω, *ἡέησα*, *αἰεξήθην*, *αἰεξήσομαι*, Poetic and Ionic for *αἰξω*.

ΑΕΩ, *to sleep*, A. *ἄεσα* (*ā* or *ā*), contracted *ἄσα*.

ἀήθεσσω (ΑΗΘΕ-), *to be unused*, Imperf. *ἀήθεσσον*, A. *ἀήθεσα*.

ἄημι (ΑΕ-), *to blow, breathe*, Epic, imperat. 3 sing. *ἀήτω*, inf. *ἀήναι* *ἀήμεναι*, part. *αἰός*, Imperf. *ἤνν*. Pass. *ἤμμαι*, Imperf. *ἤμμην*. — *αἰέσι*, 3 plur. an Æolicism, for *αἰέσι*.

ἀθερίζω, *to slight*, Epic, F. *ἀθερίξω*, A. *ἀθέρικα*, *ἀθέρικα* (σσ).

αἰδέομαι, Poetic *αἰδομαι*, *to respect*, F. *αἰδέσομαι* (σσ), rare *αἰδήσομαι*, P. *ἡδέομαι*, A. P. *ἡδέσθην*, A. *ἡδέσάμην*. — *αἰδεῖο*, imperat. 2 sing. contracted from *αἰδέο*, Epic.

- αἰνεω, rarely αἰνῆμι, *to praise*, F. αἰνέσω, αἰνέσομαι, Epic αἰνήσω, A. ἤνεσα, Epic ἤνησα, P. ἤνεκα, P. P. ἤνημαι, A. P. ἤνέθην.
αἰνῶμαι, *to take*, Epic, Imperf. αἰνύμην.
αἰρέω ('ΕΛ-), *to take*, F. αἰρήσω, rarely ἔλω, P. ἤρηκα, Ionic ἀραίρηκα, P. P. ἤρημαι, Ionic ἀραίρημαι, A. P. ἤρέθην, 2 A. εἶλον, ἔλω, ἔλομαι, ἔλε, ἔλειν, ἔλῶν, 2 A. M. εἰλόμην (εἰλάμην), ἔλωμαι, ἐλοίμην, ἐλοῦ, ἐλέσθαι, ἐλόμενος, F. M. αἰρήσομαι, rarely ἐλοῦμαι. — γένετο, *he seized*, 2 A. M. 3 sing. for ἔλετο (φελετο).
αἶρω (AP-), *to raise, lift*, F. ἄρῶ, A. ἦρα, ἄρω ἄραιμι, ἄρον, ἄραι, ἄρας, P. ἦρκα, P. P. ἦρμαι, A. P. ἦρθην, A. M. ἦράμην, ἄρωμαι, ἀραίμην, ἀράμενος, 2 A. M. ἠρόμην, ἄρωμαι, ἀροίμην, ἄρεσθαι. — ἐξ-άρη, 2 A. subj. 3 sing. rare and doubtful. — ἦρᾶ, A. M. 2 sing. Βεωτίε, for ἦραο ἦρω.
αἰσθάνομαι (ΑΙΣΘ-, ΑΙΣΘΕ-), *to feel, perceive*, F. αἰσθήσομαι, P. ἥσθημαι, 2 A. ἥσθόμην.
αἶω, *to hear*, Imperf. ᾄων, A. ἐπ-ήισα.
ἀκαχίζω (AX-, AKAX-, AKAXE-, AXEΔ-, AXE-), *to grieve, afflict*, F. ἀκαχίσω, P. M. ἀκάχημαι, ἀκάχισθαι, ἀκαχήμενος or ἀκηχήμενος, as Present, A. ἀκάχησα, 2 A. ἦκαχον, 2 A. M. ἦκαχόμην. — ἀκηχέ-δαται, P. M. 3 plur. Epic. — ἀκαχεῖατο, Plup. M. 3 plur. Epic.
ἀκέομαι, *to tend*, F. ἀκέσομαι (σσ), A. ἥκεσάμην, A. act. part. ἐξ-αέσας, rare. — ἀκειάμενος, corrupt, for ἀκειόμενος Epic.
ἀκηδέω, *to neglect*, A. ἀκηδέσα.
ἀκούω (AKO-), *to hear*, F. ἀκούσομαι, A. ἤκουσα, P. ἄκουκα Doric, P. P. ἤκουσμαι, A. P. ἠκούσθην, 2 P. ἀκήκω, 2 Plup. ἀκηκέων, ἠκηκέων.
ἀκροόμαι, *to listen*, F. ἀκροᾶσομαι, A. ἠκροῦσάμην.
ΑΚΩ, *acuo, to sharpen, point*, P. P. part. ἀκαχμένος, Epic.
ἀλαλάζω, *to raise a war-cry*, F. ἀλαλάξομαι, A. ἠλάλαξα.
ἀλάομαι, *to wander*, F. ἀλήσομαι, P. ἀλάλημαι, ἀλάλησθαι, ἀλαλήμενος, as Present, A. ἀλήθην.
ἀλδαίνω (ΑΛΔΑΝ-, ΑΛΔ-), *also, to nourish, increase*, Poetic, Imperf. ἤλδανον as Aorist.
ἀλδήσκω (ΑΛΔ-, ΑΛΔΕ-), *also, to nourish, cause to grow, also aλέσσο, to thrive, grow*, A. ἀλδήσασκον iterative.
ἀλείφω (ΑΛΙΦ-), *to anoint*, regular; P. ἤλειφα, ἀλήλιφα, P. P. ἤλειψμαι, ἀλήλιψμαι, 2 A. P. ἤλιψην.
ἀλέξω (ΑΛΕΞΕ-, ἀλέκω, ΑΛΚ-, ΑΛΑΛΚ-), *to help, ward off*, Poetic in the active, F. ἀλεξίσω, rarely ἀπ-αλέξω, A. ἠλέξησα, rarely ἤλεξα, 2 A. ἠλαλκῶ, F. M. ἀλεξήσομαι, rarely ἀλέξομαι, A. M. ἠλεξάμην. — ΑΛΚΑΘΩ, inf. ἀλκάθειν, Imperf. ἤλκαθον, both Aoristic.
ἀλέομαι, *to shun, escape*, Epic, A. ἠλεάμην, ἀλεαίμην, ἀλέασθε, ἀλέασθαι, ἀλέω, *to avert, protect*, Poetic, F. ἀλεύσω, A. ἤλευσα, ἀλευσσο, A. M. ἀλευάμην.
ἀλέω, *to grind*, F. ἀλέσω ἀλῶ, A. ἤλεσα (σσ), P. ἀλήλεκα, P. P. ἀήλεσμαι, ἀλήλεμαι.
ἀλθομαι (ΑΛΘΕ-), *to become healed*, Epic, A. P. ἀλθέσθην, F. M. ἀλθήσομαι as Passive.
ἀλίνδω, ἀλίνδομαι, also ἀλινδέω, ἀλινδέομαι, *to roll*, A. ἤλιστα, P. ἤλιστα, regular.
ἀλίσκομαι (ΑΛ-, ΑΛΟ-, ΑΛΩΜΙ), *to be captured*, F. ἀλώσομαι, P. ἤλω

- κα ἐάλωκα, 2 A. ἦλων, commonly ἐάλων, δλω, δλοῖην (δλῶην), δλῶ-
ναι, δλους, all passive in signification. — ἐάλωω, ης, η, 2 A. subj.
Epic. — ἐύάλωκεν (that is ἐαλωκεν), Perf. 3 sing. for ἐάλωκεν.
- ἀλιταίνω or ἀλιτράινω (ΑΛΙΤ-, ΑΛΙΤΕ-), *to err against*, A. ἀλίτσο-
rare, P. M. part. ἀλιτήμενος as an adjective, *wicked*, 2 A. ἥλιτον,
2 A. M. ἡλιτόμην.
- ἄλλομαι (ἈΔ-), *salio, to leap, spring*, F. ἀλοῦμαι, A. ἡλάμην, δλω-
μαι (ᾶ), 2 A. ἡλόμην. — Epic forms: 2 A. M. 2 sing. ἄλσο,
3 sing. ἄλτο; subj. 3 sing. ἄλεται; part. δλμενος, only in com-
position.
- ἀλυκτάζω (ΑΛΥΚΤΑ-), *to be in distress*, P. M. ἀλυκτῆμαι as Present.
ἀλύσχω, ἀλυσκάζω, (ΑΛΥΣΚΑΝ-, ΑΛΥΚ-) *to shun, escape*, Poetic, Im-
perf. ἀλύσκανον as Aorist, F. ἀλύξω, A. ἥλυξα.
- ἀλφαῖνω (ΑΛΦ-), *to find, procure, bring as price*, 2 A. ἥλφον.
- ἀμαρτάνω (ΑΜΑΡΤ-, ΑΜΑΡΤΕ-), *to err, miss*, F. ἀμαρτήσω, common-
ly ἀμαρτήσομαι, A. ἡμάρτησα later, P. ἡμάρτηκα, P. P. ἡμάρτημαι,
A. P. ἡμαρτήθην, 2 A. ἡμαρτον, Epic ἡμβροτον.
- ἀμβλίσκω, ἀμβλώω, (ΑΜΒΛ-, ΑΜΒΛΩΜΙ) *to miscarry*, A. ἡμβλωσα,
P. ἡμβλωκα, P. P. ἡμβλωμαι, 2 A. ἡμβλων rare.
- ἀμείρω, ἀμέρδω, *to deprive*, A. ἡμερσα, A. P. ἡμέρθην.
- ἀμπέχω, ἀμπέσχω, (ἀμφί, ἔχω, ἴσχω) *to wrap around, clothe*, Imperf.
ἀμπείχον, ἀμπέχον, F. ἀμφέξω, 2 A. ἡμπισχόν. Mid. ἀμπέχομαι,
ἀμπίσχομαι, ἀμπισχνόομαι, *to put on, wear*, Imperf. ἡμπειχόμεν, ἀμ-
φεγόμεν (!), 2 A. ἡμπισχόμεν, ἡμπισχόμεν.
- ἀμπλακίσκω (ΑΜΠΛΑΚ-, ΑΜΠΛΑΚΕ-, ΑΜΒΛΑΚ-), *to err, miss*, P. P.
ἡμπλάκηναι, 2 A. ἡμπλακον, ἡμβλακον, part. ἀμπλακών, ἀπλάκων.
- ἀμπνύω (ΑΜΙΝΥΜΙ, ΠΙΝΥ-), *Epic for ἀναπνέω, to recover breath*, A.
P. ἀμπνύνθην as active, 2 A. M. 3 sing. ἀμπνύτο as active.
- ἀμύνω, *to assist, ward off*, regular. — ΑΜΥΝΑΘΩ, in Attic Poetry, im-
perat. ἀμύναθε, inf. ἀμυνάθειν, Mid. ἀμυναθοίμην, ἀμυνάθου, Imperf.
ἡμύναθον, ἡμυναθοίμην; commonly with an Aoristic force.
- ἀμφιάζω, later for ἀμφιέννυμι, A. ἡμφίασα, P. ἡμφίακα.
- ἀμφι-γνώεω, *to doubt*, Imperf. ἡμφιγνόουν, ἡμφεγνόουν, A. ἡμφεγνόησα,
A. P. part. ἀμφιγνοηθείς.
- ἀμφι-έννυμι, *to clothe*, Imperf. ἡμφιέννυν, F. ἀμφιέσω ἀμφιῶ, A. ἡμφί-
εσα, P. M. ἡμφιέσομαι.
- ἀμφισβητέω, *to dispute*, Imperf. ἡμφισβήτην, ἡμφεσβήτην. A. ἡμ-
φισβήτησα, ἡμφεσβήτησα, P. ἡμφισβήτηκα, A. P. ἡμφισβητήθην,
F. M. ἀμφισβήτησομαι as passive.
- ἀναινομαι (α-, ΑΙΝ-), *to refuse*, Imperf. ἡναινόμην, A. ἡννάνην, ἀνή-
νωμαι.
- ἀν-αλίσκω, ἀν-αλδω, *to expend*, Imperf. ἀνήλiskon, ἀνάλουν, F. ἀναλώ-
σω, A. ἀνάλωσα, ἀνήλωσα, κατ-ηνάλωσα, P. ἀνάλωκα, ἀνήλωκα, P.
P. ἀνάλωμαι, ἀνήλωμαι, κατ-ηνάλωμαι, A. P. ἀναλώθην, ἀνηλώθην.
- ἀνάσσω, *to reign*, regular. — ἐάνασσε, Imperf. 3 sing. for ἦνασσε,
rare.
- ἀνδάνω (ἈΔΕ-, ἈΔ-), *to please*, Ionic and Poetic, Imperf. ἦνδανον, ἐάν-
δανον, ἐήνδανον, F. ἀδήσω, P. ἄδηκα rare, 2 A. ἔαδον, ἄδον, Epic εὐ-
αδον (that is ἐαδον), ἄδω, ἀδεῖν, 2 P. ἔαδα, Doric ἔαδα, 2 A. M.
part. ἄσμενος as an adjective, *pleased, with pleasure*.

ΑΝΕΘΩ, *to trickle out, issue forth*, 2 P. ἀνήνοθα as Present, 2 Pluperf. 3 sing. ἀνήνοθεν with the ending and force of the Imperfect (§ 118, 1, d).

ἀν-έχω, *to hold up*, Imperf. ἀν-είχον, &c., as in ἔχω, Imperf. M. ἡρε-χόμην, 2 A. M. ἡρεσχόμην, rarely ἀνεσχόμην.

ἀν-οίγω, ἀν-οίγνυμι, *to open*, Imperf. ἀνέωγον, ἤνοιγον, Ionic and Epic ἀνέωγον, F. ἀνοίξω, A. ἀνέφξα, ἤνοιξα, Ionic and Epic ἀνέφξα, ἀνοίξα, P. ἀνέφχα, P. P. ἀνέωγμαi, later ἡνέωγμαi, A. P. ἀνέφχθην, later ἡνοίχθην, 2 A. P. ἡνοίγην, 2 P. ἀνέφχα as Present intransitive, *to stand open*.

ἀν-ορθώω, *to set upright*, Imperf. P. ἡνωρθούμην, F. ἀνορθώσω, A. ἡνώρθωσα, ἀνώρθωσα, P. P. ἡνώρθωμαι.

ἀντάω (ANTHMI), *to meet*, Poetic and Ionic, regular; F. ἀντήσω, ἀπ-αντήσομαι, 2 A. 3 dual συν-αντήτην.

ἀντ-ευ-ποιέω, *to do a favor in return*, regular; P. ἀντενποιοῖκα.

ἀντι-βολέω, *to meet, supplicate*, Imperf. ἡντιβόλουν, F. ἀντιβολήσω, A. ἀντεβόλεσα, ἡντεβόλησα, A. P. part. ἀντιβοληθείς.

ἀνύω, ἀνύτω, (ῥ) *to accomplish*, F. ἀνύσω(ῥ), Epic ἀνύω, A. ἥνυσα (σσ), P. ἥνυκα, P. P. ἥνυσμαι, A. P. ἥνυσθην. — ANYMI, Imperf. 1 plur. ἄνυμες Doric; Imperf. P. 3 sing. ἀνύτο, ἥνύτο.

ἀνώγω, *to order, request, exhort*, Ionic and Poetic, Imperf. ἥνωγον, ἥνώγεον, F. ἀνώξω, A. ἥνωξα, 2 P. ἄνωγα as Present, 2 Plup. ἥνώγειν as Imperfect. — Syncopated forms: 2 P. 1 plur. ἄνωγμαεν, imperat. ἄνωχθι, ἀνώχθω, ἄνωχθε.

ἀπ-αυράω (AΥP-), *to take away*, Poetic, Imperf. ἀπηύρων as Aorist, 2 A. part. ἀπούρας, 2 A. M. ἀπηνράμην, part. ἀπουράμενος.

ἀπαφίσκω (AΦ-, AΠAΦ-, AΠAΦE-), *to deceive*, Poetic, F. ἀπαφίshaw, A. ἡπάφησα, 2 A. ἥπαφον, ἀπάφω, 2 A. M. opt. ἀπαφοίμην as active.

ἀπ-έκιξαν, *they blew off or away, scattered about*, a defective A. 3 plur. ἀπ-εχθάνομαι, ἀπ-έχθομαι, (EXΘE-) *to be hated*, Imperf. ἀπήχθετο, F. ἀπεχθήσομαι, P. ἀπήχθημαι, all as passive.

ἀπο-λαύω, *to enjoy*, Imperf. ἀπέλανον, ἀπήλανον, F. ἀπολαύσω, commonly ἀπολαύσομαι, A. ἀπέλαυσα, ἀπήλανσα, P. ἀπολέλυκα.

ἄπτω (AΦ-), *to fasten, cause to take hold of*, regular. — ἐάφθη or ἐάφθη, *was fastened*, A. P. 3 sing. Epic.

ἀράομαι, *to pray*, regular. — APHMI, inf. ἀρήμεναι, Epic.

ἀραρίσκω (AP-, APE-), *to fit, adapt, join*, Epic, A. ἥρασα, P. M. ἀρήρεμαι, ἀρηρέμενος, A. P. ἥρθην, 2 A. ἥραρον ἀράρω, 2 A. M. opt. 3 plur. ἀραροῖατο as passive, part. ἄρμενος as an adjective, *fitting, suitable*, 2 P. ἀράρα, Ionic ἀρηρα, as Present intransitive, *to fit*, 2 Plup. ἀρήρειν, ἡρήρειν, as Imperfect intransitive. — ἀρᾶρυῖα, 2 P. part. fem. for ἀράρυῖα, Epic. — ἀρηρεν, 2 Pluperf. 3 sing. with the ending and force of the Imperfect active. (§ 118, 1, d.) — προσ-αρήρεται, P. M. subj. 3 sing. for προσ-αρηρήται, (§ 130, n. c.)

ἀρέσκω (AP-, APE-), *to please*, F. ἀρέσω, A. ἥρεσα, P. ἀρήρεκα, A. P. ἥρέσθην as active.

ἀρμημένος (ᾶ), *oppressed*, a defective P. P. part. Epic.

ἀριστάω, *to dine*, regular. — Syncopated forms: 2 P. 1 pl. ἡρίσταμεν, inf. ἡριστάναι.

ἀριστο-ποιέομαι, *to dine*, regular; P. ἤριστο-ποιόηνμαι.

ἀρκέω, *to assist, suffice, defend, ward off*, F. ἀρκέσω, A. ἤρκεσα.

ἀρμόττω, ἀρμόζω, *to fit, adjust*, A. ἤρμοσα, P. M. ἤρμωσαι, A. P. ἀρμόχθην later.

ἀρνύμαι (αἶρω, AP-), *to win, earn, acquire*, Imperf. ἀρνύμην, 2 A. ἤρόμην, ἀρόμην, (Il. 9, 124; 8, 121.)

ἀρόω, αρο, *to plough*, F. ἀρόσω, A. ἤροσα, P. P. ἀρήρομαι, A. P. ἤρόθην.—ἀρόωσιν, 3 plur. Epic from APAΩ.—APΩMI, inf. ἀρόμεναι, Epic.

ἀρπάζω ('ΑΡΠΑΓ-), *rapio, to seize, carry off, snatch*, F. ἀρπάσω, ἀρπάσομαι, also ἀρπάξω not Attic, A. ἤρπασα, not Attic ἤρπαξα, P. ἤρπακα, P. P. ἤρπασμαι, later ἤρπαγμαί, A. P. ἤρπάσθην, later ἤρπάχθην, 2 A. P. ἤρπάγην later.—'ΑΡΠΗMI, 2 A. M. part. ἀρπάμενος.

ἀρύω, ἀρύτω, *to draw as water*, A. ἤρῡσα, A. P. ἤρῡθην, ἤρύσθην. Mid. also ἀρύσσομαι, rare.

ἀρχομαι, *to begin*, regular.—ἀρχμενος, Pres. part. for ἀρχόμενος.

ἀσάομαι, ἀσάω, *to be sated, loathe, feel sad. be grieved*, A. ἡσθήην.—ἀσάμενος, part. Æolic, contracted from ἀσαόμενος.

ἀτύζω, *to terrify*, Poetic, A. inf. ἀτύξαι, A. P. part. ἀτυχθεῖς as middle. αὔναιω, *to dry*, regular; A. P. ἐπ-αφ-αὔνθην, implying αὔανθην.

αὔδāω, *to speak*, regular. Forms not Attic ἡὔδαξα αὔδαξασα, ἡὔδαξάμην.

αὔξανω, αὔξω, (AYΞE-, AYΓ-) *augeo, to increase*, F. αὐξήσω, A. ἡὔξησα, P. ἡὔξηκα, P. P. ἡὔξημαι, A. P. ἡὔξήθην, rarely (ἡὔχθην) αὔχθῃ.—αὔξουσμένην, part. for αὔξομένην, in an inscription.

AYPΩ, see ἀπανράω, ἐπανρίσκομαι.

αὔω, *to shout*, F. αὔσω (ῡ), A. ἤῡσα (ῡ), imperat. αὔσον (ῡ).

ἀφάω, ἀφάσσω, *to handle, feel*, F. ἀφήσω, A. ἤφησα, ἤφασα.

ἀφ-εύω, *to singe, roast*, P. P. ἤφευμαι, A. P. part. ἀφενθεῖς.

ἀφ-ιέω, Imperf. ἡφίουν, the same as ἀφίημι.

ἀφ-ιήμι, *to let go, dismiss*, Imperf. ἡφίην, rarely ἡφίειν, F. ἀφήσω, A. ἀφήκα, Epic ἀφέηκα, used only in the indicative, P. ἀφέικα, P. P. ἀφείμαι, A. P. ἀφείθην, ἀφέθην, F. P. ἀφεθήσομαι, 2 A. (ἀφῆν), ἀφῶ, ἀφείην, ἄφες, ἀφείναι, ἀφείς, 2 A. M. ἀφείμην, ἀφίσθαι, ἀφόμενος. The plural of the aorist ἀφῆκα, except ἀφῆκαν, is rarely used.—ἀφίηται, 3 sing. Doric for ἀφίησι.—ἀφείω, -έης, -έην, 2 A. subj. Epic, for ἀφῶ, -ῆς, ῆ.—ἀφείωνται, P. P. 3 plur. for ἀφείνται.

ἀφύω, ἀφύσσω, *to pour out as liquids, to draw, accumulate*, F. ἀφύξω. A. ἤφῡσα.

ἀχέων, ἀχέων, *being grieved*, a defective participle, Epic.

ἀχυνμαι, ἀχομαι, *to grieve, sorrow, be sad*, Imperf. ἀχύνμην.

ἀχθομαι (AXΘE-), *to be indignant or displeased*, F. ἀχθέσομαι, A. P. ἡχθέσθην, F. P. ἀχθεσθήσομαι equivalent to ἀχθέσομαι.

ἄω, *to sale, satisfy*, Epic, F. ἄσω, A. ἄσα, ἄσω, F. M. ἄσομαι, 3 sing. (ἄσεται ἄσαι ἄται) ἄσαι protracted, A. M. ἄσάμην.—ἀμειναι, inf. Epic, from HMI.

ἄω, *to blow*, Imperf. ἄων.

B.

βάζω, *to utter*, F. **βάξω**, P. P. **βέβαγμα**.

βαίνω (**βάω**, **βιβάω**, **βίβημι**), *vado, to walk, go*, F. **βήσομαι**, P. **βέβηκα**, P. P. **βέβαιμαι**, **βέβασμαι**, A. P. **ἐβάθην**, A. M. **ἐβησάμην** or **ἐβησόμεν** Epic, 2 A. **ἔβην**, **βῶ**, **βαῖν**, **βῆθι**, **βῆναι**, **βάς**, 2 P. (**βέβαι**), **βεβῶ**, **βεβαῖν**, **βεβάναι**, **βεβαώς** **βεβώς**, 2. Plup. (**έβεβείω**). When it is equivalent to **βιβάζω**, *to cause to go*, it has F. **βήσω**, A. **ἔβησα**. — 2 A. 3 dual **βάτην**, for **ἐβήτην**; 3 plur. **βάσαν** for **ἔβησαν**: subj. **βέω** or **βείω**; 3 sing. **βῆη** for **βῆ**; 1 plur. **βείομεν**, Doric **βᾶμες** (**βᾶομες**), for **βῶμεν**. — **βέομαι** or **βείομαι**, 2 A. M. subj. Epic, as Future, *I shall live*.

βάλλω (**ΒΑΛΛΕ-**, **ΒΑΛ-**, **ΒΑΛ-**, **ΒΑΛ-**, **ΒΑΛ-**, **ΒΑΛ-**, **ΒΑΛ-**), *to cast, throw, hit*, F. **βαλῶ**, Poetic also **βαλλήσω**, P. **βέβληκα**, P. P. **βέβλημαι**, A. P. **ἐβλήθην**, F. Perf. **βεβλήσομαι**, F. M. **ξυμ-βλήσομαι**, 2 A. **έβαλον**, Epic **έβλην**, 2 A. M. **έβαλόμην**, Epic **έβλήμην** as passive. — **ύπερ-βαλλέειν**, **ξυμ-βαλλέόμενος**, Ionic for **-βάλλειν**, **-βαλλόμενος**. — P. P. 2 sing. **βέβληται**, Epic; 3 plur. **βεβλήσεται**, Epic; opt. 2 plur. **δια-βεβλήσθε**. — 2 A. opt. 2 sing. **βλείης** as passive. — 2 A. M. 2 sing. **βλήω** or **βλείω**; subj. 3 sing. (**βλήται**) **βλήεται** protracted.

ΒΑΡΕΩ, *to load, render heavy*, F. **βαρήσω**, regular; 2. P. part. **βεβαρηώς** as passive, Epic.

βάσσω, **βιβάσσω**, equivalent to **βαίνω**. — **έπι-βασκέμεν**, inf. Epic, causative.

βαστάζω, *to carry, support*, F. **βαστάσω**, A. **έβάστασα**, later **έβάσταξα**, A. P. **έβαστάχθην**.

βδέω, *to foist*, A. **έβδεσα**.

ΒΙΑΩ, *to force*, Epic and Ionic, P. **βεβίηκα**, regular.

βιβρώσκω (**ΒΟΡ-**, **ΒΡΟ-**, **ΒΡΩΜΙ**), *de-voro, to eat*, rare in the Present, F. **βρώσομαι**, A. part. **κατα-βρώξασαι**, P. **βέβρωκα**, P. P. **βέβρωμαι**, A. P. **έβρώθην**, F. Perf. **βεβρώσομαι**, 2 A. **έβρων**, 2 P. part. **βεβρώς**, **-ώτος**, contracted from **βεβρώς**. — **ΒΕΒΡΩΘΩ**, opt. 2 sing. **βεβρώθεις**.

βιώω (**ΒΙΩΜΙ**), *vivo, to live*, F. **βιώσω**, commonly **βιώσομαι**, rarely **βώσομαι**, regular; 2 A. **έβίων**, **βιῶ**, **βιῶν**, **βιώτω**, **βιώναι**, **βιούς**. — **βιόμεσθα**, Pres. 1 plur. implying **βίομαι**.

βιώσκομαι (**βιώω**), *to restore to life, or to be brought to life again*, A. **έβιωσάμην**, **αν-έβιωσάμην**, 2 A. **αν-έβίων** intransitive, *to revive*.

βλάπτω (**ΒΛΑΒ-**), *to hurt*, regular; F. Perf. **βεβλάψομαι**, 2 A. P. **έβλάβην**. — **βλάβομαι**, for **βλάπτομαι**, rare.

βλαστάνω, **βλαστέω**, (**ΒΛΑΣΤ-**) *to sprout*, F. **βλαστήσω**, A. **έβλάστησα**, P. **βεβλάστηκα**, **έβλάστηκα**.

βλώσκω (**ΜΟΛ-**, **ΒΑΟ-**, **ΒΛΩΜΙ**), *to go, to come*, F. **μολοῦμαι**, P. **μέμλωκα**, **βέβλωκα**, 2 A. **έμολον**, rarely **έβλων**.

βοάω (**ΒΟ-**), *boo, to call aloud*, regular. Ionic conjugation, **βώσομαι**, **έβωσα**, **βέβωμαι**, **έβωσθην**.

ΒΟΛΕΩ, equivalent to **βάλλω**, P. P. **βεβόλημαι**, Plup. P. **έβεβολήμην**. **βόσκω** (**ΒΟΣΚΕ-**), *pasco, to pasture*, F. **βοσκήσω**, A. P. **έβοσκήθην** later. Mid. **βόσκομαι**, **vescor**.

βούλομαι (BOYAE-), *volō*, *to will*, 2 sing. βούλει, Imperf. ἐβούλόμην. ἡβούλόμην, F. βουλήσομαι, P. βεβούλημαι, A. ἐβουλήθην, ἡβουλήθην, 2 P. προ-βέβουλα as Present. — βόλεσθε, 2 plur. for βούλεσθε.

ΒΡΑΧΩ, *to resound, ring*, 2 A. ἔβραχε.

βρέχω, *to wet*, regular; 2 A. P. ἐβράχην.

ΒΡΟΧΩ, *to swallow up, gulp*, A. ἀνέβροξα, κατ-έβροξα, A. P. part. κατα-βροχθεῖς, 2 A. P. part. ἀνα-βροχέν.

βρνάζω, *to teem, exult, revel, shout*, F. βρνάσομαι, A. ἐβρνάξα.

βρυχάομαι (BRYX-), *to roar*, P. βέβρυχα as Present, *to roar*, A. P. part. βρυχθεῖς, A. M. ἐβρυχάμην.

βυνέω, βύνω, (BY-) *to caulk*, F. βύσω, A. ἔβυσσα, P. P. βίβυσμαι. Pass. also βύνομαι.

Γ.

γαμέω (GAM-), *to marry*, said of the man, F. (γαμέσω) γαμέω γαμῶ, later γαμήσω, A. ἔγημα, later ἐγάμησα, P. γεγάμηκα, P. P. γεγάμημαι, A. P. ἐγαμήθην, part. γαμεθείσα. F. M. γαμέσσομαι, Epic, *will procure a wife for*.

ΓΑΝΩ, *to delight*, P. P. γεγάνωμαι, A. P. ἐγανώθην as middle, *to rejoice*.

γάνυμαι, *to rejoice, be delighted*, F. γανύσομαι (σσ), P. γεγάνυμαι.

γεγωνίσκω, γεγωνέω, γεγωνώ, (ΓΩΝ-) *to shout aloud, call, proclaim*, Imperf. ἐγεγωνέου, ἐγεγωνον, as Aorist, F. γεγωνήσω, A. ἐγεγωνήσα, 2 P. γεγωνά, γεγωνώ, γέγωνε, γεγωνέμεν, γεγωνός, as Present.

γεινομαι (GEN-), *nascor, to be born, rarely to beget*, Epic in the present and imperfect, A. ἐγεινάμην, Æolic ἐγεννάμην, *to beget, give birth to*.

γελῶ, *to laugh*, F. γελᾶσω, commonly γελάσομαι, A. ἐγέλασσα, Doric ἐγέλαξα, A. P. ἐγέλασθην.

γελοιάω, Epic for γελῶ, regular. — γελοῖοντες, part. for γελοῖοντες.

γεύω, *to cause to taste, γεύομαι, gusto, to taste*, regular; A. P. ἐγεύσθην. — γεύμεθα, Pres. 1 plur. for γευόμεθα.

γηθέω (ΓΗΘ-, ΓΑΘ-), *gaudeo, to rejoice*, regular; 2 P. γέγηθα, Doric γέγᾱθα, as Present. — γεγᾱθέω, a new Present, Doric.

γηράσκω, γηράω, (ΓΗΡΗΜΙ) *to grow old*, F. γηράσω, γηράσομαι, A. ἐγήρασα, P. γεγήρακα, 2 A. ἐγήρᾱν, γηράναι, γηράς.

γίγνομαι, γίνομαι, (ΓΕΝΕ-, ΓΕΝ-, ΓΑ-) *gignor, to become, to be*, F. γένησομαι, P. γεγένημαι, A. ἐγενήθην not Attic, 2 A. ἐγενόμην, 2 P. γέγονα (Poetic γέγαα) as middle, *to be*, 2 Plur. ἐγεγόνειν (ἐγεγάειν). — γεγάασθε, new Pres. 2 plur. protracted from γεγᾱσθε (γεγάσθε); 3 plur. γεγάονται as Future. — γέντω, 2 A. M. 3 sing. for ἐγένετο. — γεγάκειν, P. inf. Doric, equivalent to γεγονέαι.

γιγνώσκω, γινώσκω, (ΓΝΩ-, ΓΝΩΜΙ) *nosco, cognosco, to know*, F. γνώσομαι, A. ἔγνωσα only in the compound ἀν-έγνωσα, P. ἔγνωκα, P. P. ἔγνωσμαι, A. P. ἐγνώσθην, 2 A. ἔγνων, γνώ, γνώην, γνώθι, γνώναι, γνώς, 2 A. M. opt. 3. sing. ξυγ-γνώιτο as active. — Epic forms: 2 A. 3 plur. ἔγνων, for ἔγνων, ἔγνωσαν: subj. γνώω, γνώομεν, γνώωσι, for γνώ, γνώμεν, γνώσι: opt. 3. sing. ἀ-γνώίησι!

γλύφω, *scalpro, sculpo, to engrave*, regular; P. P. γέγλυμαι, *ἐγλύμην*, 2 A. P. ἐγλύφην.
 γόω (ΓΟ-), *to bewail, mourn*, regular; Imperf. γόν, Epic. — γοή-
 μεναι, inf. Epic, from ΓΟΗΜΙ.
 γράφω (ΓΡΑΦΕ-), *scribo, to scratch, write*, regular; P. γέγραφα,
 rarely γεγράφηκα, P. P. γέγραμμαι, rarely ἔγραμμαι, F. Perf. γε-
 γράψομαι, 2. A. P. ἐγράψην. — γρόφωv, part. Doric for γράφων.

Δ.

ΔΑΕΩ (ΔΑ-, ΔΑΗΜΙ), *to teach*, P. δέδακα as middle, *to know*, 2 A. δέδαον, 2 A. P. ἐδάην as middle, *to learn*, 2 P. δέδασα, *to have taught*, or *to have learned*. Mid. ΔΑΕΟΜΑΙ, *to learn*, F. δαήσομαι, P. δέ-
 δάημαι. — δαήμενος, Pres. part. as an adjective, *skilled*. — δεδά-
 σθαι, new Pres. inf. protracted from δεδάσθαι (δεδάεσθαι). — δῆω,
 F. for δῆσω, *shall find*.

δαίζω, *to rend*, F. δαίξω, A. ἐδάιξα, P. P. δεδάιγμαι, or δέδαιγμαι trisyllabic, A. P. ἐδαιχθην.

δαίνυμι, δαινύω, (ΔΑΙ-, ΔΑ-) *to feast*, F. δαίσω, A. ἔδαισα, A. P. ἐδαισθην, rarely κατα-δασθῆναι, A. M. ἐδαισάμην, ἔδασάμην. — δαι-
 νύτο or δαινύτο, opt. 3 sing.; δαινύατο, opt. 3 plur. Ionic for δαινύντο.

δαίωμα (ΔΑ-), *divido, to divide*, F. δάσσομαι, P. δέδασμαι, δέδαιμαι, both passively, A. P. ἐδάσθην, A. M. ἐδάσάμην.

δαίω (ΔΑΥ-, ΔΑ-), *to burn*, P. P. δέδανυμαι, 2 P. δέδηα as Present intransitive, *to burn*, 2 A. P. ἐδάβην, κατ-εδάην, 2. A. M. ἐδάμην.

δάκνω (ΔΗΚ-, ΔΑΚ-), *to bite*, F. δήξομαι, P. P. δέδηγμαι, A. P. ἐδή-
 χθην, 2 A. ἔδακον (δέδακον).

δαμάω (ΔΑΜ-, ΔΜΑ-), Poetic for δαμάζω, *domo, to tame, subdue*, F. δαμάσω, P. P. δέδμημαι, A. P. ἐδμήθην, F. Perf. δεδμήσομαι, 2 A. P. ἐδάμην. — δαμάω, δαμώσι, F. protracted, for δαμᾶ, δαμῶσι, (δαμάσει, δαμάσουσι.) — δαμήη, 2 A. P. protracted, for δαμή.

δαμνάω, δάμνημι, δάμναμαι, the same as the preceding.

δαρθάνω (ΔΑΡΘΕ-, ΔΑΡΘ-), *to sleep*, P. δεδάρθηκα, 2 A. ἔδαρθον, ἔδρα-
 θον, 2 A. P. ἐδάρθην, ἐδράθην, as active.

δατέομαι, *to divide*, A. inf. δατέεσθαι.

δέατο, δόατο, *he, it appeared*, A. δόασατο, subj. δοάσεται, defective.

δεδοκήμενος, *on the look out, watching*, a defective P. M. part. Epic.

δειδίσσομαι, *to frighten*, rarely *to fear*, A. εἰδειδέσθην.

δεῖδω (ΔΕΙ-, ΔΙΩ), *to fear*, Epic in the present and future, F. δέισσομαι, A. ἔδεια, Epic ἔδδεια, P. δέδοικα, Epic δέειδοικα, Doric δεδοί-
 κω, as Present, *to be afraid*, P. P. δέειμαι rare, F. Perf. δεδοίκησω.
 — Α. περί-δεια, Epic for περιδείσα; part. ὑπο-δδείσας,
 Epic for ὑποδείσας. — δέδοιγμεν, P. 1 plur. for δεδοίκαμεν.

δειλιήσας, *having taken an afternoon's luncheon*, a defective A. part. Epic.

δείκνυμι, δεικνύω. (ΔΕΙΚ-, ΔΕΚ-) *to show*, F. δείξω, A. ἔδειξα, P. δέ-
 χεχα, P. P. δέδειγμαι, A. P. ἐδείχθην. Ionic conjugation, δέξω,
 ἔδεξα, δέδεγμαι, ἐδέχθην. — P. M. δέιδεγμαι, 3 plur. δειδέχεται,
 Epic: Plup. M. 3 sing. δειδέκτο, as Aorist; 3 plur. δειδέχατο,
 as Imperfect.

δειπνέω, to *sup*, regular. — *δεδείπναμεν*, *δεδειπνάναι*, 2 P. 1 plur. and inf.

δῆμω (ΔΜΕ-), to *build*, A. *ἔδειμα*, P. P. *δέδμημαι*, A. M. *ἰδεδιμάμην*.

δέρκομαι, to *look sharply*, to *see*, F. *δέρξομαι* rare, A. *ἰδέρχθην*, 2 A. *ἔδρακον* (*ἔδρακα*), 2 A. P. *ἐδράκην*, 2 P. *δέδρακα* as Present. — *δέρκειν*, inf. act.

ἔρω, to *flay*, *flog*, regular; 2 A. P. *ἐδάρην*.

δέυομαι (ΔΕΥΕ-), Epic for *δέομαι*, F. *δενύσομαι*, A. *ἐδεύησα*.

δέχομαι, to *receive*, regular; F. P. *δεδέξομαι*. — Epic forms: Pres. 3 plur. *δέχεται* (*δεχ-νται*); imperat. 2 sing. *δέξο*, 2 plur. *δέχθε*, Aoristic; inf. *δέχθαι*, Aoristic; part. *δεγμενος* as Present or Aorist: Imperf. *ἐδέγμην*, *I was expecting*, 3 sing. *δέκτο* or *ἔδεκτο* Aoristic.

δέω, to *bind*, tie, F. *δήσω*, A. *ἔδησα*, P. *δέδεκα*, rarely *δέδηκα*, P. P. *δέδεμαι*, *δέδεσμαι*, A. P. *ἐδέθην*, F. Perf. *δεδήσομαι*.

δέω (ΔΕΕ-), to *want*, to *be wanting*, F. *δεήσω*, A. *ἐδεήσα*, Epic *ἔδησα*, P. *δεδέηκα*, P. M. *δεδέημαι*, A. P. *ἐδεήθην* as middle. Mid. *δέομαι*, to *need*, *beg*. — *δεοῦμεθα*, F. M. for *δεησόμεθα*.

δεῖ, *debet*, it is necessary, there is need, it ought, impersonal, *δέη*, *δέοι*, *δεῖν*, *δέον*, F. *δεήσῃ*, A. *ἐδέησε*.

δηλόω, to *manifest*, regular; F. Perf. *δεδηλώσομαι*.

δαιτῶ, to *feed*, *decide*, F. *δαιτήσω*, A. *ἐδιήτησα*, P. *δεδιήτηκα*, P. P. *δεδιήτημαι*, A. P. *διητήθην* as middle.

διακονέω, to *wait upon*, Imperf. *διακόνουν*, F. *διακονήσω*, P. *δεδικονήκα*, P. P. *δεδικονήμαι*, A. P. *ἐδικονήθην*.

διδάσκω (ΔΙΔΑΣΚΕ-, ΔΙΔΑΧ-), *doceo*, to *teach*, F. *διδάξω*, A. *ἐδίδαξα*, Epic *ἐδιδάσκησα*, P. *δεδίδαχα*, P. P. *δεδίδαγμα*, A. P. *ἐδιδάχθην*.

δίδημι (δέω), to *bind*, Imperf. *ἐδίδην*.

διδόω (ΔΟ-), to *give*, 2 sing. *διδούς*, *διδούσθα*, 3 sing. *διδοῖ*, Imperf. *ἐδίδουν*, F. *διδώσω* Epic.

διδράσκω (ΔΡΑ-, ΔΡΗΜΙ), to *run away*, used only in composition, F. *δρᾶσσομαι*, A. *ἔδρᾶσα*, P. *δέδρᾶκα*, 2 A. *ἔδρᾶν*, Ionic *ἔδρην*, *δρῶ*, *δραίν*, *δρᾶναι*, *δράς*.

δίδωμι (διδόω, ΔΟ-), *do*, to *give*, F. *δώσω*, A. *ἔδωκα* only in the indicative, P. *δέδωκα*, P. P. *δέδομαι*, A. P. *ἐδόθην*, 2 A. *ἔδων*, *δῶ*, *δοίην* (*δῶην*), *δός*, *δοῦναι*, *δούς*. The singular *ἔδωκα*, *ἔδωκας*, *ἔδωκε*, and the 3 plur. *ἔδωκαν* are with good writers much more common than the remaining forms of the aorist. On the other hand, the singular of the 2 A. *ἔδων* is not used in the indicative; except in some compounds, as *διέδω* (*Xen. Cyr.* 1). — *δίδωτι*, 3 sing. Doric for *δίδωσι*. — *ἀπο-δεδῶσθαι*, 2 P. 3 plur. Bæotic. — Epic forms: imperat. 2 sing. *δίδωθι*, for *δίδοθι*; inf. *διδούναι*, for *διδόναι*: 2 A. subj. *δῶω*, *δῶης*, *δῶη* or *δῶησι* or *δῶσι*, *δώομεν*, *δώωσι*, for the common *δῶ*, *δῶς*, *δῶ*, *δῶμεν*, *δώσι*; inf. *δόμεναι*, *δόμεν*, for *δοῦναι*. — *δίδοι*, imperat. for *δίδοθι*, Æolic.

δίζημαι (ΔΙΖΕ-), to *seek*, Ionic, *δίζησθαι*, *δίζήμενος*, retains the *η* in the inflection, Imperf. *ἐδίζην*, F. *δίζήσομαι*, A. *ἐδίζησάμην*.

δίζω, to *consider*, *φροντίζω*, *doubt*, Imperf. *ἔδιζον*. Mid. *δίζομαι*, equivalent to *δίζηναι*, Imperf. *ἐδίζαμην*.

διέρω δια. ἑρμ. to *pluck* or *grapple*: part. διαίς. Mid. διέρω, as *scold*.

διέρω to *scatter* or *spread*, Imperf. 3 pl. εἰσάτω. Mid. διέρω, to *spread*.
 ἑρμ. to *scatter*. Poetic. 3 A. εἰσάτω. δια. ἑρμ.

διόμας, to *marry*, regular. P. P. δεδιόμασθαι. rare.

διόω, to *fear*. Equiv. in the present and imperfect. 3 Perf. δεδιόω, Epic δεδιόω, as Present. to be *frightened*. δεδιόω, δεδιόμασθαι, δεδιόμαι, δεδιόσθαι. Mid. διόωμαι, to *cause to fear*, to *frighten*, *scare*. — εἰς διόω. δεδιόω. 3 Pluperf. with the ending and force of the imperfect.

διόωμαι, to *marry*, regular. — ΔΙΟΜΑΙΟ. subj. διόωμαι, inf. διόωσθαι, Imperf. εἰς διόωσθαι.

δοκίω ΔΟΚΩ, to *seem*, think. F. δοξάω. A. δοξάω. P. P. δεδιόμασθαι, A. P. εἰδοκίω rare. The regular forms δοκίωμαι, εἰδοκίωμαι, δεδιόμασθαι, εἰδοκίωσθαι are Poetic. — ΔΟΚΕΥΑΙΕΤΕ, for ΔΟΚΕΥΕΣΘΕ, equivalent to *doxate*.

δοκίω, it *seems*, *appears*, impersonal. F. δοξάω. A. δοξάω. P. P. δεδιόμασθαι. Poetic δεκίωμαι, εἰδοκίωμαι, δεδιόμασθαι, δεδιόμασθαι.

δοκίω ΔΟΥΠΗ, ΓΔΟΥΠΗ, ΓΔΟΥΠΗ, to *swallow heavily*, as in falling, Poetic. A. δουπίωμαι, εἰδοκίωμαι, 3 A. δουπίω, 3 P. δεδιόμασθαι, δεδιόμασθαι *falling*, *death*.

δράω, to *do*. F. δράω. A. δράω. P. δράω. P. P. δεδιόμασθαι, δεδιόμασθαι. A. P. δράωσθαι. — δράω, as Future. (Arist. PL 59.) — δράωμαι, ἑρμ. as if from ΔΡΩ.

ΔΡΩΜΩ. see ΔΡΩ.

δράω, sometimes δράωται, to *pluck*, ἑρμ. A. δράω, A. P. εἰδοκίω rare, 3 A. δράω, δράωται.

δύναμαι ΔΥΝΑΙ, to be *able*, *I can*, Imperf. εἰδύναμην, ἠδύναμην, F. δύνησμαι. P. δεδιόμασθαι. A. εἰδύναμην, ἠδύναμην. rare εἰδύνασθαι, A. M. εἰδύνασθαι. Epic. — δύω, 2 sing. for δύωμαι. — δύωμαι, subj. 2 sing. for δύω. Epic: δύωμαι, δύωμαι. subj. Ionic for δύωμαι, δύωμαι.

δύω (δύω, ΔΥΜΙ), in-duo, to *enter*, to *go down*, go down, sit, sink. A. εἰδύω. P. δεδιόω. 3 A. εἰδύω. δύω, δύω, δύω, δύω. — δύωμαι, Pres. 3 plur. Ionic.

δύω (ΔΥΜΙ), to *cause to enter*, *immerse*, *sink*. F. δύω (υ), A. εἰδύω. P. δεδιόω. P. P. δεδιόω. A. P. εἰδύω (υ), 3 A. P. εἰδύω. Mid. δύωμαι, later ἐν-δεδύσθαι, in-duo, to *enter*, to *put on*, go down, sit, sink. F. δύσθαι. A. εἰδύσθαι. Epic εἰδύσθαι, 3 A. εἰδύσθαι, imperat. περί-δυσσάτω ἀπό-δυσσάτω. rare.

E.

εἴω. Epic εἴω, to *permit*, let, let alone, F. εἴω. A. εἴω, P. εἴω, A. P. εἴω.

A. P. εἴωμαι, F. M. εἴωμαι as passive.

ἐγγράω (ἐγγρ). to *betroth*, *proffer*, Imperf. ἐγγράω, ἐγγράω, A. ἐγγράω, ἐγγράω. ἐγγράω. P. ἐγγράω. ἐγγράω. P. P. ἐγγράωμαι, ἐγγράωμαι, Plur. P. ἐγγράωμαι and ἐγγράωμαι, A. P. ἐγγράωμαι. Mid. ἐγγράωμαι, to *accept a proffer*, bind one's self, engage, imp. ἐγγράωμαι, ἐγγράωμαι, F. ἐγγράωμαι, A. ἐγγράωμαι, ἐγγράωμαι, ἐγγράωμαι.

ἐγείρω (ΕΓΕΡ-, ΕΓΡ-, ΕΓΡΗΜΙ), *to rouse, waken, raise*, F. ἐγερῶ, A. ἤγειρα, P. M. ἐγήγερμαι, Plup. 3 sing. ἤγερτο, A. P. ἠγέρθη, 2 P. ἐγρήγορα as Present intransitive, *to be awake*, 2 A. (ἐγρην) imperat. 3 sing. ἐγρέτω rare, 2 A. M. ἠγρόμην, ἔγρωμαι, ἐγροίμην, ἔγρεο Epic, ἐγρέσθαι or ἔγρεσθαι, ἐγρόμενος. — Epic forms; 2 P. 3 plur. ἐγρηγόρθασι, as if from ΕΓΕΡΘΩ; imperat. 2 plur. ἐγρήγορθε; inf. ἐγρηγόρθαι or ἐγρήγορθαι. — ἔγρονται, 3 plur. for ἐγείρονται.

εἶδω, see εἶσθω.

εἶδομαι, ἐέλπομαι, ἐέρηνυμι, see εἶδομαι, ἐλπομαι, ἔρηνυμι.

ἐέργω, Epic and Ionic for ἔργω εἴργω, *to shut out*; also for ἔργω εἴργνυμι, *to shut in*, in which sense it has P. P. part. ἐεργμένος, *closely compacted*. — ΕΕΡΓΑΘΩ, Imperf. ἐεργαθον, as Aorist. — ἐέρχατο, Plup. 3 plur. Ionic, for ἐεργμένοι ἦσαν.

ἐζομαι ('ΕΔ-, 'ΕΔΕ-), *sedeo, to sit*, Poetic, Imperf. ἐζόμην as Aorist. For the other forms, see καθέζομαι.

ἐθέλω (ΕΘΕΛΕ-), *to will, to wish*, F. ἐθελήσω, A. ἠθέλησα, P. ἠθέληκα.

ἐθίζω, *to accustom*, ἐθίσω, εἵθισα, εἵθικα, εἵθισμαι, εἵθισθην.

ἐθω, *suesco, to be accustomed*, part. ἔθων Epic, 2 P. εἴωθα, Ionic ἔωθα, as Present, 2 Plup. εἴωθειν, Ionic εἴωθειν, as Imperfect. — εὐέθωκα (that is, εφεθωκα), P. from ΕΘΩ.

ΕΙΔΩ (ΕΙΔΕ-, ΙΔΕ-, ΙΔ-), *video, to see*, 2 A. εἶδον (εἶδα, ἶδον), ἶδω, ἴδοιμι, ἴδε or ἰδέ, ἰδεῖν, ἰδών, F. ἰδησῶ Doric. Mid. εἶδομαι and εἴδομαι, generally Poetic, *to seem, appear, resemble*, A. εἰσάμην and εἰσαίμην, εἰσάμενος or εἰσαίμενος, 2 A. εἰδόμην or ἰδόμην, ἰδωμαι, ἰδοίμην, ἰδοῦ, ἰδέσθαι, ἰδόμενος rarely εἰδόμενος, generally with the sense of the active, *I saw*.

The 2 P. οἶδα has the force of the Present, and means *I know*, 2 Pluperf. ᾔδειν as Imperfect, *I knew*, F. εἰδήσω, commonly εἴσομαι, *I shall know*, A. εἶδησα, *I knew*, rare. — εὐίδε (that is, εφίδε), 2 A. for εἶδε. — βιδεῖν, 2 A. inf. Laconian for ἰδεῖν.

εἴκω, *to appear, to seem, to resemble*, Imperf. εἰκον as Aorist, F. εἴξω, 2 P. εἴοκα (Ionic οἴκα, rare εἴκα) as Present, εἴοικω (οἴκω), εἴοικιμι, εἴοικέαι (εἰκέαι), εἴοικώς (εἰκώς), 2 Pluperf. ἐώκειν (rarely ᾤκειν) as Imperfect. — Epic and Poetic: 2 P. dual ἔϊκτον, for εἴοικατον (εἴκατον); 1 plur. ἔοικμεν, for εἴοικαμεν; part. εἰοικώς, for εἴοικώς; 2 Plup. 3 dual ἐἴκτην, for ἐώκειτήν (εἰκεῖτην); 3 plur. εἴοικεσαν, for ἐώκεσαν.

*Εοικε (Οἴκε), *it seems, appears, is likely, fitting*, impersonal, part. εἰκός, *fitting, proper, natural, reasonable*, 2 Plup. ἐώκει, as Imperfect.

εἴκω, *to yield*, regular. — ΕΙΚΑΘΩ, εἰκάθω, εἰκάθοιμι, εἰκάθειν, εἰκάθων, Imperf. εἰκαθον, all Aoristic.

εἰλέω (ΟΔΕ-), *to roll*, Imperf. εἴλεον, εἴειλεον, F. εἰλήσω, P. P. ἐδλημαι, Pluperf. P. ἐδλητο.

εἰλῶω, *to wrap up, envelop, cover over, roll round, gather up*, regular; A. εἰλῦσα, A. P. part. εἰλυσθεῖς, with the rough breathing.

εἵλω (ΕΑ-), *to roll up*, εἵλομαι, Epic, A. εἵλσα, εἵλσαι ἐέλσαι,

ἔλας (rarely εἶλας), P. P. ἔλμαι, ἐλμένος, 2 A. P. ἔλῃν and ἄλῃν (ᾶ). ἀλῆν, ἀλείς.
 εἶμι (ΕΞ-, Ε-, ΗΜΙ), sum. *to be, to exist*, 3. εἶν, ἴσθι (ἔσο, ἔσσο), εἶναι, ὦν, Imperf. ἦν or ἦ, sometimes ἦμην, F. ἔσομαι, ἐσοίμην, ἔσεσθαι, ἐσόμενος. Sometimes γέγονα, from γίγνομαι, is used as Perfect to εἶμι, (Aristot. *Rhet.* 1, 1, 8.)

εἶμι (Ι-, ΕΙ-, ΙΜΙ, ΙΗΜΙ), eo, *to go*. *I shall go*, ἴω, ἴοιμι (ἰοίην), ἴθι, ἰέναι, ἰών, Imperf. ἦεν and ἦα, F. εἵσομαι, A. M. εἰσάμην or εἰσεύμην Epic.

εἰνύω, Epic for ἐννύω, ἐννυμι, only in composition, Imperf. κατα-εἰνύω, *I covered*. Mid. ἐπι-εἰνύσθαι.

ΕΠΙΩ (ΕΠ-, ΕΣΠ-), *to say, to tell*, 2 A. εἶπον (Epic ἔπειπον), εἶπα, εἵποιμαι, εἶπέ, εἶπεῖν, εἶπών, also εἶπα (Epic ἔειπα), εἵπαιμαι, εἶπον or εἶπον, εἵπαι, εἵπας, 2 A. Mid. εἵπάμην, ἀπ-εἵπάμην, *to refuse, disclaim, disown*, *to say no*. — All the forms of εἶπα, except εἶπον, εἵπαι, εἵπας, are used by good Attic writers. Further, εἰπάτω, εἵπατον, εἵπατε, of the imperative, are preferred to εἰπέτω, εἵπετον, εἵπετε. The present is borrowed from φημί, λέγω, and, in certain connections, from ἀγορεύω: the other parts are borrowed from εἶρα, ΠΕΩ, which see: thus, F. ἐρῶ, P. εἶρα, P. P. εἶρημαι, A. P. ἐρήσθην, ἐρρήσθην, εἰρήσθην, εἰρέσθην, F. Perf. εἰρήσομαι. — ἔσπετε, 2 A. imperat. 2 plur. Epic.

εἰργνυμι and εἰργνύω (ΕΡΓ-, ΕΙΡΓ-), *to shut in*, F. εἶρξω, A. εἶρξαι, P. P. εἶργμαι, A. P. εἶρχθην.

εἶργω (ἐργω), arceo, *to shut out*, F. εἶρξω, A. εἶρξα, P. P. εἶργμαι, A. P. εἶρχθην (!), F. M. εἶρξομαι as passive. — ΕΙΡΓΑΘΩ, εἰργάθει, εἰργάθειν, Imperf. εἰργαθόν, Aoristic. Mid. imperat. εἰργάθου.

εἶρώ (εἶρω), *to say, to tell*, Epic.

εἶρομαι, rarely εἰρέομαι, Ionic for ΕΡΟΜΑΙ, *to ask*, Imperf. εἰρόμην, F. εἰρήσομαι.

εἰρύω, for ἐρύω, *to drive*, F. εἰρύσω (ῦ). A. εἰρῶσα, P. P. εἰρῶμαι and εἰρυσμαι, Plup. εἰρύμην (υ), A. P. εἰρύσθην. Mid. εἰρύομαι (ῦ), F. εἰρύσομαι, A. εἰρυσάμην. — ΕΙΡΥΜΙ, Pres. inf. εἰρύμεναι. Pres. P. 3 plur. εἰρύσται (ῦ); inf. εἰρυσθαι: Imperf. 3 sing. εἶρύτο, 3 plur. εἶρυντο.

εἶρω (ΕΡ-), *to say, to tell*, not Attic in the present and imperfect, F. ἐρέω, ἐρώ, F. M. ἀπ-ερούμαι, *shall refuse*.

εἶρω (ΕΡ-), sero, *to join*, εἶρα, P. εἶρα, P. P. εἶρημαι, Ionic ἔρμαι, Epic ἔερμαι, Plup. P. ἐέρμην.

εἶσσω, *to liken, think like, compare, make simi'lar, assimilate*, causative of εἶκω, *to be like*, Imperf. ἦσσκον, εἴσσκον. Mid. P. 2 sing. ἦξιμι, 3 sing. ἦικται, equivalent to εἴοικας, εἴοικε, Plup. 3 sing. ἦικτο, εἴκτο, equivalent to ἐφάκει.

ἐκκλησιάζω (ἐκκλησία), *to call an assembly*, regular; Imperf. ἐκκλησιάζον, ἐξεκκλησιάζον, F. ἐκκλησιάσω, A. ἐκκλησιάσας, ἐξεκκλησιάσας.

ἐλάυνω, Poetic also ἐλάω, (ἐλω, ΕΛ-) *to drive*: F. ἐλάσω, ἐλῶ, A. ἤλασα, P. ἐλήλακα. P. P. ἐλήλαμαι, ἐλήλασμαι, Plup. P. ἐλήλάμην, ἐλήλάμην. A. P. ἤλασθην (ᾶ), Ionic ἤλασθην. A. M. ἤλασάμην transitive. — ἐληλάδατο, P. P. 3 plur. Epic, as if from ΕΛΑΔΩ. — ἤλσάμην, A. Mid. from the radical form ΕΛΩ. — ἐληλάμενος, P. P. part. proparoxytone.

ἐλέγχω, *to examine, refute, confute, convict*, regular; P. P. ἐλήλεγμαi, or ἤλεγμαι.

ἐλελιζω (ἐλελεῦ), *to raise a war-cry, to shout* ἐλελεῦ, A. ἐλελιξα.

ἐλελιζω (ἐλίσσω), *to whirl rapidly, to shake*, Epic, A. ἐλελιξα, A. P.

ἐλελίχθην as middle, A. M. ἐλελιζάμην, *to whirl one's self, coil one's self*. — ἐλελίκτο, Imperf. 3 sing. for ἐλελίζετο, sometimes Aoristic.

ΕΛΕΥΘΩ, see ἔρχομαι.

ἐλίσσω or ἐλίττω (ΕΛΙΚ-), *to whirl*, F. ἐλίζω, A. ἐλίξα, P. P. ἐλίγμαι, later ἐλίγγμαι, A. P. ἐλίχθην.

ἐλκώ, *ulcero, to ulcerate*, regular; Plup. P. ἐλκώμην, A. P. ἐιλκώθην, not Attic.

ἐλκω (ΕΛΚΥ-), *vello, vellico, to pull*, F. ἐλξω, ἐλκύσω, A. ἐιλξα, ἐιλκύσα, P. ἐιλκυκα, P. P. ἐιλκυσμαι, A. P. ἐιλκύσθην. — ἤλκον, Imperf. for ἐιλκον.

ἐλπω, *to give hope*, Epic, 2 Perf. ὅλπα as Present middle, *to hope*, 2 Pluperf. ὥλπειν as Imperfect middle, *I hoped, was hoping*. Mid.

ἐλπوماi, ἐέλπομαι, *to hope, expect*, Imperf. ἐλπόμην, ἐέλπόμην.

ΕΛΥΩ, *volvō, to roll*, Epic, A. P. ἐλύσθην, part. ἐλυσθείς.

ἘΛΩ, see αἰρέω.

ἐμέω, *vomō, to vomit*, F. ἐμέσω, ἐμέσομαι ἐμοῦμαι, A. ἤμεσα, Epic ἤμσα, P. ἐμήμεκα, Pluperf. ἐμεμέκειν later, P. P. ἐμήμεισμαι.

ἐμπεδῶ, *to confirm*, regular; Imperf. ἡμπέδουν.

ἐμ-πολάω, *to traffic*, F. ἐμπολήσω, A. ἡμπόλησα, P. ἡμπόληκα, later ἐμπεπόληκα, P. P. ἡμπόλημαι, Ionic ἐμπόλημαι.

ἐναιρω (ΕΝΑΡ-), *to slay*, A. M. ἐνθάμην, 2 A. ἥναρον.

ἐν-αντιῶμαι, *to oppose*, regular; P. P. ἥναντίωμαι, A. P. ἥναντιώθην.

ἐναρίζω, *to slay*, Poetic, F. ἐναρίζω, A. ἐνάριξα, ἡνάρισα, P. P. ἡνάρισμαι.

ΕΝΕΓΚΩ (ΕΝΕΚ-), see φέρω.

ΕΝΕΘΩ, *to sit, to rest upon*, 2 P. ἐπ-ενήνοθε, κατ-ενήνοθε, as Present, 2 Pluperf. 3 sing. ἐπ-ενήνοθε, κατ-ενήνοθε, with the ending and force of the Imperfect. (§ 118, 1, d.)

ΕΝΕΙΚΩ (ΕΝΕΚ-), see φέρω.

ἐνέπω or ἐννέπω, rarely ἐνίπτω, (ΕΠ-, ΕΝΠ-, ΕΝΙΣΠΕ-, ΕΝΙΣΠ-) in quam, *to tell, say*, Poetic, Imperf. ἔνεπον, ἔννεπον, F. ἐνίψω ἐνισπήσω, 2 A. ἔνισπον, ἐνίσπω, ἐνίσποιμι, ἔνισπε, ἐνισπεῖν.

ἐνίπτω or ἐνίσσω (ΕΝΠ-, ΕΝΙΣΠ-), *to chide*, Poetic, 2 A. ἐνένισπον or ἐνένιπον, also ἡνίπαπον.

ἐννυμ and ἐννύω (Ε-), *vestio, to clothe*, Poetic, F. ἔσω, A. ἔσα. Mid. ἔννυμαι, *to put on*, Imperf. ἐννύμην, F. ἔσομαι, P. εἶμαι, ἔσμαι,

Plup. ἔσμεν, ἔεσμεν, A. ἔσάμην, ἔεσάμην.

ἐν-οχλέω, *to annoy, vex*, Imp. ἡνώχλεον, F. ἐνοχλήσω, A. ἡνώχλησα, P. ἡνώχληκα, P. P. ἡνώχλημαι.

ἐορτάζω, Ionic ὀρτάζω, *to celebrate a festival*, Imperf. ἐώρταζον, F. ἐορτάσω, A. ἐώρτασα, ἐορτάσαι.

ἐπ-αυρίσκω or ἐπ-αυρέω (ΑΥΡ-), *to enjoy, hit*, Poetic and Ionic, F. M. ἐπαυρήσομαι, 2 A. ἐπαῦρον, 2 A. M. ἐπηυρόμην or ἐπαυράμην.

ἐπι-μέλομαι or ἐπι-μελίομαι, *to take care of*, F. ἐπιμελήσομαι, &c., all from the second form.

ἐπι-ίσταμαι (ΕΠΙΣΤΑ-, ἐπί, ΙΔ-), to know, understand, learn, Imperf. ἡπιστάμην, F. ἐπιστήσομαι, A. ἡπιστήθην. — ἐξ-επίσταις, 2 sing. Ionic, for ἐξ-επίστασαι.

ἐπω (ΣΕΠ-), to be employed, to be after any thing, Imperf. εἶπον, A. P. περι-έφθην, 2 A. ἔσπον, σπεῖν, σπών. Mid. ἔπομαι, sequor, to follow, Imperf. εἰπόμην, F. ἔφομαι, A. ἐψάμην rare, 2 A. (ἐσπόμην), σπῶμαι, σποίμην, σποῦ, σπέσθαι, σπόμενος. — σπεῖο, 2 A. imperat. Epic, for σπέο σποῦ. — σπειόμεν, 2 A. subj. 1 plur. Epic, from ΣΠΗΜΙ.

ἐραμαι, Poetic for ἐράω, Imperf. ἡράμην, A. ἡρασάμην. — ἔραται, subj. 3 sing. Æolic or Doric, contracted from ἐράηται.

ἐράω (ᾶ), to be passionately fond of, to be in love, Imperf. ἥραον, A. P. ἡράσθην, F. P. ἐρασθήσομαι, both as active.

ἐργάζομαι, to work, do, Imp. ἐργαζόμην, F. ἐργάσομαι, P. ἐργασμαι, A. P. ἐργάσθην passive, A. M. ἐργασάμην. — ἐξ-ηργάσατο, A. M. 3 sing. later.

ἐργνυμι, ἐσ-ἐργνυμι, for εἰργνυμι, εἰσ-εἰργνυμι, Imperf. ἐέργνυ.

ΕΡΤΩ, see ἐρδω, to do.

ἐργω or ἔργω, the theme of εἰργνυμι, to shut in, not found in the present, F. ἔρξω, ξυν-έρξω, ἐφ-έρξω, ἀφ-έρξω, A. ἔρξα or ἔρξα, P. P. ἔργμαι, A. P. ἐρχθην. — Epic P. P. 3 plur. ἔρχαται; Plup. 3 plur. ἔρχατο.

ἐργω, the original form of ἔργω, arceo, to shut out, A. ἔρξα, ἀπ-έρξα, P. P. ἔργμαι, ἀπ-εργμαι, F. M. ἐρξομαι as passive. — ΕΡΤΑΘΩ, Pres. Mid. imperat. ἐργάθου transitive, Imperf. ἔργαθον, ἐργαθόμην, as Aorist.

ἐρδω or ἔρδω (ΕΡΤ-), to do, work, Ionic and Poetic, Imperf. ἐρδον, ἔρδον, F. ἔρξω, A. ἔρξα, 2 P. ἔοργα, 2 Plup. ἑώργεω, Ionic ἑόργεα. — ἔοργαν, 2 P. 3 plur. for ἑόργασι.

ἐρείδω, to prop, regular; P. M. ἤρεισμαι, ἐρήρεισμαι, later ἡρήρεισμαι, Plup. ἡρηρείσμην. — Epic forms: P. 3 plur. ἐρηρέδαται, or ἐρήρεινται, Plup. 3 plur. ἐρηρέδατο, or ἡρήρειντο.

ἐρείκω (ΕΡΙΚ-), rumpo, to rend, tear, burst, break in pieces, A. ἤρεια, rare ἤριξα, P. P. ἐρήριγμαι, 2 A. ἤρικον, commonly intransitive, to be rent, torn, burst, broken in pieces.

ἐρείπω (ΕΡΙΠ-), to cast down, F. ἐρείψω, A. ἤρειψα, P. P. ἐρήρειμμαι, Pluperf. P. 3 sing. ἐρίπιπτο, 2 A. ἤριπον, to fall down, 2 A. P. ἡρίπην, 2 P. ἐρήριπα as passive, to have fallen, A. M. ἀν-ηρεϊνέμην, 2 A. ἡριτόμην as passive, later.

ἐρεῦθω, ἐρυθθαίω, ἐρυθθαίω, (ΕΡΥΘ-) to redden, A. ἔρευσα, ἐρύθηνα, 2 A. P. opt. ἐρευθεῖην.

ἐρέω, or ἐρέομαι, to ask, Epic. — ἔρειο, imperat. 2 sing. contracted from ἐρέεο, with the accent on the antepenult.

ἐριδαίω, ἐριδομαιν, (ΕΡΙΑΕ-), for ἐρίζω, A. ἐρίδηνα, A. M. ἐριδήσθαι.

ἐρίζω, to quarrel, F. ἐρίσομαι, regular; P. M. ἐρήρισμαι, as Present active.

ΕΡΟΜΑΙ (ἐρέομαι), to ask, question, F. ἐρήσομαι, 2 A. ἡρόμην, ἔρωμι, ἐρώμην, ἐροῦ, ἐρέσθαι or ἔρεσθαι, ἐρόμενος; the rest is borrowed from ἐρωτάω.

ἐρπύζω, another form of ἐρπω, A. ἐρπυσα.

έρπω, serpo, to creep, Imperf. εἶρπον, F. ἐρψω.

έρρω (EPPE-, EP-), to go to destruction, F. ἐρρήσω, A. ἤρρησα, (subj.

3 sing. ἀπο-έρση, opt. 3 sing. ἀπο-έρσειε, both Epic, P. ἤρρηκα.

ἐρυγγάνω (EPYTΩ), erugo, ructo, to eruct, 2 A. ἤρυγον.

έρυκα, to keep back, regular; 2 A. ἤρύκακον, Epic.

έρῶ, to draw, pull, Epic, Imperf. ἐρνον, F. (ἐρύσω) ἐρύω, A. ἐρῶσα, F. M. (ἐρύσομαι) ἐρύομαι. — EPYMI, Pres. M. 3 sing. ἐρύται, inf.

ἐρυσθαι, Imperf. 2 sing. ἐρύσο, 3 sing. ἐρύτο, 3 plur. ἐρυντο.

έρχομαι (ΕΛΕΥΘ-, ΕΛΥΘ-, ΕΛΘ-), to come, to go, F. ελεύσομαι, 2 P. ἐλήλυθα, Epic εἰλήλουθα, rarely ἤλυθα, ἐλήλουθα, 2 A. ἤλυθον

Poetic, commonly ἤλθον, ἔλθω, ἔλθοιμι, ἔλθέ, ἔλθέιν, ἔλθων, to come. — ἐλήλυθμεν, 2 P. 1 plur. Epic for εἰληλούθαμεν. — ἐλήλυτε, 2 P. for ἐληλύθαμεν, ἐληλύθατε.

ἐσθίω, sometimes ἔσθω, ἔδω, (ΕΔΕ-, ΦΑΓ-) edo, to eat, F. ἔδομαι, later ἐδοῦμαι, φάγομαι, P. ἐδήδοκα, P. P. ἐδήδεσμαι, rarely ἐδήδεμαι,

Epic ἐδῆδομαι, A. P. ἠδέσθην, 2 A. ἔφαγον, 2 P. ἔδηδα Epic. — ἔδμεναι, Pres. inf. Epic for ἐδέμεναι, ἔδειν.

ἐσπομαι (ΕΠΟΜΑΙ), to follow, ἔσπωμαι, ἐσποίμην, ἐσπέσθω, ἔσπεσθαι (ἐσπέσθαι?), Imperf. ἐσπόμην usually as Aorist.

ἐστιάω (ἐστία), to feast, F. ἐστιάσω, A. ἐστιᾶσα, P. ἐστιᾶκα, P. M. ἐστιᾶμαι, A. P. ἐστιᾶθην.

εὔδω (ΕΥΔΕ-), to sleep, Imperf. εὔδον, ἠῦδον, F. εὔδησω.

εὐεργετέω (εὐεργέτης), to do good, benefit, Imperf. εὐηργέτεον, εὐεργέτεον, F. εὐεργετήσω, A. εὐηργέτησα, εὐεργέτησα, F. εὐηργέτηκα,

εὐηργέτηκα, P. F. εὐηργέτημαι, εὐεργέτημαι.

εὐνάω, to put to bed, regular; A. P. εὐνήθην, rarely εὐνέθην.

εὐρίσκω (ΕΥΡ-), to find, F. εὐρήσω, P. εὐρήκα, P. P. εὐρήμαι, A. P. εὐρέθην, 2 A. εὐρον (εὔρα), 2 A. M. εὐρόμην (εὐράμην). — εὐρεῖαν, 2 A. opt. 3. plur. with the ending of the aorist.

εὐτυχεῶ, to prosper, regular. — εὐτύχεσα, A. later for εὐτύχησα.

εὐχομαι, to pray, regular. — εὐγμενος, part. for εὐχόμενος. — εὐκτο, Imperf. 3 sing. for εὐχετο, Aoristic. — εὐχούμην, Imperf. later for εὐχόμην.

ἐχθοδοπῆσαι, to have a contention with, a defective A. inf.

ἐχθω, to hate, Poetic, used only in the present. Pass. ἐχθομαι, Imperf. ἠχθόμην.

ἐχω (ἔχω, OX-, ΣΕΧ-, ΣΧΕ-, ΣΧΗΜΙ), to have, Imperf. εἶχον, F. ἔξω, σχήσω, P. ἐσχηκα, P. P. ἐσχημαι, A. P. ἐσχέθην, 2 A. ἐσχον, σχῶ,

σχοίην (σχοίμι), σχές, σχέιν, σχών, 2 A. M. ἐσχόμην, σχῶμαι, σχοίμην, σχοῦ, σχέσθαι, σχόμενος, 2 P. part. συν-σχωκώς. — εἶχεε, Imperf. 3 sing. Ionic for εἶχε. — ἔγμεν, inf. Epic for ἐχέμεν. — εἰσχημαί, P. P. later for ἔσχημαι. — ἐπ-ώχαστο, Plup. P. 3 plur. — ΣΧΕ-ΘΩ, σχέθω, σχέθοιμι, σχέθε, σχέθειν (Epic σχεθέειν), σχέθων, Imperf. ἔσχεθον, all Aoristic.

ἐψω (ΕΨΕ-, ΕΨ-), to cook, F. ἐψήσω, ἐψήσομαι, A. ἤψησα (ἤψα), P. P. ἤψημαι, A. ἤψηθην (part. ἐφθίντες rare). — ἐψεε, Imperf. Ionic, 3 sing. for ἤψε.

ἔω, to seat, set, A. εἶσα, ἔσα, εἶσον, ἔσας or εἶσας. Mid. ἔομαι, to seat one's self, to sit, F. εἴσομαι, ἔσομαι, P. ἤμαι as Present, to sit,

ἦσο, ἦσθαι, ἦμενος, Pluperf. ἦμην as Imperfect, A. εἰσάμην, εἰσάμην, εἰσάμην, *to place, erect, build, εἶσαι, εἰσάμενος, εἰσάμενος*. — In the Perfect and Pluperfect, 3 sing. ἦσται, ἦστο are more common than the regular ἦται, ἦτο. — ἔαται, Plup. M. 3 plur. for ἦνται. — εἴατο or εἴατο, Plup. M. 3 plur. for ἦτο.

ἔωνται, see ἀφίημι.

Z.

ζῶω (ZHMI), *to live*, imperat. ζῇ, ζῆθι, inf. ζῆν, Imperf. ζῶον, also ζῆζην in the first person singular, F. ζῶσω, ζῶσομαι, A. ζῶσα, P. ζῶκα, later.

ζεύγνυμι, ζευγνύω, (ZEYT-, ZYT-) jungo, *to yoke*, F. ζεύξω, A. ζεύξα, P. P. ζεύγμαι, A. P. ζεύχθην, 2 A. P. ζεύγην. — ζευγνύμεν, Pres. inf. Epic for ζευγνύναι. — ζευγνύην, opt. act.

ζέω, later ζέννυμι, ζεννώ, *to boil*, commonly intransitive, F. ζέσω, A. ζέσσα, P. ζέκα, P. P. ζέσεμαι, A. P. ζέσθην.

ζώννυμι, ζωννώ, (ZO-) *to gird*, F. ζώσω, A. ζώσα, P. ζώκα, P. P. ζώσεμαι, A. P. ζώσθην.

H.

ἡβάω, *to be at the age of puberty, to be vigorous*, also ἡβάσκω, *to approach the age of puberty*, F. ἡβήσω, A. ἡβησα, P. ἡβηκα. — ἡβώω, opt. ἡβώοιμι.

ἡθέω (HΘ-), *to strain as fluids, regular*; A. part. ἡσας, in Galen. ἡμί (φημί), *inquam, say I, I say*, colloquial, Imperf. ἦν, ἦ, in the phrases ἦν δ' ἐγώ, *said I*, ἦ δ' ὅς, *said he*. But ἦ, *he said*, is used by the Epic Poets without the appendage δ' ὅς. — ἦτι, 3 sing. Doric.

ἡμῶ (ῥ, rarely ῥ), *to bow down*, A. ἡμῶσα, P. 3 sing. ἡμῶμαι, *are bent down*.

ἡσθημένος, Ionic ἐσθημένος, (ἐσθής, vestis) *clothed*, a defective P. P. part., Plup. 3 sing. ἡσθητο, *he had on, was clothed in*, later.

Θ.

θάλλω (ΘΑΛ-, ΘΑΛΛΕ-, ΘΑΛΕ-), *to bloom*, F. θαλλήσω, *will give birth to*, F. M. θαλήσομαι, later, 2 A. ἔθαλον, 2 P. τέθηλα as Present. — τεθάλυα, 2 P. part. Epic for τεθηλῖα.

θάομαι, *to gaze at*, a Doric verb, imperat. θάεο, θάσθε, F. θάσομαι, θασομαι, A. θασάμην, θασαίμην, θάσαι, θάσασθαι. — θάοντα, part. act. acc. — σαωμένη, part. Laconian, for θαομένη. — ἐσάμεθα, Imperf. 1 plur. Laconian for ἐθαόμεθα.

θάπτω (ΘΑΦ-), *to bury*, F. θάψω, P. τέταφα, P. P. τέταμμαι, A. P. ἐθάφθην rare, 2 A. ἐτάφην, F. Perf. τεθάψομαι. — τεθάφαται, P. P. 3 plur. Ionic.

ΘΑΦΩ, ΘΗΦΩ, *to be astonished*, Ionic, P. τέταφα, *to astonish*; but τέθηπα as Present intransitive, *to be astonished*, Pluperf. ἐτεθήπεα as Imperfect intransitive, 2 A. ἔταφον.

ΘΑΩ, *to suckle*, Epic, A. ἔθησα. Mid. (θάεσθαι) θῆσθαι, *to milk*, A. ἐθησάμην, *to suck*, also *to suckle*.

θείνω (ΘΕΝ-), *to smite*, Poetic, Imp. ἔθεινον, F. θενῶ, A. ἔθεινω, 2 A. ἔθενον, θένω, θίνε, θενεῖν, θένων (θενών).

ἰλω (ΘΕΛΕ-), the same as ἰθέλω, F. θελήσω, A. ἐθέλησα, P. τεθέληκα later.

ἴρομαι, to warm one's self, Poetic, F. θέρομαι, 2 A. P. ἐθέρην as middle.

ἰσσασθαι, to obtain by prayer, to pray that it may be, found only in the A. M. 3 plur. θέσαντο, and part. θεσσάμενος.

ἴω (ΘΕΥ-), to run, F. θεύσομαι, later θεύσω.

ἴω, to put, see τίθημι.

ιγγάνω (ΘΙΓ-), tango, to touch as with the hand, F. θίξομαι, 2 A. ἔθιγον (τέθιγον).

λάω, to bruise, break, F. θλάσω, A. ἔθλασα, P. P. τέθλασμαι, Doric τέθλαγμα.

λίβω, to squeeze, regular; 2 A. P. ἐθλίβην.

νήσκω (ΘΑΝ-, ΘΝΑ-, ΘΝΗΜΙ), to be dying, to die, F. θανίομαι θανούμαι, P. τέθηκα, F. Perf. τεθνήξω, τεθνήξομαι, 2 A. ἔθανον, also ἔθνη rare, 2 P. (τέθναα), τεθναίην, τεθναθι, τεθνάναι, τεθνεώς, 2 Plur (ἐτεθνάειν). — τεθνᾶκην, P. inf. Aeolic, for τεθνηκίναι.

ποιάω (ΘΟΙΝΙΖ-), to entertain festively, Imperf. ἐθοίναον, I feasted, intransitive, A. ἐθοίνισα, A. P. ἐθoinήθην as middle. Mid. θoinάομαι, to feast, feast upon, F. θoinήσομαι or θoinᾶσομαι, P. τεθoinᾶμαι, A. ἐθoinησάμην.

φοῶ, to feast, entertain. Mid. θῶται, θῶνται, θῶσθαι, θωμένους, to feast, eat, Doric forms, contracted from θόεται θόονται θόεσθαι θοομένοις, F. θώσομαι, P. τέθωμαι, A. ἐθῶσθην, A. M. inf. θώσασθαι.

ῥάσσω (ΘΡΑΧ-), to disturb, A. ἔθραξα, θράξαι, P. τέτρηχα as Present intransitive, to be tumultuous, Pluperf. ἐτετρήχεην as Imperfect intransitive, A. P. ἐθράχθην, F. M. θραζούμαι.

ῥαίω, to crumble, regular; P. P. τέθραυμαι, τέθραυσμαι, A. P. ἐθραύσθην.

ῥρίπτω (ΘΡΥΦ-), to crumble, A. ἔθρυψα, P. M. τέθρυμμαι, A. P. ἐθρύφθην, 2 A. P. ἐτρύφην.

ῥώσκω (ΘΟΡ-, ΘΡΟ-), to leap, spring, jump, F. θορέομαι θορούμαι, 2 A. ἔθορον (τέθορον).

ῥύω, and θύνω, to rage, rush, move rapidly, Imperf. ῥέθων, ῥέθνον, F. θύσω, παρ-θύσω, A. ῥέθυσα.

ῥύω, to sacrifice, F. θύσω, A. ῥέθυσα, P. τέθυκα, P. P. τέθύμαι, A. P. ἐτύθην, A. M. ἐθυσάμην.

I.

ἰάω, ἰαχέω, (ΑΧ-) to shout, Imp. ἰαχον, F. ἰαχήσω, A. ἰάχησα, P. part. fem. ἀμφ-ιαχυία as Present, screaming around.

ἰδρώω, sudo, to sweat, regular. — ἸΔΡΑΩ, opt. 3 sing. ἰδρῶῃ; part. ἰδρῶντας (ἰδρώντας), Epic; part. fem. ἰδρῶσα. — ἸΔΡΩΩ, part. fem. ἰδρῶουσα.

ἰρύω, ἸΔΡΥΝΩ, to seat, locate, F. ἰδρύσω, A. ἰδρῦσα, P. P. ἰδρύμαι, A. P. ἰδρύθην or ἰδρύνθην.

ἰμαι (εἰμι), to hasten, Imperf. ἰέμην.

ἰώ (ἴ-), to send, μεθ-ἰέω, inf. ἰέν, ξυνιέν, Imperf. ἰουν.

ἰζω, ἰζάνω, (ἔζομαι, ἴZE-) to seat, place; also to sit, Imperf. ἰζον, A. ἔζησα, P. ἰζήκα. Mid. ἰζομαι, to sit, F. καθ-ἰζήσομαι.

ἔμ (ἔω, 'E-), *to send*, Imperf. ἔμν, F. ἔσω, Epic also ἀν-έσω, A. ἔκα only in the indicative, Epic ἔκα only in composition, ἀφ-έκα, ἐφ-έκα, ξυν-έκα, also opt. ἀν-έσαιμι, P. εἴκα, P. P. εἶμαι, A. P. εἴθην or ἔθην, ἐθῶ, F. P. ἐθήσομαι, A. M. ἡκάμην rare in Attic, used only in the indicative, 2 A. ἦν, ὦ, εἶν, ἐς, εἶναι, εἰς, 2 A. M. εἰμην or ἐμην, ὦμαι, εἰμην, (ἔσο ἔο) οὐ, ἔσθαι, ἐμενος. The singular ἦκα ἦκας ἦκει and the 3 plur. ἦκαν are with good writers much more common than the remaining forms of the aorist. On the other hand, the singular of the 2 A. ἦν is not used in the indicative. — ἔωκα, ἔωμαι or ἔομαι, Perf. with the syllabic augment, for εἴκα, εἶμαι; 3 plur. ἔωνται, ἀφ-έωνται, ἀν-έωνται or ἀνέονται, for εἵνται, ἀφείνται, ἀνείνται. — προ-οῖτο, 2 A. M. 3 sing. for προ-εἶτο.

ἰκάνω (ἰκω), *to come, to have come*, Poetic, Imperf. ἰκάνον as Aorist. **ἰκνέομαι** (ἰκω), *to come, to arrive*, F. ἴξομαι, P. ἴγμαι, 2 A. ἰκόμην. Prose-writers use the compound ἀφικνέομαι. — ἰκτο, ἰκμενος, 2 A. M. for ἰκετο, ἰκόμενος.

ἰκω (ἱ), *to come*, Epic Imp. ἰκον, A. ἴξον.

ἰλάσκομαι, rarely ἰλέομαι, ἰλέομαι, Epic ἰλάομαι, *to propitiate*, F. ἰλάσομαι, later Epic ἰλάξομαι, A. P. ἰλάσθην passively, A. M. Δασάμην, later Epic ἰλαξάμην.

ἰλημι (ἰλάομαι), *to be propitious*, imperat. ἰλᾷθι, ἰληθι, P. (ἰληκα) ἰλῆκω, ἰληκοίμι, as Present. Mid. ἱλαμαι equivalent to ἰλάσκομαι.

ἰππο-τροφέω, *to keep horses*, regular; P. ἰπποτρόφηκα and καθ-ἰππο-τρόφηκα.

ἰπταμαι (πετάομαι, ΠΤΑ-, 'ΠΤΗΜΙ), *to fly as a bird*, Imp. ἐπτάμην, F. πτήσομαι, 2 A. ἐπτην, πταῖην, πτήναι, πτάς, 2 A. M. ἐπτάμην, πτώμαι, πτάσθαι, πτάμενος.

ἰσᾶμι (ἰΣΑ-), *to know*, a Doric verb, 2 sing. ἴσῃς; 3 sing. ἴσᾶτι, 1 plur. ἴσαμεν, 2 pl. ἴσατε, 3 pl. ἴσαντι, part. ἴσας (not ἰσάς), Æolic ἴσας. — ἰσᾶντι, subj. 3 plur. contracted from ἰσᾶωντι.

ἰσχω for ἑίσχω, Imperf. ἴσκον.

ἰστώ, the same as ἰστήμι, Imperf. ἴστων.

ἰστήμι (ΣΤΑ-), statuo, *to cause to stand, set up, erect, raise, place, station*, στήσω, A. ἑστήσα, P. ἑστήκα as Present intransitive, sto, *to stand*, later ἑστάκα active, Pluperf. ἑστήκειν or εἰστήκειν as Imperfect intransitive, *was standing*, P. P. ἑστάμαι rare, A. P. ἑστάθην, F. Perf. ἑστήξω, ἑστήξομαι, *shall stand*, as future to ἑστήκα, 2 P. (ἑσταῶ), ἑστώ, ἑσταῖην, ἑσταθι, ἑστάναι, ἑστώς, as Present intransitive, *to stand*; 2 Pluperf. (ἑστάειν) as Imperfect intransitive, *was standing*, 2 A. ἑστην, στώ, σταῖην, στήθι, στήναι, στάς. — ξυν-ιστοῖτο, opt. 3 sing. for ξυν-ισταῖτο. — ἑσταῖσε, A. 3 sing. for ἑστησε; 3 plur. ἑσταῖσαν, for ἑστησαν. — ἑσταῖθην, A. P. for ἑστάθην.

In some compounds whose middle is intransitive, the Perfect active may be translated as a real perfect; as ἀνίστημι, *to set up*, ἀνίσταμαι, *to rise up*, ἀνέστηκα, *to have risen up*.

ἴσχω (ἔχω), *to have, hold fast*, F. σχήσω, P. ἔσχηκα, &c., as in ἔχω. — ἴσχεις, imperat. 2 sing. for ἴσχε, formed after the analogy of σχές, from ἔχω.

ἴω (ἔΩ), another form of ἔμ, found only in composition, ἀφίω, ἀφίωμι, Imperf. ξύν-ιω, P. P. part. μεμετ-μένος, from μεθίμην.

K.

καθίζομαι (ἔζομαι, 'ΕΔΕ-, 'ΕΔ-), *to sit down*, Imperf. *ἐκαθεζόμεν*, Poetic also *καθεζόμεν*, usually as Aorist, F. *καθεδούμαι*, later *καθεδήσομαι*, A. P. *ἐκαθέσθην* as middle, F. P. *καθεσθήσομαι* as middle.

καθεύδω (εὐδω, 'ΕΥΔΕ-), *to sleep*, Imp. *ἐκάθευδον*, *καθεύδον*, or *καθηῦδον*, F. *καθευδήσω*, A. *καθεύδησα*.

κάθ-ημαι ('Ε-, ἦμαι), Perf. of 'ΕΩ, as Present, *to sit, sit down, κάθωμαι*, *καθοίμην*, *κάθησο*, *καθῆσθαι*, *καθήμενος*, Plur. *ἐκαθήμην*, *καθήμην*, as Imperfect. — *κάθη*, 2 sing. later for *κάθησαι*. — *καθήμεθα*, opt. 1 plur. — *κάθου*, imperat. 2 sing. contracted from *κάθεο*, later for *κάθησο*.

καθίζω (ἵζω, 'ΙΖΕ-), *to set, place*, F. *καθίσω*, *καθιῶ*, A. *ἐκάθισα*, P. M. *κεκάθισμαι* rare, F. M. *καθιζήσομαι*, A. M. *ἐκαθισάμην*.

καίνυμαι (ΚΑΔ-), *to excel, to be distinguished*, Poetic Imp. *ἐκαίνυμην*, P. *έέκασμαι*, *κεκάσθαι*, *κεκασμένος* and *κεκαδμένος*, Plur. *έέκασμην*.

καίνω (ΚΑΝ-), *to kill*, Poetic, F. *κανῶ*, 2 A. *έκανον*, 2 P. *έεκανα*?

καίω also *κᾶω* (ΚΑΥ-, ΚΕ-), *to burn*, F. *καύσω*, *καύσομαι*, A. *έκαυσα*, Poetic *έεκα*, Epic *έεκα* or *έεκια*, P. *έέκαυκα*, P. P. *έέκαυμαι*, A. P. *έεκάυθην*, 2 A. P. *έέκην*. — *καυθήσωμαι*, F. P. subj.

καλέω (ΚΑΛ-, ΚΛΑ-), *to call*, F. *καλέσω*, *καλέω*, *καλῶ*, A. *έκάλεισα*, P. *έέκληκα*, P. P. *έέκλημαι*, A. P. *έέκλήθην*, rare *έέκαλέσθην*, F. Perf. *κεκλήσομαι*. — P. P. opt. 2 sing. *κεκλήῃο*, 1 plur. *κεκλήμεθα*.

κλήμην, inf. *καλήμεναι*, for *καλέω*, *καλείν*.

κάμνω (ΚΑΜ-, ΚΜΑ-), *to labor*, F. *καμέομαι*, *καμοῦμαι*, P. *έέκμηκα*, 2 A. *έέκαμον*, 2 P. part. *κεκμηώς*, -ώτος or -ότος, 2 A. M. *έέκαμómην* as active, Epic.

ΚΑΠΥΩ, *to breathe*, Epic, A. *έέκαπυσσα*.

κατα-γλωτίζω, *to kiss*, regular; P. P. part. *κατεγλωτισμένος*.

κατ-άγνυμι, *κατ-αγνύω*, *to break to pieces*, F. *κατάξω*, A. *κατέαξα*, rarely *κατήξα*, A. P. *κατεάχθην*, 2 A. P. *κατεάγην*, 2 P. *κατέαγα*, rarely *κατήγα*. — *κατεάξω*, F. for *κατάξω*; *κατεάξας*, A. part. for *κατάξας*; *κατεαγῶ*, 2 A. P. subj. for *καταγῶ*; *κατεαγείς*, 2 A. P. part. for *καταγείς*. — *καυάξαις*, A. opt. 2 sing. for *κατάξαις*; formed as follows, *κατα-φαξαις*, *κατ-φαξαις*, *κα-φαξαις*, *κα-νάξαις*, like *κατά-βαθι* *κάτ-βάθι* *κάβασι*.

ΚΑΦΕΩ (ΚΑΦ-), *to pant*, Epic, P. *έέκηφε*, *is dead*, part. *κεκαφώς* as Present.

κεδάννυμι (ΚΕΔΑ-), Epic for *σκεδάννυμι*, A. *έέεδάσα*, Pluperf. P. *κεκέδαστο*, A. P. *έέεδάσθην*.

κείμαι (ΚΕ-, ΚΕΙ-), Ionic *κέομαι*, *to lie down*, *κέωμαι* or *κείωμαι*, *κειόμεν*, *κείσο*, *κείσθαι* (*κείεσθαι*), *κείμενος*, Imperf. *έέκειμην*, F. *κείσομαι*.

κείρω (ΚΕΡ-), *to shear*, F. *κέρσω*, commonly *κερῶ*, A. *έεκερσα*, commonly *έέκειρα*, P. P. *έέεκαρμαι*, A. P. *έέέρβην*, 2 A. P. *έέάρην*.

κείω or **κέω**, *I will lie down, desire to lie down*, Epic for *κείωμαι*, *κέσω*. — *κάκκη*, imperat. 2 sing. Doric for *κατάκει*.

κελεύω, *to command*, regular; P. P. *κεκέλευσμαι*, A. P. *έέκελεύσθην*.

κέλλω (ΚΕΛ-), *to come, or bring, to land*, as a ship, F. *κέλσω*, A. *έέελσα*

κέλωμαι (ΚΕΛΕ-), *to order, request, exhort*, Poetic, F. κελήσομαι, A. ἐκελήσομαι, A. ἐκέλησα rare, 2 A. κεκλόμην, ἐκεκλόμην. — κέκλωμαι, κεκλόμενος, new Present, from κεκλόμην. — κέντο, Imperf. 3 sing. Doric for κέλ-το, κέλετο, as Aorist.

κεντέω (ΚΕΝΤ-), *to prick*, regular. A. inf. κένσαι, Epic.

κεράννυμι and κεραννύω (κεράω, ΚΡΑ-), *to mix*, as wine and water, F. κεράσω κερῶ, A. ἐκέρῃσα, Ionic ἔκρησα, P. P. κέκρῃμαι, sometimes κεκέρασμαι, A. P. ἐκράσθην, ἐκεράσθην.

κεράω, *to mix*, Epic, imperat. κέρα and κέραις. — κέρωνται, subj. 3 plur. as if from κέραμαι.

κερδαίνω (ΚΕΡΔΑ-, ΚΕΡΔΑΝ-), *to gain*, F. κερδανῶ, later κερδήσω, κερδήσομαι, A. ἐκέρδῃνα, ἐκέρδησα, P. κεκέρδαγκα, κεκέρδηκα, later κεκέρδακα. — κερδηθήσονται, F. P. subj. 3 plur.

κεύθω, Epic κευθάνω, (ΚΥΘ-) *to hide*, F. κεύσω, A. ἔκευσα, P. P. 3 sing. κέκευται, 2 A. ἔκυθον (κέκυθον), 2 P. κέκευθα as Present, 2 Pluperf. ἔκεκευθεῖν as Imperfect.

κέω, see κείω.

κήδω (ΚΗΔΕ-, ΚΑΔ-), *to vex, trouble, afflict*, Epic F. κηδήσω, A. M. ἐκηδεσάμην, 2 Perf. κέκηδα as Present middle, F. Perf. κεκάδησομαι as future to κέκηδα.

κίδνυμι, κικλήσκω, Poetic for κεδάννυμι, καλέω.

κίννυμαι, Epic for κινέομαι, *to move one's self*, Imperf. ἐκινύμην.

κιννάω, κίρνημι, for κεράννυμι, imperat. κίρναθι, inf. κινρᾶμεν Epic, part. κινρᾶς, Æolic κίρναις, Imperf. ἐκίρνων, ἐκίρνην.

κίχάνω, κιγχάνω, κιχέω, (ΚΙΧ-, ΚΙΧΗΜΙ) *to find, teach*, Poetic, Imperf. ἐκίχανον, ἐκίχεον, F. κιχήσομαι, Epic κιχήσω, 2 A. ἔκιχον, also ἐκίχην, (κιχέω κιχῶ) κιχέω, κιχέην, κιχήμεναι, κιχείς. Pres. M. part. κιχήμενος as Present or Aorist, Epic.

κίχρημι (χράω), *to lend*, F. χρήσω, A. ἔχρησα, P. P. κέχρημαι. Mid. κίχραμαι, later κιχράσομαι, *to borrow*, A. ἐχρησάμην.

κίω, *to go*, Poetic, κίω, κίοιμι, κίς, κίειν, κίων, Imperf. ἔκιοι usually as Aorist. — ΚΙΑΘΩ, Imperf. ἐκίαθον μετ-εκίαθον, as Aorist.

κλάζω (ΚΛΑΓ-, ΚΛΑΓΓ-, ΚΛΗΓ-), clango, *to shout, scream, clang*, Poetic, F. κλάγξω, A. ἔκλαγξα, P. κέκλαγχα, 2 A. ἔκλαγον, 2 P. κέκλαγχα, κέκλαγχα, as Present, F. Perf. κεκλάγξομαι, as future to κέκλαγχα.

κλαίω, κλάω, (ΚΛΑΙΕ-, ΚΛΑΕ-, ΚΛΑΥ-) *to weep*, F. κλαύσω, κλαύσομαι, κλανουσάμην, κλαίησω or κλαήσω, A. ἔκλανσα, P. P. κέκλανμαι, A. P. ἐκλαύσθην, F. Perf. κεκλαύσομαι.

εἰλῶ (ΚΛΗΜΙ), *to break*, A. ἔκλῃσα, P. P. κέκλασμαι, A. P. ἐκλάσθην, 2 A. part. ἀπο-κλᾶς.

κλείω, claudo, *to shut*, F. κλείσω, A. ἔκλεισα, P. κέκλεικα, P. P. κέκλειμαι, commonly κέκλεισμαι, A. P. ἐκλείσθην, F. Perf. κεκλείσομαι. — κατακλείει, F. 3 sing.

κλέπτω (ΚΛΕΠ-, κλεπο, *to steal*, F. κλέψω, κλέψομαι, A. ἔκλεψα, P. κέκλεφα, P. P. κέκλεμμαι, A. P. ἐκλέφθην, 2 A. ἔκλαπον later, 2 A. P. ἐκλάπην.

κληίζω, *to celebrate, call*, Poetic, F. κλεῖξω Doric, P. P. κεκλήσομαι, ἐκλήσομαι, Plur. P. ἐκλήσμεν.

κληίω (κλείω), *to shut*, Ionic, A. ἐκλήισα, P. P. κεκλήιμαι and κεκλήισμαι, A. P. ἐκλήισθην.

in-clino, *to bend, incline*, F. κλινῶ, A. ἐκλῖνα, P. κέκλικα, P. P. ἵμαι, A. P. ἐκλῖθην, Poetic ἐκλίνθην, 2 A. P. ἐκλίμην.

ΚΛΥΜΙ, *to hear*, Poetic, Imperf. ἔκλυνον as Aorist, P. κέκλυκα resent, 2 A. (ἐκλυν) imperat. κλύθι, κλύτε, 2 A. M. (ἐκλύμην) κλύμενος, *celebrated*, 2 P. (κέκλυα) imperat. κέκλυθι, κέκλυτε, resent.

to scrape, regular; P. P. κέκναισμαι, A. P. ἐκναίσθην.

for κναίω, Imperf. 3 sing. ἔκνη (ἐκναε) as Aorist, F. κνήσω, A. σα, P. P. κέκνησμαι, A. P. ἐκνήσθην.

to check, regular; A. P. ἐκολούσθην, ἐκολούσθη.

ῶ (KONABE-), *to resound*, A. ἐκονάβησα.

(ΚΟΠ-), *to cut*, regular; F. Perf. κεκόψομαι, 2 A. P. ἐκόπην, κέκοπα Epic.

ιμι (KOPÉ-), *to satiate*, F. κορέσω, κορέω, A. ἐκόρεσα, P. M. οῖσμαι, not Attic κεκόρημαι, A. ἐκορεσάμην, A. P. ἐκορέσθην as ile, 2 P. part. κεκορηώς as middle.

ω (KOPYΘ-, κόρυς), *to arm*, Poetic, regular; P. P. part. κεκοιένος, κεκορυθμένος.

κοταίω, *to be angry*, F. κοτέσομαι (σσ), Poetic, A. ἐκότεσα, M. ἐκοτεσάμην, 2 P. part. κεκοτηώς.

(χέω), *to trickle down*, Imperf. κοχῦεσκον, or κοχῦδεσκον, Epic.

(ΚΡΑΓ-, ΚΕΚΡΑΓ-), *to cry aloud*, F. κράξω not common, A. ιαξα later, 2 A. ἔκραγον, 2 P. κέκράγα as Present, 2 Plup. ἐκεῖν as Imperfect, F. Perf. κεκραγήσω, κεκράξομαι as future to αγα. — κέκραχθι, 2 P. imperat. 2 sing. syncopated.

ω, a protraction of κραινῶ, Epic, Imp. ἐκράαινον, A. ἐκρήνην, 3. 3 sing. κεκράνται, Plup. 3 sing. κεκράντο, A. P. ἐκράν.

(ΚΡΑΝ-), *to finish, complete, rule over*, Poetic, F. κρανῶ, A. να, Epic ἔκρηνα, P. P. 3 sing. κέκρανται, A. P. ἐκράνθην, F. M. οὔμαι as passive.

νυμι (κρεμάω), *to hang*, F. κρεμάσω κρεμῶ, A. ἐκρέμασα, P. P. ἐμασμαι, A. P. ἐκρεμάσθην, A. M. ἐκρεμασάμην.

ι (κρεμάω), *to hang transitive*, rare in the active. Mid. κρέμα-*to hang, be in a state of suspension, to be hanging*, Imperf. ἐκρεῖν, F. κρεμήσομαι.

ω or κρήνημι, for κρεμάννυμι.

(ΚΡΙΓ-, ΚΡΙΚ-), *to creak, shriek, squeak*, 2 A. ἔκρικον, 2 P. κέ-*a* as Present.

to separate, judge, F. κρινῶ, A. ἔκρινα, P. κέκρικα, P. P. κέκρι-
A. P. ἐκρίθην, Epic ἐκρίνθην.

to knock, regular; P. P. κέκρουμαι, κέκρουσμαι, A. P. ἐκρού-

ι, (ΚΡΥΒ-, ΚΡΥΦ-), *to hide*, regular; F. Perf. κεκρύψομαι, 2 A. P. βην, rarely ἐκρύφην. — ἔκρυβον, Imperf. from ΚΡΥΒΩ, (N. T. 1, 24.)

ι, *to acquire*, F. κτήσομαι, P. κέκτημαι, ἔκτημαι, subj. κετῶμαι or αμαι, opt. κεκτῆμην or κεκτῶμην, as Present, *to possess*, A. ἐκτῆ-*passively*, A. ἐκτῆσάμην, F. Perf. κεκτῆσομαι, ἐκτῆσομαι, as fu-
to κέκτημαι.

κτείνω (KTEN-, KTAN-, KTA-, KTHMI-), *to kill, slay*, F. κτενῶ, Epic κτανέω, A. ἔκτεινα, P. ἐκτόνηκα rare, later ἔκτακα, ἔκταγκα, A. P. ἐκτάθην Epic, ἐκτάνην later, F. M. κτανέομαι as passive, 2 A. ἔκτανον, also ἐκτάν, Poetic, 2 A. M. ἐκτάμην as passive, Poetic, 2 P. ἔκτονα the usual Perfect.

κτίμενος (KTIMI, κτίζω), *built, founded*, Epic; a defective 2 A. M. part. with a passive signification; used only in composition, εὐκτίμενος.

κτίννυμι, κτινύω, (κτείνω) *to kill*, ἀπο-κτίννυμι.—ἀπο-κτινύνμεν, subj. 1 plur.

κτυπέω (ΚΤΥΠ-), *to sound, crash*, A. ἐκτύπησα, 2 A. ἔκτυπον.

κυνέω, κύω, *to be pregnant, to bring forth*, F. κύσω, κύσομαι, A. ἐκύησα, also ἐκύσα *to impregnate*, P. κεκύηκα.

κύνισκα, κύσσομαι, (κύω) *to conceive*, A. M. ἐκυσάμην, ἐκυσάμην (σσ). κυλινδῶ, κυλινδέω, κυλίω, *to roll*, F. κυλινδήσω, A. ἐκύλισα, P. P. κεκύλισμαι, A. P. ἐκυλίσθην.

κυνέω (ΚΥ-), *to kiss*, F. κυνήσομαι, A. ἔκυσσα. The compound προσκυνέω, *to worship*, is regular.

κύρω, *to fall in with, to meet, to chance*, F. κύρσω, A. ἔκურσα.

Λ.

λαγχάνω (ΛΑΧ-, ΔΗΧ-, ΔΕΓΧ-), *to obtain by lot*, F. λήξομαι, Ionic λάζομαι, P. εἴληχα, λέλαχα, λέλογχα, P. P. εἴληγμαι, A. P. εἴλῃχθην, 2 A. ἔλαχον (λέλαχον).—ἐλλαχον, 2 A. Epic.—λαχόνη, 2 A. opt. for λαχοῖνη.

λαμβάνω (ΛΑΒ-, ΛΑΒΕ-, ΔΗΒ-), *to take*, F. λήψομαι, P. εἴληφα, rarely λελάβηκα, P. P. εἴλημμαι, sometimes λέλημμαι, A. P. εἴλῃφθην, F. Perf. λελήψομαι, 2 A. ἔλαβον, 2 A. M. ἐλαβόμην (λελαβόμην). ΛΑΜΒΩ gives the Ionic λάμψομαι, λέλαμμαι, ἐλάμφθην.—ἐλλαβον, ἐλλαβόμην, 2 A. Epic.

λάμπω, *to shine*, regular; 2 P. λέλαμπα.

λανθάνω, Poetic λήθω, (ΛΑΘ-) lateo, *to lie hid, escape notice*, F. λήσω, A. ἔλησα rather rare, P. M. λέλησμαι, Ionic λέλασμαι, A. P. ἐλάσθην Doric, F. Perf. λελήσομαι, 2 A. ἔλαθον (ἐλαθον), 2 A. M. ἐλαθόμην (λελαθόμην), 2 P. λέληθα, Doric λέλαθα as middle. Mid. λανθάνομαι, *to forget*.

λάσκω (ΛΑΚΕ-, ΛΑΚ-), loquor, *to speak, gabble*, Poetic, F. λακήσομαι, A. ἐλάκησα, 2 A. ἔλακον, 2 A. M. ἐλακόμην (λελακόμην), 2 P. λέλᾱκα, Epic λελῆκα, as Present.

λάω, *to see*, Epic, Imperf. λᾶον.

λέγω, loquor, *to say*, regular; A. P. ἐλέχθην, F. Perf. λελέξομαι.

λέγω, *to enumerate, to collect*, F. λέξω, A. ἔλεξα, P. εἴλοχα, P. P. ἐλέγμαι, λέλεγμαι, A. P. ἐλέχθην, 2 A. P. ἐλέγην.—Imperf. ἐλέγμην, for ἐλεγόμην, 3 sing. λέεκτο, for ἐλέγετο, both Aoristic.

λείπω, λιμπάνω, (ΛΙΠ-) linquo, *to leave*, F. λείψω, A. ἔλειψα later, P. P. λείπεμαι, A. P. εἰείφθην, F. Perf. λελείψομαι, 2 A. ἔλειπον, 2 A. M. ἐλιπόμην, 2 A. P. ἐλίπην later, 2 P. λέλοιπα.—ἐλλείπεο, 2 A. Epic.—ἐλείπετο, Imperf. 3 sing. for ἐλείπετο, as Aorist.

λείχω, lingo, *to lick*, regular; 2 P. part. λελιχώς or λελελιχώς.

λέπω, *to peel*, regular; 2 A. ἐλάπην.

to stone, regular; A. P. ελεύσθην.

ι, *to put to bed*, A. ξεζα, P. part. λελοχυία. Mid. ΔΕΧΟΜΑΙ, *sleep*, F. λέξομαι, A. ἐλεξάμην. — λέξο, Pres. imperat. 2 sing. λέγου, Aoristic; κατα-λέχθαι, Pres. inf. for κατα-λέγεσθαι, ristic; κατα-λέγμενος, Pres. part. for -λεχόμενος. — λέκτο, Imperf. 3 sing. Aoristic. — λέξεο, A. imperat. 2 sing. λέξαι.

το *pillage*, regular; P. P. λελήσμαι, λέλσμαι, A. M. ἐλησά-
μεν, ἐλησάμην.

(ΔΙΠΤ-), το *twang*, A. ἔλιγξα.

μαι (ΔΙΔΑ-, λάω), *to crave*, Epic, P. λελίμαι, the participle
ἰμένος means also *eager, hastening*, Plup. λελίσμην.

μαι, λίτουμεν, *to supplicate*, A. ἐλισάμην, 2 A. ἐλισόμεν. — ἐλλι-
υην, A. Epic.

το *bathe*, transitive, Epic, A. ἐλόεσα (σσ), F. M. λοίσσομαι (σσ),
M. ἐλοεσάμην (σσ).

ανο, *to bathe*, Poetic in the active, Imperf. ἔλουν ἔλουν, ἔλουν
υ, ἐλόομεν ἐλούμεν. Mid. λούμαι, *to bathe*, reflexive, imperat.
inf. λούσθαι, part. λούμενος, Imperf. ἐλούμην, ἐλούτο, ἐλούν-

ΙΥΜΙ), solvo, *to loose*, F. λύσω, A. ἔλυσα, P. λέλυκα, P. P.
ῦμαι, A. P. ἐλύθην, F. Perf. λελύσομαι, 2 A. imperat. λύθι,
.. M. ἐλύμην λύτο λύντο. — λελύτο, Perf. Pass. opt. 3 sing.
is λῆν, plural λῶμες λῆτε λῶντι, inf. λῆν, part. λῶν, Doric for θέ-
contracted from λάω.

M.

(MAN-, MANE-), used only in the compound ἐκ-μαίνω, *to madden*,
ἔμνην, 2 A. P. ἐμάνην as middle, 2 F. μανήσομαι as middle, 2 P.
νην as Present middle, *to be mad, to rave*. Mid. μαίνομαι, F.
οῦμαι, P. μεμάνημαι, A. ἐμηνάμην.

υ (MA-), *to feel after, touch, seek, probe*, F. μάσομαι (σσ), A.
σάμην (σσ).

νω (MAΘE-, MAΘ-), *to learn, understand*, F. μαθήσομαι, P. με-
ηκα, 2 A. ἔμαθον, F. M. (μαθέομαι) μαθεῖμαι Doric. — ἔμμα-
αι, 2 A. Epic.

υαι, *to fight*, Poetic, subj. μάρινωμαι, opt. μαρνούμην, imperat
ρνασο) μάρναο, Imperf. ἐμαρνάμην.

ω (ΜΑΠΙ-, ΜΑΠ-), *to seize, catch*, F. μάρψω, A. ἔμαρψα, Plup.
3 sing. ἐμέμαρπο, 2 A. μέμαρπον, μέμαπον, ἔμαπον. — βράψαι,
inf. for μάρψαι.

ο (ΜΑΤ-), *to wipe*, regular; 2 A. P. ἐμάγην.

αι, Ionic also for μαχέομαι, di-mico, *to fight*, F. μαχέσομαι μα-
υαι μαχούμαι, Epic μαχήσομαι, P. μεμάχημαι, rarely μεμάχεσμαι,
ἐμαχέσθην later, A. M. ἐμαχεσάμην, later also ἐμαχησάμην. — μα-
ύμενος, Pres. part. Ionic for μαχόμενος.

(ΜΩ-, MEN-), *to desire earnestly or strongly, to be eager, intend*,
istic, 2 P. μέμας, μέμονα, as Present, 2 Plup. ἐμεμάνειν as Im-
fect. Mid. μάσομαι, μάσομαι, 3 sing. μῶται, as active, imperat.
ng. μῶεο, inf. μῶσθαι (μῶεσθαι), part. μῶμενος, A. ἐμώσάμην.

- μέμειν, 2 Pluperf. 3 sing. with the ending and force of the Imperfect. (§ 118, 1, d.)
- μέδομαι (ΜΕΔΕ-), *to concern one's self about, think of, plan, machinate*, F. μέδσομαι, rarely μέδσω.
- μεθίημι (μετά, ἵημι, ἴω), *to send off, let go*, μεθήσω, &c., as in ἵημι; P. μεμέθεικα, P. P. part. μεμετιμένος Ionic.
- μεθύσκω (μεθύω), *to intoxicate*, A. ἐμέθυσσα, P. P. μεμέθυσμαι, A. P. ἐμεθύσθην as middle. Mid. μεθύσκομαι, *to get drunk*. — μεθύσθην, A. P. inf. Æolic for μεθυσθῆναι.
- μεθύω, *to get drunk, defective*.
- μείρομαι (ΜΕΡ-, ΜΟΡΕ-, ΜΟΡΑΖ-), *to obtain, acquire*, Poetic, F. μάρσομαι, P. μεμόρηκα, P. M. 3 sing. εἰμαρται, μεμόρηται, μέμορται, μεμόρακται, ἐμβραται, *it is fated*, inf. μεμορθαι, part. εἰμαρμένος, μεμορμένος, μεμορμένος, βεβραμένων, *fated, ordained by fate*, Pluperf. εἰμαρτο, μεμόρητο, *it was fated*. Observe that εἰμαρταί εἰμαρτο εἰμαρμένους take the rough breathing.
- μέλλω (ΜΕΛΛΕ-), *to be about to do any thing, to intend, delay*, Imperf. ἐμέλλον ἡμέλλον, A. ἐμέλλησα ἡμέλλησα.
- μελοποιέω, *to compose odes*, regular; P. P. part. μεμελοποιημένος.
- μέλω (ΜΕΛΕ-), *to concern, to care for*, F. μέλησω, 2 P. μέμηλα as Present, Epic, 2 Plur. ἐμεμήλειω as Imperfect, P. M. μεμέλημαι as Present active, Pluperf. M. μεμελήμην as Imperfect, A. P. part. μελήβεις as active. — μέμβλεται, μέμβλεσθε, P. M. for μεμέληται, μεμέλησθε; μέμβλετα, Plur. M. for μεμέλητο; all Epic.
- Μελεῖ, *it concerns*, impersonal, μελή, μελοι, μέλει, μέλων, Imperf. ἔμελε, F. μέλησει, A. ἐμέλησε, P. μεμέληκε, Pluperf. ἐμεμήλκει.
- μένω (ΜΕΝΕ-), *maneo, to remain*, F. μενώ, A. ἔμεινα, P. μεμενήκα, 2 P. μέμονα rare.
- ΜΕΝΩ, see ΜΑΩ.
- μεμυρίζω, *to ponder, reflect*, F. μεμυρίζω, A. ἐμεμύριξα, rarely ἐμεμύρισα.
- μεταμειλόμαι (μετά, μέλομαι), Ionic μεταμελέομαι, *to repent*, F. μεταμολύσσομαι as passive.
- Μεταμελέσθαι, ποικίλες, ἡ στροφή, impersonal.
- μερούομαι (ΜΗΚ-, ΜΑΚ-), *to divide*, 2 A. ἔμακον, 2 P. μέμακα as Present. — μεμάκεια, 2 P. part. fem. Epic. for μεμακύνια. — ἐρίμακον, 2 Plur. with the ending and force of the Imperfect. (§ 118, 1, d.)
- μερῶν, *to share*, regular; A. ἐμίρηται, ἐμίρηται, P. P. μερῶσμαι. — μείν-ερον, A. P. 3 plur. Epic. for ἐμείνεται, ἐμείνεται.
- μίσγωμι, ἀγνίω, μίσγω, (ΜΙΣ-) miscer, *to mix*, F. μίξω, A. ἔμειξα, P. P. μεμίσγωμαι, A. P. ἐμίγηται, F. Pect. μεμίσγωμαι, 2 A. P. ἐμίγηται. — μίξω, ἡ εἰς αὐτό, 2 A. M. for ἐμίγηται.
- μνησκόω (ΜΝΑ-), *memora, to remember*, F. μνήσκω, A. ἔμνησα, A. P. ἐμνήσθην as middle, F. Pect. μεμνήσσομαι as middle. Mid. μνήσσομαι, Epic ἀμνήσσομαι, *remember*, F. μνήσσομαι, P. μεμνήσσομαι as Present, μεμνήσκει, μνήσκει, μνήσκει, opt. μεμνήσθην, 2 Pluperf. ἐμνήσθην as Imperfect. — P. M. opt. 2 sing. μνήσσομαι, 3 sing. μεμνήσθην Ionic for μεμνήσθην; 3 plur. μεμνήσθην,

Ionic for *μεμῆντο* ; imperat. 2 sing. *μέμνεο* ; part. *μεμνόμενος*. — *μνώεο*, imperat. 2 sing. from MNΩΩ.

μίνω, Poetic for *μένο*.

μινύθω (MINY-, MINYΘE-, MINYΘIZ-), *minuo*, to diminish, to be less,

A. *ἐμινύθησα*, *ἐμινύθισα*, P. *μεμινύθηκα*, A. *ἐμινύθην*.

μνημονεύω, to call to mind, regular ; P. *ἐμνημόνευκα*.

ΜΟΛΩ, see *βλώσσω*.

μύζω, *μυζάω*, *μυζέω*, to suck, A. *ἐμύζησα*, 2 P. part. dual *μεμυζότε*.

μύζω, to mutter, grumble, A. *ἔμυξα*, *ἔμυσα*.

μυκάομαι (MYK-), *mugio*, to bellow, F. *μυκήσομαι*, A. *ἐμυκησάμην*, later *ἐμύκησα*, 2 A. *ἔμυκον*, 2 P. *μέμυκα* as Present, 2 Plur. *ἐμεμύκειν* as Imperfect.

μῦω, to close the lips or eyes, A. *ἔμῦσα*, *ἔμῦσα*, P. *μέμυκα*.

N.

ναιεῖάω, to inhabit ; part. fem. *ναιετάωσα*, Doric as to form.

ναίω (NA-), to dwell, Poetic, F. *νάσομαι*, A. *ἔνασα* causative, P. P. *νένασμαι*, A. P. *ἐνάσθην*, A. M. *ἐνασάμην*. — *νάσθαι*, 2 A. M. inf. from NHMI.

νάσσω or *νάπτω*, to stuff, press close together, F. *νάξω*, A. *ἔναξα*, P. P. *νένασμαι*, Ionic *νέναγμαι*.

ναῶ, to flow, Imperf. *ναῶν*, *ναῖον*.

νείσσομαι, see *νίσσομαι*.

νεικέω, to chide, Epic, F. *νεικέσω*, A. *ἐνείκεσα*.

νέμω (NEME-), to distribute, consider, pasture, F. *νεμῶ*, *νεμήσω*, A. *ἔνειμα*, P. *νενέμηκα*, P. P. *νενέμημαι*, A. *ἐνεμήθην*, *ἐνεμέθην*, A. M. *ἐνεμάμην*, *ἐνεμησάμην*. — NEMEΘΩ, Imperf. *ἐνεμεθόμην*, Epic.

νέομαι, contracted *νεῦμαι*, to go away, return, usually as Future, 2 sing. (*νέεαι*) *νείαι*, subj. 2 sing. *νέηαι*.

νέω (NEY-), no nare, to swim, F. *νευσούμαι*, A. *ἔνευσα*, P. *νένευκα*. — *ἐννεον*, Imperf. Epic.

νέω, to heap up, A. *ἔησα*, P. P. *νένημαι*, *νένησμαι*.

νέω, *νέθω*, neo, to spin, F. *νήσω*, A. *ἔησα*, P. P. *νένησμαι*, A. P. *ἐνήθην*, A. M. *ἐνησάμην*.

νίξω, later *νίπτω*, (NIB-) to wash, as the hands or feet, F. *νίψω*, A. *ἔνιψα*, P. P. *νένιμμαι*, A. P. *ἐνίφθην*.

νίσσομαι or *νείσσομαι*, Epic for *νέομαι*.

νίφει, ningit, to snow, to cover with snow, impersonally, F. *νίψει*, A. *ἔνιψε*.

νοέω (INO-), to think, perceive, regular in the Attic dialect. The Ionic contracts *ση* into *ω* ; thus, *ἔνωσα*, *νένωκα*, *νένωμαι*, *ἐνενώμην*.

νοστάζω, to feel sleepy, A. *ἐνύστασα*, later *ἐνύσταξα*.

Ξ.

ξέω, to scrape, A. *ἔξεσα*, P. P. *ἔξεσμαι*.

ξυν-νεφέω (ΞYN-NEΦ-), to be clouded, to lower, P. *ξυν-νένοφα*.

ξυρέω, *ξυράω*, (ΞYP-) to shave, regular. Mid. *ξυρέομαι*, commonly *ξύρομαι*.

ξύω, to polish, A. *ἔξύσα*, P. P. *ἔξυσμαι*, A. P. *ἐξύσθην*.

O.

ὀδάζομαι (ΟΔΑΣΕ-, ΟΔΑΚ-) , *to bite*, F. ὀδαξήσομαι, P. P. ὀδαγμαι, A. M. ὀδαξάμην.

ὀδάξω, *to smart from a bite*, Imperf. ὀδάξον.

ΟΔΥΟΜΑΙ, *to be angry*, P. ὀδῶδυσμαι as Present, A. ὀδυσάμην.

ὀζω (ΟΖΕ-, ΟΔ-) , *oleo, to emit a smell, have the smell of*, F. ὀζήσω, Ionic ὀζέσω, A. ὀζήσα, Ionic ὀζεσα, 2 P. ὀζωδα as Present, 2 Pluperf. ὀζώδειν, ὀδῶδειν, as Imperfect.

οἶγω, οἶγνυμι, *to open*, Poetic, F. οἶξω, A. φῖξα, αἶξα, A. P. οἶχθην, 2 A. P. οἶγην, 2 P. ὀργα as Present intransitive, *to stand open*.

Pass. οἶγομαι, Imp. οἶγόμεν, ὀγινύμην. Prose-writers use ἀνοίγω.

οἰκέω, *to dwell*, regular; Imperf. ἐφικον, rare.

οἰκοδομέω, *to build a house*, regular. — οἰκοδομηται, P. P. subj. 3 sing. in the Heracleian Tables.

οἰμῶζω (οἰμοί) , *to bewail, lament*, F. οἰμῶξομαι, later οἰμῶξω, A. φμῶξα, P. οἰμωγμαι, A. P. οἰμώχθην.

οἶνοχοέω, *to pour out wine*, regular; Imperf. 3 sing. ἐφνοχόει, in Homer.

οἶομαι, οἶμαι, (ΟΙΕ-) *opino, to think*, 2 sing. οἶε, Imperf. φόμην, φῆμην, F. οἶσσομαι, φήθην. The connecting vowel is dropped only in οἶμαι, φῆμην. — Epic οἶω, οἶομαι, (ἴ) οἶόμην, οἶετο, A. οἶσθην, A. M. οἶσάμην, οἶσάμην.

οἶχομαι (ΟΙΧΕ-, ΟΙΧΟ-) , *to be gone*, as Perfect, Imperf. φήχόμεν, as Aorist, sometimes as Pluperfect, F. οἶχήσομαι, P. οἶχωκα, sometimes φήχωκα, Epic φήχηκα, P. P. φήχημαι equivalent to οἶχωκα.

ΟΙΩ, see φέρω.

ὀλισθαίνω, *to slip*, rarely ὀλισθάξω, (ΟΛΙΣΘ-, ΟΛΙΣΘΕ-) *to slip*, A. ὀλίσθησα, P. ὀλίσθηκα, 2 A. ὀλίσθον.

— ὀλλυμι, ὀλλύω, (ὀλέω, ΟΔ-) *to destroy, lose*, F. ὀλέσω, ὀλῶ, A. ὀλεσα, P. ὀλώλεκα, 2 P. ὀλωλα as middle, *to have perished*, 2 Pluperf. ὀλώλειν, rarely ὀλώλεσκον, as middle, 2 A. (ὀλον) opt. ὀλοίην rare, 2 A. M. ὀλόμην. — ὀλέεσκον, Imperf. iterative from ὀλέω. — ὀλόμενος or οὐλόμενος, 2 A. M. part. as an adjective, *fatal*.

ὀμνυμι, ὀμνύω, (ΟΜ-, ΟΜΟ-) *to swear*, F. ὀμόσω, commonly (ὀμέομαι) ὀμοῦμαι, A. ὀμοσα, P. ὀμόμοκα, P. P. ὀμόμοσμαι, ὀμόμοσται, A. P. ὀμόσθην, ὀμόσθην, A. M. ὀμοσάμην. — ὀμνύην, Pres. opt. — ὀμοῦντες, part. from ΟΜΟΩ.

ὀμόργνυμι (ΟΜΟΡΓ-) , *to wipe off*, F. ὀμόρξω, A. ὀμορξα, A. P. ὀμόρχθην as middle.

ὀνίημι (ΟΝΑ-, ΟΝΕ-, ΟΝΗΜΙ) , *to benefit*, F. ὀνήσω, A. ὀνησα, A. P. ὀνήθην. Mid. ὀνίναμαι, *to derive benefit*, F. ὀνήσομαι, A. ὀνησάμην, ὀνάσάμην, later, 2 A. ὀνάμην or ὀνήμην, ὀναίμην, ὀνησο, ὀνασθαι or ὀνήσθαι, ὀνήμενος. — ὀνοῦντα, Pres. part. from ΟΝΕΩ.

ὄνομαι (ΟΝ-, ΟΝΟ-, ΟΝΩΜΙ) , *to insult, think lightly of, find fault with*, inflected like δίδομαι, F. ὀνόσομαι, A. ὀνοσάμην, Epic ὀνάμην, A. P. ὀνόσθην as middle. — ὄνεσθε, Pres. 2 sing. for δνεσθε, from ΟΝΩ.

ὀνοματοποιέω, *to form a word expressive of some sound*, regular; P. P. ὀνοματοποιήμαι.

- δρνίω, *to marry*, said of the man, F. δρνῶ without the *ι*.
 — ὁράω (ΟΠ-, ΕΙΔ-), *to see*, Imperf. ἑώραν, Ionic ὠρων, ὠρεον or δρεον, F. ὄνομαι, 2 sing. ὄψει, A. ὄψα rare, P. ἑώρακα, rare and Poetic ἑώρακα, also ὄφα rare, Pluperf. also ὄφειν rare, P. P. ἑώραμαι, ὄμμαι, A. P. ὄφθην, rarely ὠράθην, A. M. ὄψάμην rare, 2 A. εἶδον, 2 A. M. εἰδόμην, 2 P. ὅπωπα, Ionic and Poetic.
 ὀρέγω, ὀρέγγνυμι, *to stretch out*, F. ὀρέξω, A. ὄρεξα, P. ὀρώρεχα, P. M. ὀρώρεγμα, A. P. ὀρέχθην as middle.
 ὀρῆμι, for ὁράω, Doric; subj. 2 sing. ὄρηαι or ὀρῆαι.
 — ἄρνυμι, ὀρνύω, (ΟΡ-, ΟΡΟΡ-) *to rouse*, F. ὄρσω, A. ὄρσα, 2 A. ὄρορον, 2 P. ὄρωρα as Present middle, 2 Plup. ὀρώρειν, ὀρώρειν, as Imperfect middle. Mid. ὀρνυμαι, ὀρέομαι, *to rise, rush*, Imperf. ὠρνύμην, and ὀρεόμην, F. ὀρούμαι, P. ὀρώρεμαι as Present, 2 A. ὠρόμην. — ὄρσο οὖ ὄρσειν, A. M. imperat. 2 sing. Epic, implying ὠρσάμην (ὠρσόμεν). — 2 A. M. 3 sing. ὄρτο, for ὄρετο, imperat. ὄρσο, inf. ὄρθαι for ὀρέσθαι, part. ὄρμενος. — ὀρώρηται, P. M. subj. 3 sing. from ὀρέομαι.
 ὄρομαι (ὀρνυμι), ἐπι-όρομαι, *to watch over*, Imperf. 3 plur. ἐπ-όροντο.
 ὀρύσσω or ὀρύττω (ΟΡΥΤ-, ΟΡΥΧ-), *to dig*, regular; P. ὀρώρυχα, P. P. ὀρύγγμαι, ὀρώρυγμα, Plup. ὀρώρυγην, ὀρώρυγην, ὀρύγγην, 2 A. P. ὀρύγην, 2 F. P. ὀρνήσομαι, or ὀρνήσομαι.
 ὀσφραίνομαι, rarely ὀσφράομαι, (ΟΣΦΡ-) *to smell, perceive by the smell*, F. ὀσφρήσομαι, A. P. ὀσφράνθην later, A. ὀσφρησάμην later, 2 A. M. ὀσφρόμην (ὀσφράμην).
 οὔρέω, *tingo*, Imperf. εὔρεον, οὔρεον, F. οὔρήσω, commonly οὔρησομαι, A. εὔρησα, οὔρησα, P. εὔρηκα, A. P. οὔρήθην.
 οὔτω (ΟΥΤΗΜΙ), *to wound*, Epic, A. οὔτησα, A. P. οὔτήθην, 2 A. οὔτῃν, οὔτῃ, οὔτάμενοι or οὔτάμεν, 2 A. M. οὔτάμενος as passive.
 ὀφείλω, Epic ὀφέλλω, (ΟΦΕΙΛΕ-, ΟΦΕΛ-) *to owe, I ought, I must*, F. ὀφείλῃσω, A. ὀφείλῃσα, P. ὀφείλῃκα, 2 A. ὀφείλον or ὀφείλον, used only in the expression of a wish, *O that! would to God!* — ὀφείλον or ὀφείλον, in the later writers, has the force of the particle εἶθε, *utinam*.
 ὀφείλλω, *to increase, glorify*, A. opt. 3 plur. ὀφέλλειεν Æolic as to form.
 ὀφλοσκάνω (ΟΦΛΕ-, ΟΦΛ-), *to be guilty, incur as a penalty, to owe*, F. ὀφλήσω, A. ὀφλήσα rare, P. ὀφλήκα, 2 A. ὀφλον, ὀφλείν, ὀφλων. — ὀφλεε, 2 A. 3 sing. Ionic for ὀφλε.
 ὀχθήσαι, *to feel indignant*, Epic, found only in the A. act. ind. 3 plur. ὀχθήσαν, and part. ὀχθήσας.

II.

- παίζω, *to play*, F. παίζω, commonly παίξομαι, παιζομαι, A. ἔπαισα, later ἔπαισα, P. πέπαικα, P. P. πέπαισμαι, πέπαιγμα, A. P. ἐπαίχθην later.
 παίω (ΠΑΙΕ-), *to strike*, F. παίω, Poetic παήσω, A. ἔπαισα, P. πέπαικα, P. P. πέπαισμαι, A. P. ἐπαίσθην, A. M. ἐπαισάμην.
 παλαίω, *to wrestle*, regular; P. P. πεπάλασμαι, A. P. ἐπαλαίσθην. — παλήσειε, A. opt. 3 sing. for παλαίσειε, implying ΠΑΛΑΩ.

- παλλ-λογέω, *to repeat*, regular; Pluperf. P. 3 sing. ἐπαλλόλογητο, Ionic.
- πάλλω (ΠΑΛ-), *to brandish*, A. ἔπηλα, P. M. πέπαλμαι, 2 A. part. ἀμπεπαλόν Epic, 2 A. P. ἐπάλην. — πάλτο, 2 A. M. 3 sing. for ἐτάλετο.
- ΠΑΟΜΑΙ, *to acquire*, F. πᾶσομαι, P. πέπαμαι as Present, *possess*, Plup. ἐπεπάμην, πεπάμην, as Imperfect, A. ἐπάσάμην, F. Perf. πεπάσομαι.
- παρα-νομέω, *to transgress the law*, regular; Imperf. παρενόμουν, παρηνόμουν, Perf. Pass. παρηνόμηναι.
- παρ-οινέω, *to act like a drunken person*, *to insult*, Imperf. ἐπαροίνεον, ἐπαρώνεον, A. παρώνησα, ἐπαρώνησα, P. πεπαρώνηκα, P. P. πεπαρώνημαι, A. P. ἐπαρώνηθην.
- πάσχω (ΠΑΘ-, ΠΗΘ-, ΠΕΝΘ-), *to suffer*, F. πείσομαι, A. ἔπησα rare, P. πέποσχα rare, 2 A. ἐπαθον, 2 P. πέπονθα, Epic πέπηθα. — πέποσθε, 2 P. 2 plur. Epic for πεπόνθατε. — πεπᾶθυία, 2 P. part. feim. Epic for πεπηθυία. — συνευ-πεπονθώς, 2 P. part., *benefited*, *well treated with*.
- πατέομαι (ΠΑ-), *pascor, to taste, eat*, Poetic, F. πᾶσομαι, P. πέταυμαι, A. ἐπάσάμην.
- παύω, *to cause to cease*, *to stop*, *repress*, regular; A. P. ἐπαύθην, ἐπαύσθην, middle, F. P. παυθήσομαι as middle, F. Perf. πεπαύσομαι as middle, 2 A. P. ἐπάην rare and doubtful. Mid. παύομαι, *to cease*, *stop*.
- πιέθω (ΠΗΘ-), *to persuade*, regular; 2 A. ἔπιθον (πέπιθον) Poetic, 2 A. M. ἐπιθόμην, 2 P. πέποιθα as Present middle, *to trust*. Mid. πιέθομαι, *fido, to believe, obey*. — ἐπέπεισθι, 2 P. imperat. 2 sing. — ἐπέπιθμεν, 2 Pluperf. 1 plur. Epic for ἐπεποιθήμεν. — ΠΙΘΕΩ, ΠΕΠΙΘΕΩ, F. πιθήσω, *will obey*, πεπιθήσω, *will persuade*, A. part. πιθήσας, *trusting*, Epic.
- πεινάω, *to hunger*, regular; later forms, F. πεινᾶσω, A. ἐπεινᾶσα. — πεινήμεναι, inf. Epic, from ΠΕΙΝΗΜΙ.
- πείρω, *to pierce*, regular; 2 A. P. ἐπάρην.
- πελάω (ΠΑΔ-, ΠΛΗΜΙ), *to bring near*, πελάθω, *to approach*, Epic, int. (πελᾶν) πελάαν, P. P. πέπλημαι, A. P. ἐπλάθην as middle, 2 A. M. ἐπλήμην, *approached*.
- πέλω, *πελόμαι, to be*, Poetic, Imperf. ἔπελον, πέλον, ἐπελόμην, πελόμην. — Syncopated forms; Imperf. 3 sing. ἔπλε, *was*; 2 sing. ἔπλεο, ἔπλεν, πέλεν, *thou art*; 3 sing. ἔπλετο, *he is*; part. ἐπιπλόμενος, περι-πλόμενος.
- πέμπω, *to send*, regular; P. πέπομφα.
- πενθέω, *to sorrow*, regular. — πενθήμεναι, inf. Epic, from ΠΕΝΘΗΜΙ.
- πέρδομαι (ΠΑΡΔΕ-, ΠΕΡΔ-), *pedo*, F. παρδήσομαι, 2 A. ἔπαρδον (ἔπαρδον), 2 P. πέπορδα as Present, 2 Plup. ἐπεπόρδην as Imperfect.
- πέρθω, *to sack as a city*, Poetic, regular; 2 A. ἔπαρθον Epic, 2 A. M. ἐπαρθόμην as passive. Pass. πέρθομαι, ἐπερθόμην, both Aoristic. — πέρθαι, Pres. inf. for πέρθεσθαι, Aoristic.
- πέρνυμι (περάω), Poetic for πιπράσκω.
- πέσσω or πέττω, later πέπτω, (ΠΕΠ-) coquo, *to cook, digest*, A. ἔπεψα, P. P. πέπεμμαι, A. P. ἐπέφθην.

πέταμαι, the same as πετάομαι.

πετάννυμι, πετανύω, later πετάω, (ΠΕΤ-) pando, *to expand*, F. πετᾶσω πετῶ, A. ἐπέτᾰσα, P. πεπέτᾰκα, P. P. πεπέτασμαι, πέπτᾰμαι, A. P. ἐπέτασθην.

πετάομαι, *to fly*, A. ἐπέτᾰσα, later, A. P. ἐπέτασθην.

πέτομαι (πετάομαι), *to fly*, F. πετήσομαι, 2 A. ἐπτόμην, πτοίμην, πτέσθαι, πτόμενος.

πήγνυμι, πηγνύω, later πήσσω or πήττω, (ΠΑΓ-, ΠΗΓ-) pango, figo, *to fix, to freeze*, F. πήξω, A. ἔπηξα, P. P. πέπηγμαi, A. P. ἐπήχθην not common, 2 A. P. ἐπάγην the usual aorist passive, 2 P. πέπηγα as Present middle, *to be fixed, to stand fast*, 2 Plur. ἐπεπήγειν as Imperfect middle. — πήγνυτο, Pres. Mid. opt. 3 sing. — ἐπηκτο, 2 A. M. for ἐπήγετο. — περιπηγείς, 2 A. P. part.

πιέζω, *to squeeze*, regular. — πιεζέω, πιεζόμενος πιεζύμενος, ἐπιέζεον ἐπιέζεν, Ionic.

πιδνάω (πελάω), *to bring near*. Mid. πιδναμαι, *to approach*.

πίμπλημι, πιμπλάω, (ΠΛΑ-) pleo, *to fill*, Imperf. ἐπίμπλην, rarely ἐπίμπλαον, F. πλήσω, A. ἐπλησα, P. πέπληκα, P. P. πέπλησμαι, Plur. P. ἐπεπλήμην, A. P. ἐπλήσθην, 2 A. M. ἐπλήμην.

The present and imperfect drop the first μ when, in composition, another μ comes to stand before the first syllable; as ἐμ-πίπλημι.

The same remark applies also to πίμπρημι; as ἐμ-πίπρημι. — ἐμ-πίπληθι, imperat. 2 sing. — ἐμ-πιπλεις, Pres. part.

πίμπρημι, πιμπράω, rarely πρήθω, (ΠΡΑ-) *to burn*, F. πρήσω, A. ἔπρησα, rarely ἔπρεσα, P. πέπρηκα, P. P. πέπρημαι, πέπρησμαι, A. P. ἐπρήσθην, F. Perf. πεπρήσομαι. — ὑπο-πίμπρησι, Pres. subj. 3 sing. for πιμπρῇ.

πινύσκω, later πινύσσω, (ΠΙΝΥ-, ΠΙΝΥ-) *to render intelligent, to advise*, P. P. πέπνυμαι as Present, *to be wise, discreet*, imperat. πέπνυσο, inf. πεπνύσθαι, part. πεπνύμενος, Pluperf. ἐπεπνύμην as Imperfect, A. P. ἐπινύθην later. — πινυμένη, part. fem. from ΠΙΝΥΜΙ.

πίνω (ΠΙ-, ΠΙΜΙ, ΠΙΟ-), poto, bibo, *to drink*, F. πίομαι (ῖ, ῖ), later πιούμαι, P. πέπωκα, P. P. πέπομαι, A. P. ἐπόθην, 2 A. ἔπιον, πίων, πίοιμι, πие commonly πίδι, πиеίν, πίων. — πῶθι, or πῶ, 2 A. imperat. from ΠΩΜΙ. — ἐμ-πίσεο, A. M. imperat. 2 sing. later Epic. — κατα-πίει, for κατα-πίνει.

πιπίσκω (ΠΙ-), *to give to drink*, F. πῖσω, A. ἐν-έπισα, A. P. ἐπίσθην.

πιπράσκω, περάω, (ΠΡΑ-) *to sell*, F. περᾶσω, περῶ, Epic. A. ἐπέρασα (σσ), Epic, later ἔπρασα, P. πέπρᾰκα, P. P. πέπρᾰμαι, A. P. ἐπρᾰθην, F. Perf. πεπρᾰσομαι the usual future passive. In the Aorist and Future, Attic writers use ἀπεδόμην, ἀποδώσομαι.

πίπτω (ΠΕΤ-, ΠΤΕ-, ΠΤΟ-), cado, *to fall*, F. πεσούμαι, Ionic πεσεόμαι, A. ἔπεσα, commonly ἔπεσον, πέσω, πέσαιμι commonly πέσοιμι, πεσεῖν, πεσών, P. πέπτωκα, rare πέπτηκα, 2 A. ἔπετον Doric, 2 P. part. πεπτηώς, -νία, -ώτος or -ότος, also πεπτεώς, -ώτος, Attic πεπτός -ώτος, contracted, A. M. ἐπεσάμην later.

πιτνάω, πίτνημι, (πετάω) for πετάννυμι, *to expand*, Epic.

πίτνω (ΠΕΤ-), for πίπτω, *to fall*, Poetic, Imperf. ἔπιτνον as Aorist.

πιφάσκω (φάσκω, ΦΑΥ-, ΦΑ-), *to say, tell, to show*. Mid. πифάσκομαι, πифάσκομαι.

πλάζω (ΠΛΑΓ-, ΠΛΑΓΓ-), *to cause to wander*, Poetic, A. *ἐπλάγα*, A. P. *ἐπλάγχθην* as middle, F. M. *πλάξομαι*, A. M. *ἐπλάγξάμην*. Mid. *πλάζομαι*, *to wander*.

πλέω, *to knit*, regular; P. *πέπλοχα*, 2 A. P. *ἐπλάκην*.

πλέω (ΠΑΕΥ-), *to sail*, F. *πλεύσω*, commonly *πλεύσομαι*, *πλευσοῦμαι* A. *ἔπλευσα*, P. *πέπλευκα*, P. P. *πέπλευσμαι*, A. P. *ἔπλευσθην*.

πλήθω (ΠΛΑ-), *to be full*, 2 P. *πέπληθα* as Present, 2 Plur. *ἐπεπλήθειν* as Imperfect.

πλήσσω or πλήττω (ΠΛΑΓ-, ΠΛΗΓ-), *to smite*, F. *πλήξω*, A. *ἐπληξα*, P. P. *πέπληγμαι*, A. P. *ἐπλήχθην* rare, F. Perf. *πεπλήξομαι*, 2 A. *πέπληγον* Epic, 2 A. M. *πεπληγόμεν*, 2 A. Pass. *ἐπλήγην*, in composition generally *ἐπλάγην*, *κατ-ἐπλάγην*, 2 P. *πέπληγα*, sometimes as passive. Mid. also *πλήγνυμαι*. — *πέπληγον*, *ἐπέπληγον*, 2 Plur. perf. with the ending and force of the Imperfect. (§ 118, 1, d.)

πλύνω, *to wash* as clothes, F. *πλυνῶ*, A. *ἔπλυνα*, P. P. *πέπλυνμαι*, A. P. *ἐπλύθην*.

πλώω (ΠΛΩΜΙ), Ionic for πλέω, regular; 2 A. *ἔπλων*, part. *ἐπι-πλῶς*.

πνέω (ΠΝΕΥ-), *to blow*, F. *πνεύσω*, commonly *πνεύσομαι*, *πνευσοῦμαι*, A. *ἔπνευσα*, P. *πέπνευκα*, A. P. *ἐπνεύσθην*.

ποθέω, *to desire*, *miss*, F. *ποθήσω*, *ποθέσομαι*, A. *ἐπόθησα*, *ἐπόθεσα*, P. *πεπόθηκα*. — ΠΟΘΗΜΙ, inf. *ποθήμεναι*, Epic.

ποιέω or ποίω, *to make*, *do*, regular; F. Perf. *πεποιήσομαι*.

ποινάομαι, *to punish*, F. *ποινάσομαι*.

ποινέω, *to labor*, F. *πονήσω*, *πονέσω*, A. *ἐπόνησα*, *ἐπόνεσα*, P. *πεπόνηκα*, P. P. *πεπόνημαι*, A. P. *ἐπόνηθην*.

ΠΟΡΩ (ΠΡΟ-, ΠΑΡ-), *to give*, *allow*, Poetic, A. *ἔπρωσα* rare, 2 A. *ἔπωρον*, inf. *πεπορείναι* *πεπαρεῖν*, P. P. 3 sing. *πέπρωται*, *it is fated*, *πεπωμένος*, *fated*, Pluperf. F. *ἐπέπρωτο*, *it was fated*.

πράσσω (ΠΡΑΓ-), *to do*, regular; F. Perf. *πεπράξομαι*, 2 P. *πέπραγα*, as intransitive, *to have done well or ill*.

ΠΡΙΑΜΑΙ, *to buy*, 2 A. *ἐπριάμην*; the rest is borrowed from *ώνεομαι*. *προσσελέω*, *to insult*, 1 plur. *προσσελούμεν*, part. *προσσελούμενος*.

προ-χειρίζομαι, *to undertake*, regular; A. *ἐπροχειρίζαμην*, Doric.

πρωγγυεύω (*προ-έγγυος*), *to give security*, P. *πεπρωγγυέυκα*, Doric.

πτάρνυμαι (ΠΤΑΡ-), *to sneeze*, 2 A. *ἔπταρων*, 2 A. P. part. *πταρείς*.

πτήσσω (ΠΤΑΚ-, ΠΤΗΚ-, ΠΤΑ-, ΠΤΗΜΙ), *to crouch from fear*, F. *πτήξω*, A. *ἔπτηξα*, P. *ἔπτηχα*, 2 A. *ἔπτακον*, also (*ἔπτην*) 3 dual

πτήτην, 2 P. part. *πεπτηώς*, -ύια, -ώτος.

πτύρομαι, *to be frightened*, regular; 2 A. P. *ἐπτύρην*.

πτύσσω (ΠΤΥΤ-), *to fold*, regular; 2 A. P. *ἐπτύγην*.

πυκάω, *to cover up*, regular. — *πεπυκαδμένος*, F. P. part.

πυθάνομαι, Poetic *πεύθομαι*, rarely *πύθομαι*, *to inquire*, F. *πεύσομαι*, *πενυσοῦμαι*, P. *πέπυσμαι*, 2 A. *ἐπυθόμην*.

πυρέσσω, *πυρέττω*, *to have a fever*, F. *πυρέξω*, A. *ἐπύρεσα*, *ἐπύρεξα*.

P.

ράινω (ΡΑΝ-, ΡΑΔ-), *to sprinkle*, F. *ράνῶ*, A. *ἔρρανα*, Epic *ἔρρασι*, P. P. *ἔρρασμαι*, *ἔρραμαι* (!), A. P. *ἔρράνθην*. — *ἔρράδαται*, *ἔρράδατο*, P. and Plur. P. 3 plur.

ραίω, *to rend*, regular; A. P. *ἔρραισθην*.

- ῥαπίζω**, *to strike with a rod*, regular. — **ῥεράπισμαι**, P. P. Poetic.
ῥάπτω (PAΦ-), *to sew*, regular; 2 A. P. **ἐρράφην**. — **ῥαπτον**, Imperf. Poetic.
ῥέζω (PEΓ-), for **ῥδω**, *to do*, Poetic, F. **ῥέξω**, A. **ῥρρεξα**, **ῥρεξα**, A. P. part. **ῥεχθεῖς**.
ῥέω (PEΥ-, PYE-, PY-), *to flow*, F. **ρεύσω**, commonly **ρεύσομαι**, A. **ῥρρυσσα**, P. **ῥρρύγκα**, 2 A. P. **ῥρρύνη**, 2 F. P. **ῥύησομαι** as active. — **ῥεοῦμενος**, part. Ionic for **ῥεόμενος**.
PEΩ, *to say*, Perf. **εἶρηκα**, P. P. **εἶρημαι**, A. P. **ῥρρήθην**, **ῥήθῶ**, **ῥήθειην**, **ῥήθηναι**, **ῥήθεις**, (sometimes **ῥρρέθην**, Ionic **εἰρηθην**, **εἰρέθην**, only in the indicative,) F. Perf. **εἰρήσομαι** as Future passive. See also EI-ΠΩ.
ῥήγνυμι, **ῥήγνῶ**, Poetic **ῥήσσω**, (PAΓ-, PHΓ-, PΩΓ-) *frango*, *to break*, F. **ῥήξω**, A. **ῥρρηξα**, P. P. **ῥρρηγμαι**, A. P. **ῥρρήχθην**, 2 A. P. **ῥράγην**, 2 P. **ῥρρηγα**, **ῥρωγα**, as passive. — **ῥράγη** (that is, **εῤραγη**), 2 A. for **ῥράγη**.
ῥιγέω (PIΓ-), *to shudder*, Poetic, F. **ῥιγήσω**, A. **ῥρρίγησα**, 2 P. **ῥρρίγα** as Present, 2 Pluperf. **ῥρρίγειν** as Imperf. — **ῥριγόντι**, 2 P. part. dat. sing. Doric. (§ 118, 1, d.)
ῥιγώω, *frigeo*, *rigen*, *to shiver*, regular. — **ῥιγῶν**, inf. for **ῥιγούν**, Doric, found also in Attic Poetry. — **ῥιγῶ**, subj. 3 sing. regularly contracted from **ῥιγῶ**. — **PIΓAΩ**, opt. 3 sing. **ῥιγῶῃ**; part. **ῥιγῶσα**.
ῥίπτω, **ῥιπέω**, (PIΦ-) *to cast*, F. **ῥίψω**, A. **ῥρριψα**, Poetic **ῥριψα**, P. **ῥρριφα**, P. P. **ῥρριμαι**, A. P. **ῥρρίφθην**, 2 A. P. **ῥρρίφην**, Poetic **ῥρίφην**. — **ῥερίφθαι**, P. P. inf. Poetic.
ῥύσμαι, *to rescue*, F. **ῥύσομαι**, A. **ῥρῥυσάμην**, **ῥυσάμην**. — **PYMI**, inf. **ῥύσθαι**; Imperf. **ῥρῥυτο** as Aorist, 3 plur. **ῥύατο** Epic.
ῥυπτόω, *to make dirty*, regular. — **ῥερυπωμένα**, P. P. part. in Homer.
ῥώννυμι, **ῥωννύω**, (PO-) *to strengthen*, A. **ῥρρωσα**, P. M. **ῥρρωμαι** as Present, A. P. **ῥρρώσθην**.

Σ.

- σαίρω** (ΣAP-); different from **σαίρω**, *to sweep*; 2 P. **σέσρηα** as Present, *to grin*. — **σεσᾶρνῖα**, 2 P. part. fem. Epic for **σεσηρνῖα**.
σαλπίζω (ΣAΔΠΙΓΓ-), *to sound a trumpet*, A. **ἐσάλπιγξα**, **ἐσάλπισα**, P. P. **σεσάλπισμαι**.
σάωω (σάω), *to save*, Epic, regular. — **σάω**, imperat. 2 sing. contracted from **σάωε**; Imperf. 3 sing. **σάω**, **ἐσάω**, from **σάοε**, **ἐσάοε**.
σάω, *to sift*, commonly **σήθω**, A. **ῥσησα**, P. P. **σέσημαι**, **σέσησμαι**.
σβέννυμι, **σβεννύω**, (ΣBE-, ΣBHMI) *to extinguish*, F. **σβέσω**, A. **ῥσβεσα**, P. **ῥσβηκα** as middle, P. P. **ῥσβεσμαι**, A. P. **ῥσβέσθην**; F. M. **σβήσομαι**, 2 A. **ῥσβην**, **σβήναι**, **ἀπο-σβείς**, as middle.
σεβάσσομαι, *he forbore*, a defective A. M.
σειώω, *to shake*, regular; P. P. **σέσειμαι**, A. P. **ἐσεισθην**. — **ἐσσειοντο**, Imperf. P. 3 plur. Epic. — **ἀνα-σσειάσκε**, Imperf. iterative, Epic.
ΣΕΥΩ (ΣΥ-, ΣYMI), *to move*, *drive away*, Poetic, A. **ῥσσενα**, **σεύα**, A. P. **ἐσύθην**, **ἐσσύθην**, as middle, P. M. **ῥσσυμαι**, **ἐσσύμενος**, A. M. **σεύαμην**, 2 A. M. **ἐσσύμην**, 2 A. P. **ἀπ-έσσουα** (?). Mid. **σεύομαι**, *to pursue*, part. **σύμενος**. — **σεύεται**, Pres. 3 sing. for **σεύεται**. — **υῖθι**, 2 A. imperat. 2 sing.

- σῆπω (ΣΑΠ-), *to rot*, regular; 2 P. σέσπηα as intransitive, *to rot*, 2 A. P. ἐσάπην. — σαπήν, 2 A. P. subj. 3 sing. Epic.
- σιγῶ, *to be silent*, regular; F. Perf. σεσιγήσομαι.
- ικᾶπτο (ΣΚΑΦ-), *to dig*, regular; 2 A. P. ἐσκάφην.
- σκεδάννυμι, σκεδαννύω, (ΣΚΕΔΑ-) *to scatter*, F. σκεδάσω σκεδῶ, A. ἐσκέδασα, P. P. ἐσκέδασμαι, A. P. ἐσκέδασθην. — δια-σκεδάννυσσι, δια-σκεδάννυται, subj. 3 sing.
- ΣΚΕΛΛΩ (ΣΚΕΛ-, ΣΚΑΛ-, ΣΚΑΑ-, ΣΚΑΗΜΙ), *to dry up*, A. ἔσκηλα, P. ἔσκληκα as middle, F. M. σκλήσομαι, σκελούμαι, 2 A. ἔσκλην, σκλαῖν, σκλῆναι, as middle. Mid. σκέλλομαι, *to wither*.
- σκεπτομαι, commonly σκοπέω, σκοποῦμαι, *specio, to consider*, F. σκέψομαι, P. ἔσκεμμαι, A. ἐσκέφθην, ἐσκεψάμην, F. Perf. ἐσκέψομαι passively.
- σκιδνῆμι, for σκεδάννυμι, A. P. ἐσκιδνάσθην.
- σμίχω, *to burn*, regular; 2 A. P. ἐσμύγην (?).
- σόομαι σοῦμαι, equivalent *to σεύομαι*, imperat. σοῦ. — ἀπο-σοῦν, Pres. inf. act.
- σπᾶω, *to draw*, F. σπᾶσω, A. ἔσπᾶσα, P. ἔσπᾶκα, P. P. ἔσπασμαι, A. P. ἐσπάσθην.
- σπείρω, *to sow*, regular; 2 A. P. ἐσπάρην.
- σπένδω, *to offer a libation*, F. σπέίσω, A. ἔσπεισα, P. ἔσπεικα, P. P. ἔσπεισμαι, A. P. ἐσπέισθην, regular.
- στείβω (ΣΤΙΒΕ-), *to tread, press down*, A. ἔστειψα, P. P. ἐστίβημαι.
- στέλλω (ΣΤΕΛ-), *to send*, F. στελῶ, A. ἔστειλα, P. ἔσταλκα, P. P. ἔσταλμαι, A. P. ἐστάλθην rare, 2 A. P. ἐστάλην. — ἐσταλάδατο, Plup. M. 3 plur. Ionic, from ΣΤΑΛΛΑΔΩ. — ἀφ-εσταλάκαμεν, P. 1 plur. for ἀπ-εστάλακαμεν.
- στενάζω, *to sigh*, F. στενάξω, A. ἐστέναξα.
- στέργω, *to be fond of*, regular; 2 P. ἔστοργα.
- στερέω, στερίσκω, (ΣΤΕΡ-) *to deprive*, F. στερήσω, A. ἐστέρησα, Epic ἐστέρεσα, P. ἐστέρηκα, P. P. ἐστέρημαι, A. P. ἐστερήθην, F. M. στερήσομαι, 2 A. P. part. στερεῖς. Mid. also στέρομαι.
- στέυται, pl. στεύνται, *to pledge one's self, threaten*, Poetic, Imperf. στεύτο, defective.
- στορέννυμι, στόρνυμι, (ΣΤΟΡ-) *sterno, to strew*, F. στορέσω στορῶ, A. ἐστόρεσα, A. P. ἐστορέσθην.
- στρέφω, *to turn*, F. στρέψω, A. ἔστρεψα, P. ἔστροφα, P. P. ἔστραμμαι, A. P. ἐστρέφθην, Ionic ἐστράφθην, 2 A. P. ἐστράφην the usual aorist passive.
- στρώννυμι, στρωννύω, (ΣΤΟΡ-, ΣΤΡΟ-) the same as στορέννυμι, F. στρώσω, A. ἔστρωσα, P. P. ἔστρωμαι.
- στυγέω (ΣΤΥΓ-), *to shudder at*, A. ἐστύγησα, ἔστυξα, P. ἐστύγηκα, P. P. ἐστύγην, ἔστυγμα, A. P. ἐστυγήθην, 2 A. ἔστυγον, F. M. στυγίσομαι as passive.
- συν-ιῆμι, *to understand*, A. ἐσυνῆκα, for συνῆκα, rare.
- συρίσσω, συρίζω, *to hiss, whistle*, F. συρίζομαι, A. ἐσύριξα, ἐσύρισα.
- σχᾶω, σχάζω, *to cut open, let loose*, F. σχάσω, A. ἐσχάσα, ἔσχάσα, A. M. ἐσχασάμην, *to leave off, give up, abandon*.
- σῶζω, *to save*, regular; A. P. ἐσώθην from σώω.

T.

ΤΑΓΩ, ΤΑΩ, *to take*, Epic, imperat. (τάε) τῇ, Doric (ταερε) τῆτε, 2 A. part. τεταγών, Epic.

ΤΑΛΑΩ, ΤΛΑΩ, ΤΛΗΜΙ, *to endure, venture*, Poetic, F. ταλάσω rare, F. M. τλήσομαι, A. ἐτάλασα, P. τέτληκα, A. M. ἐταλασάμην (σο), 2 P. (τέτλαα), τετλαῖην, τέτλαθι, τετλάναι, τετλήως, 2 A. ἐτλην, τλώ, τλαῖην, τλήθι, τλῆναι, τλᾶς. — τέτλα, 2 P. imperat. 3 sing. for τέτλαθι

τανύω, Ionic ταννύω, *to stretch*, F. τανύσω (ῥ), Epic τανύω, A. ἐτάνισα, P. P. τετάνυσμαι, A. P. ἐτανύσθην as middle, F. Perf. τετανύσομαι. — TANYMI, Pres. P. 3 sing. τάννται.

τάσσω (ΤΑΓ-), *to arrange*, regular; F. Perf. τετάξομαι, 2 A. P. ἐτάγην. τείνω (TEN-, TA-), *tendo, to stretch*, F. τενῶ, A. ζτεῖνα, P. τέτακα, P. P. τέταμαι, A. P. ἐτάθην.

τείρω, *to afflict*, F. τίρω.

τελέω, *to finish, pay*, F. τελέσω τελέω τελῶ, A. ἐτέλεσα, P. τετέλεκα, P. P. τετέλεσμαι, A. P. ἐτελέσθην.

τέμνω, Ionic τάμνω, (τέμω, ΤΜΑ-) *to cut*, F. τεμῶ, P. τέτμηκα, P. P. τέτμημαι, A. P. ἐτμήθην, F. Perf. τετμήσομαι, 2 A. P. ἐτεμω, rarely ζταμων, 2 A. Mid. ἐτεμόμην, rarely ἐταμόμην, 2 P. part. τετμηώς as passive. — ἐκ-τέτμησθον, P. P. subj. 3 dual.

ΤΕΜΩ, *to find*, 2 A. τέμω, ζτεμω, Epic.

τέρπω, *to amuse*, F. τέρψω, A. ζτερψα, A. P. ἐτέρφθην, Epic ἐτάρφθην, as middle, 2 A. P. ἐτάρην as middle, Epic, 2 A. M. ἐταρπόμην (εταρπόμην). — τραπέιομεν, 2 A. P. subj. 1 plur. Epic for ταρπόμεν.

τέρσομαι, *to become dry, to be drying*, Ionic, A. ζτερσα, A. M. ἐτερσάμην, 2 A. P. ἐτέρσην.

ΤΕΥΧΕΩ, P. M. τετευχήσθαι, *to arm one's self*.

τεύχω (ΤΥΧ-), *to prepare, make*, F. τεύξω, A. ζτευξα, P. τέτευχα as passive, P. P. τέτυγμαι, A. P. ἐτύχθην, Ionic ἐτεύχθην, F. Perf. τετεύξομαι. The forms τέτυγμαι, ἐτύχθην are found intransitive, nearly equivalent to εἰμί, τυγχάνω, ζτυχον. — τετευχετο, 2 Pluperf. 3 dual with the ending and force of the Imperfect! (§ 118, 1, d.)

τῇ, see ΤΑΓΩ.

τήκω (ΤΑΚ-), *to melt*, regular; 2 A. P. ἐτάκην, 2 P. τέτηκα as middle, *to melt away*.

ΤΙΕΩ, *to sadden, vex*, P. P. τετήμαι, τετιημένος, 2 P. part. τετιηώς as passive, *saddened, dejected*.

τιθέω (θέω), *to put, place*, Imperf. ἐτίθουν, F. M. τίθήσομαι. — ἐτίθεα, Ionic for ἐτίθειν.

τίθω (τιθέω, θέω), *to put, place*, F. θήσω, A. ζθηκα only in the indicative, P. τίθεικα, Doric τίθεκα, P. P. τίθειμαι, Doric τίθεμαι, A. P. ἐτίθειν, 2 A. ζθην, θῶ, θείην, θές, θείναι, θείς. Mid. τίθειμαι, θήσομαι, P. τίθειμαι, A. ἐθηκάμην, 2 A. ἐθέμην, θῶμαι, θείμην, (θέσο θέο) θοῦ, θέσθαι, θέμενος. The singular ζθηκα, ζθηκας, ζθηκε, and the 3 plur. ζθηκαν, are, with good writers, much more common than the remaining persons. On the other hand, the singular of the 2 A. ζθην is not used in the indicative, at least by good writers. Of the

- μέμαεν, 2 Pluperf. 3 sing. with the ending and force of the Imperfect. (§ 118, 1, d.)
- μέδομαι (ΜΕΔΕ-), *to concern one's self about, think of, plan, machinate*, F. μεδήσομαι, rarely μεδήσω.
- μεθίημι (μετά, ἵημι, ἴω), *to send off, let go*, μεθήσω, &c., as in ἵημι; P. μεμέθεικα, P. P. part. μεμετιμένος Ionic.
- μεθύσκω (μεθύω), *to intoxicate*, A. ἐμέθυσσα, P. P. μεμέθυσαι, A. P. ἐμεθύσθην as middle. Mid. μεθύσκομαι, *to get drunk*. — μεθύσθην, A. P. inf. Æolic for μεθύσθηναι.
- μεθύω, *to get drunk*, defective.
- μείρομαι (ΜΕΡ-, ΜΟΡΕ-, ΜΟΡΑΖ-), *to obtain, acquire*, Poetic, F. μάρσομαι, P. μεμόρηκα, P. M. 3 sing. εἵμαρται, μεμόρηται, μέμορται, μεμόρακται, ἐμβραται, *it is fated*, inf. μέμορθαι, part. εἵμαρμένος, μεμορμένος, μεμορμένος, βεβραμένος, *fated, ordained by fate*, Pluperf. εἵμαρτο, μεμόρητο, *it was fated*. Observe that εἵμαρταί εἵμαρτο εἵμαρμένος take the rough breathing.
- μέλλω (ΜΕΛΛΕ-), *to be about to do any thing, to intend, delay*, Imperf. ἔμελλον ἤμελλον, A. ἐμέλλησα ἤμελλησα.
- μελοποιέω, *to compose odes*, regular; P. P. part. μελοποποιημένος.
- μέλω (ΜΕΛΕ-), *to concern, to care for*, F. μελήσω, 2 P. μέμηλα as Present, Epic, 2 Plup. ἐμεμήλειν as Imperfect, P. M. μεμέλημαι as Present active, Pluperf. M. μεμέλημην as Imperfect, A. P. part. μελήθεῖς as active. — μέμβλεται, μέμβλεσθε, P. M. for μεμέληται, μεμέλησθε; μέμβλετο, Plup. M. for μεμέλητο; all Epic.
- Μέλει, *it concerns*, impersonal, μέλη, μέλοι, μέλειν, μέλον, Imperf. ἔμελε, F. μελήσει, A. ἐμέλησε, P. μεμέληκε, Pluperf. ἐμεμέληκει.
- μένω (ΜΕΝΕ-), *maneo, to remain*, F. μενῶ, A. ἔμεινα, P. μεμένηκα, 2 P. μέμονα rare.
- ΜΕΝΩ, see ΜΑΩ.
- μεμνηρίζω, *to ponder, reflect*, F. μεμνηρίζω, A. ἐμεμνήριξα, rarely ἐμεμνήρισσα.
- μεταμέλομαι (μετά, μέλομαι), Ionic μεταμελέομαι, *to repent*, F. μεταμύλομαι as passive.
- Μεταμέλεται, *poenitet, it repents*, impersonal.
- μηκάομαι (ΜΗΚ-, ΜΑΚ-), *to bleat*, 2 A. ἔμακον, 2 P. μέμηκα as Present. — μεμᾶκνῦα, 2 P. part. fem. Epic, for μεμνηκῦα. — ἐμέμηκον, 2 Plup. with the ending and force of the Imperfect. (§ 118, 1, d.)
- μιαίνω, *to stain*, regular; A. ἐμίηνα, ἐμίανα, P. P. μεμίασμαι. — μιάνθην, A. P. 3 plur. Epic, for ἐμίανθην, ἐμίανθησαν.
- μίγνυμι, μίγνύω, μίσγω, (ΜΙΓ-) misceo, *to mix*, F. μίξω, A. ἔμιξα, P. P. μεμίγμαι, A. P. ἐμίχθην, F. Perf. μεμίξομαι, 2 A. P. ἐμίγην. — μίκτο or ἔμικτο, 2 A. M. for ἐμίγετο.
- μνησκόμαι (ΜΝΑ-), *memoro, to remind*, F. μνήσω, A. ἔμνησα, A. P. ἐμνήσθην as middle, F. Perf. μεμνήσομαι as middle. Mid. μμνήσκομαι, Epic μνάομαι, *reminiscor, to remember*, F. μνήσομαι, P. μέμνημαι as Present, memini, subj. μεμνώμαι or μέμνωμαι, opt. μεμνήμην or μεμνώμην, imper. μέμνησο, inf. μεμνήσθαι, part. μεμνημένος, Pluperf. ἐμμήμην as Imperfect. — P. M. opt. 2 sing. μέμνοιο, 3 sing. μεμνέφτο Ionic for μεμνέφτο; 3 plur. μεμνάιτο,

Ionic for *μεμῆντο*; imperat. 2 sing. *μέμνεο*; part. *μεμνόμενος*. — *μνώεο*, imperat. 2 sing. from *ΜΝΩΩ*.

μίμνω, Poetic for *μένω*.

μινύθω (MINY-, MINYΘE-, MINYΘIZ-), *minno*, to diminish, to be less,

A. *ἐμινύθησα*, *ἐμινύθισα*, P. *μεμινύθηκα*, A. *ἐμινύθην*.

μνημονεύω, to call to mind, regular; P. *ἐμνημόνευκα*.

ΜΟΛΩ, see *βλώσκω*.

μύζω, *μυζάω*, *μυζέω*, to suck, A. *ἐμύζησα*, 2 P. part. dual *μεμυζότες*.

μύζω, to mutter, grumble, A. *ἔμυξα*, *ἔμυσα*.

μυκάομαι (MYK-), *mugio*, to bellow, F. *μυκήσομαι*, A. *ἐμυκησάμην*, later *ἐμύκησα*, 2 A. *ἔμυκον*, 2 P. *μέμυκα* as Present, 2 Plup. *ἐμεμύκειν* as Imperfect.

μῦω, to close the lips or eyes, A. *ἔμυσα*, *ἔμυσα*, P. *μέμυκα*.

N.

ναιε-άω, to inhabit; part. fem. *ναιεάωσα*, Doric as to form.

ναίω (NA-), to dwell, Poetic, F. *νάσσομαι*, A. *ἔνασσα* causative, P. P. *νένασμαι*, A. P. *ἐνάσθην*, A. M. *ἐνάσάμην*. — *νάσθαι*, 2 A. M. inf. from *NHMI*.

νάσσω or *νάπτω*, to stuff, press close together, F. *νάξω*, A. *ἔναξα*, P. P. *νένασμαι*, Ionic *νέναγμα*.

ναῶ, to flow, Imperf. *ναόν*, *ναῖον*.

νείσσομαι, see *νίσσομαι*.

νεικέω, to chide, Epic, F. *νεικέσω*, A. *ἐνείκεσα*.

νέμω (NEME-), to distribute, consider, pasture, F. *νεμῶ*, *νεμήσω*, A. *ἔνεμα*, P. *νεμέμικα*, P. P. *νεμέμικμαι*, A. *ἐνεμήθην*, *ἐνεμέθην*, A. M. *ἐνεμέμάμην*, *ἐνεμεθόμην*. — *NEMEΘΩ*, Imperf. *ἐνεμεθόμην*, Epic.

νέομαι, contracted *νεῦμαι*, to go away, return, usually as Future, 2 sing. (*νέει*) *νείαι*, subj. 2 sing. *νέηαι*.

νέω (NEY-), no nare, to swim, F. *νευσοῦμαι*, A. *ἔνευσα*, P. *νένευκα*. — *ἔννεον*, Imperf. Epic.

νέω, to heap up, A. *ἔνησα*, P. P. *νένημαι*, *νένησμαι*.

νέω, *νῆβω*, *neo*, to spin, F. *νήσω*, A. *ἔνησα*, P. P. *νένησμαι*, A. P. *ἐνήθην*, A. M. *ἐνησάμην*.

νίξω, later *νίπτω*, (NIB-) to wash, as the hands or feet, F. *νίψω*, A. *ἔνιψα*, P. P. *νένιμμαι*, A. P. *ἐνίφθην*.

νίσσομαι or *νείσσομαι*, Epic for *νέομαι*.

νίφει, *ningit*, to snow, to cover with snow, impersonally, F. *νίψει*, A. *ἔνιψε*.

νοέω (NO-), to think, perceive, regular in the Attic dialect. The Ionic contracts *οη* into *ω*; thus, *ἔνωσα*, *νένωκα*, *νένωμαι*, *ἐνενώμην*.

νυστάζω, to feel sleepy, A. *ἐνύστασα*, later *ἐνύσταξα*.

Ξ.

ξέω, to scrape, A. *ἔξεσα*, P. P. *ἔξεσμαι*.

ξυν-νεφέω (ΞYN-NEΦ-), to be clouded, to lower, P. *ξυν-νένοφα*.

ξυρέω, *ξυράω*, (ΞYP-) to shave, regular. Mid. *ξυρέομαι*, commonly *ξύρομαι*.

ξέω, to polish, A. *ἔξυσα*, P. P. *ἔξυσμαι*, A. P. *ἐξύσθην*.

O.

ῥάξομαι (ΟΔΑΞΕ-, ΟΔΑΚ-), *to bite*, F. ῥάξομαι, P. P. ῥάξαμαι, A. M. ῥάξαμην.

ῥάξω, *to smart from a bite*, Imperf. ῥάξον.

ΟΔΥΟΜΑΙ, *to be angry*, P. ῥάδδυσμαι as Present, A. ῥάδδυσάμην.

ῥίω (ΟΖΕ-, ΟΔ-), *oleo, to emit a smell, have the smell of*, F. ῥίω, Ionic ῥίωσα, A. ῥίωσα, Ionic ῥίωσα, 2 P. ῥίωδα as Present, 2 Pluperf. ῥίωδεν, ῥίωδεν, as Imperfect.

οἶγω, οἶγνυμι, *to open*, Poetic, F. οἶξω, A. ῥίξα, ῥίξα, A. P. οἶχθην, 2 A. P. οἶγην, 2 P. ῥίγα as Present intransitive, *to stand open*.

Pass. οἶγομαι, Imp. οἶγόμεν, ῥίγνυμην. Prose-writers use ἀνοίγω.

οἰκέω, *to dwell*, regular; Imperf. ἐώκειν, rare.

οικοδομέω, *to build a house*, regular. — οικοδομηται, P. P. subj. 3 sing. in the Heracleian Tables.

οἰμῶ (οἰμοί), *to bewail, lament*, F. οἰμῶξομαι, later οἰμῶξω, A. ῥωξα, P. οἰμωγμαι, A. P. οἰμώχθην.

οἶνονχοέω, *to pour out wine*, regular; Imperf. 3 sing. ἐφονχόει, in Homer.

οἶομαι, οἶμαι, (ΟΙΕ-) opinor, *to think*, 2 sing. οἶε, Imperf. φόμην, φώμην, F. οἶσσομαι, φήσθην. The connecting vowel is dropped only in οἶμαι, φώμην. — Epic οἶω, οἶομαι, (Ἰ) οἶσθην, οἶετο, A. οἶσθην, A. M. οἶσάμην, οἶσάμην.

οἶχομαι (ΟΙΧΕ-, ΟΙΧΟ-), *to be gone*, as Perfect, Imperf. φήχομην, as Aorist, sometimes as Pluperfect, F. οἶχόσσομαι, P. οἶχωκα, sometimes φήχωκα, Epic φήχηκα, P. P. φήχημαι equivalent to οἶχωκα.

ΟΙΩ, see φέρω.

ὀλισθαίνω, ὀλισθίνω, rarely ὀλισθάζω, (ΟΛΙΣΘ-, ΟΛΙΣΘΕ-) *to slip*, A. ὀλίσθησα, P. ὀλίσθηκα, 2 A. ὀλίσθον.

— ὀλλυμι, ὀλλυνω, (ὀλέω, ΟΔ-) *to destroy, lose*, F. ὀλέσω, ὀλῶ, A. ὀλεσα, P. ὀλώλεκα, 2 P. ὀλωλα as middle, *to have perished*, 2 Pluperf. ὀλώλεω, rarely ὀλώλειν, as middle, 2 A. (ὀλων) opt. ὀλοίην rare, 2 A. M. ὀλόμην. — ὀλέεσκεν, Imperf. iterative from ὀλέω. — ὀλόμενος or οὐλόμενος, 2 A. M. part. as an adjective, *fatal*.

ὀμνυμι, ὀμνύω, (ΟΜ-, ΟΜΟ-) *to swear*, F. ὀμόσω, commonly (ὀμέομαι) ὀμοῦμαι, A. ὀμοσα, P. ὀμόμοκα, P. P. ὀμόμοσμαι, ὀμόμοσται, A. P. ὀμόσθην, ὀμόσθην, A. M. ὀμοσάμην. — ὀμνύην, Pres. opt. — ὀμοῦντες, part. from ΟΜΟΩ.

ὀμόργνυμι (ΟΜΟΡΓ-), *to wipe off*, F. ὀμόρξω, A. ὀμορξα, A. P. ὀμόρχθην as middle.

ὀνίημι (ΟΝΑ-, ΟΝΕ-, ΟΝΗΜΙ), *to benefit*, F. ὀνήσω, A. ὤνησα, A. P. ὤνησθην. Mid. ὀνίναμαι, *to derive benefit*, F. ὀνήσομαι, A. ὤνησάμην, ὤνησάμην, later, 2 A. ὀνάμην or ὤνήμην, ὀνάμην, ὤνησο, ὤνησθαι or ὀνήσθαι, ὀνήμενος. — ὀνοῦντα, Pres. part. from ΟΝΕΩ.

ὀνομαι (ΟΝ-, ΟΝΟ-, ΟΝΩΜΙ), *to insult, think lightly of, find fault with*, inflected like δίδομαι, F. ὀνόσομαι, A. ὀνοσάμην, Epic ὀνάμην, A. P. ὀνόσθην as middle. — ὀννεσθε, Pres. 2 sing. for ὀνεσθε, from ΟΝΩ.

ἰσματοποιέω, *to form a word expressive of some sound*, regular; P. P. ὀνοματοποιήσμαι.

- ὁπίω, *to marry*, said of the man, F. ὁπύσω without the *ι*.
 — ὁράω (ΟΠ-, ΕΙΑ-), *to see*, Imperf. ἴωρων, Ionic ἴρων, ὤρεον or ὄρεον, F. ὀφνομαι, 2 sing. ὄφει, A. ὄψα rare, P. ἑώρακα, rare and Poetic ἑώρακα, also ὄφα rare, Pluperf. also ὄφειν rare, P. P. ἑώραμαι, ὀφμαι, A. P. ὄφθην, rarely ὠράθην, A. M. ὀψάμην rare, 2 A. εἶδον, 2 A. M. εἰδόμην, 2 P. ὅπωπα, Ionic and Poetic.
 ὀρέγω, ὀρέγνυμι, *to stretch out*, F. ὀρέξω, A. ὠρεξα, P. ὀρώρεχα, P. M. ὀρώρεγμαι, A. P. ὠρέχθην as middle.
 ὀρῆμι, for ὁράω, Doric; subj. 2 sing. ὄρηαι or ὀρήαι.
 — ὀρῆνυμι, ὀρνύω, (ΟΡ-, ΟΡΟΡ-) *to rouse*, F. ὄρω, A. ὄρσα, 2 A. ὄρορον, 2 P. ὄρωρα as Present middle, 2 Plup. ὀρώρειν, ὀρώρειν, as Imperfect middle. Mid. ὀρνυμαι, ὀρέομαι, *to rise*, *rush*, Imperf. ὠρνύμην, and ὀρεόμην, F. ὀρούμαι, P. ὀρώρεμαι as Present, 2 A. ὠρόμην. — ὀρσοο ὄρσειν, A. M. imperat. 2 sing. Epic, implying ὠρσάμην (ὠρσόμην). — 2 A. M. 3 sing. ὠρτο, for ὠρετο, imperat. ὄρσο, inf. ὄρθαι for ὀρέσθαι, part. ὄρμενος. — ὀρώρηται, P. M. subj. 3 sing. from ὀρέομαι.
 ὄρομαι (ὀρνυμι), ἐπι-όρομαι, *to watch over*, Imperf. 3 plur. ἐπ-όροντο.
 ὀρύσσω or ὀρύττω (ΟΡΥΤ-, ΟΡΥΧ-), *to dig*, regular; P. ὀρώρυχα, P. P. ὠρυγμαι, ὀρώρυγμαι, Plup. ὀρωρύγμην, ὠρωρύγμην, ὠρυγμην, 2 A. P. ὠρύγην, 2 F. P. ὀρυγήσομαι, or ὀρυχήσομαι.
 ὀσφραίνομαι, rarely ὀσφράομαι, (ΟΣΦΡ-) *to smell*, *perceive by the smell*, F. ὀσφρησομαι, A. P. ὀσφράνθην later, A. ὠσφρησάμην later, 2 A. M. ὠσφρόμην (ὠσφράμην).
 οὔρέω, *tingo*, Imperf. εὔρεον, οὔρεον, F. οὔρήσω, commonly οὔρήσομαι, A. εὔρησα, οὔρησα, P. εὔρηκα, A. P. οὔρήθην.
 οὔτως (ΟΥΤΗΜΙ), *to wound*, Epic, A. οὔτησα, A. P. οὔτήθην, 2 A. οὔτάν, οὔτᾱ, οὔτάμεναι or οὔτάμεν, 2 A. M. οὔτάμενος as passive.
 ὀφείλω, Epic ὀφέλλω, (ΟΦΕΙΑΕ-, ΟΦΕΛ-) *to owe*, *I ought*, *I must*, F. ὀφείλῃσω, A. ὠφείλῃσα, P. ὠφείλῃκα, 2 A. ὠφελον or ὀφελον, used only in the expression of a wish, *O that! would to God!* — ὠφελον or ὀφελον, in the later writers, has the force of the participle εἶθε, *utinam*.
 ὀφάλλω, *to increase*, *glorify*, A. opt. 3 plur. ὀφέλλειεν Aëolic as to form.
 ὀφλισκάνω (ΟΦΛΕ-, ΟΦΛ-), *to be guilty*, *incur as a penalty*, *to owe*, F. ὀφλήσω, A. ὠφλήσα rare, P. ὠφληκα, 2 A. ὠφλον, ὀφλείν, ὀφλων. — ὠφλεε, 2 A. 3 sing. Ionic for ὠφλε.
 ὀχθήσαι, *to feel indignant*, Epic, found only in the A. act. ind. 3 plur. ὠχθήσαν, and part. ὀχθήσας.

II.

- παίζω, *to play*, F. παίξω, commonly παίξομαι, παιξομαι, A. ἔπαισα, later ἔπαιξα, P. πέπαικα, P. P. πέπαισομαι, πέπαιγμαι, A. P. ἐπαίχθην later.
 παίω (ΠΑΙΕ-), *to strike*, F. παίσω, Poetic παήσω, A. ἔπαισα, P. πέπαικα, P. P. πέπαισομαι, A. P. ἐπαίσθην, A. M. ἐπαίσμην.
 παλαίω, *to wrestle*, regular; P. P. πεπάλασομαι, A. P. ἐπαλάισθην. — παλήσειε, A. opt. 3 sing. for παλαίσειε, implying ΠΑΛΑΩ.

παλιλ-λογέω, *to repeat*, regular; Pluperf. P. 3 sing. ἐπαλλλόγητο, Ionic.

πάλλω (ΠΑΛ-), *to brandish*, A. ἔπηλα, P. M. πέπαλμαι, 2 A. part. ἀμπεπαλὼν Epic, 2 A. P. ἐπάλην. — πάλτο, 2 A. M. 3 sing. fur ἐπάλετο.

ΠΑΟΜΑΙ, *to acquire*, F. πᾶσομαι, P. πέπαμαι as Present, *possess*, Plup. ἐπεπάμην, πεπάμην, as Imperfect, A. ἐπᾶσάμην, F. Perf. πεπάσομαι. παρα-νομέω, *to transgress the law*, regular; Imperf. παρενόμουν, παρηνόμουν, Perf. Pass. παρηνώμην.

παρ-οινέω, *to act like a drunken person*, *to insult*, Imperf. ἐπαροίνεον, ἐπαρώνεον, A. παρώνησα, ἐπαρώνησα, P. πεπαρώνηκα, P. P. πεπαρώνημαι, A. P. ἐπαρώνηθην.

πάσχω (ΠΑΘ-, ΠΗΘ-, ΠΕΝΘ-), *to suffer*, F. πείσομαι, A. ἔψησα rare, P. πέποσχα rare, 2 A. ἐπαθον, 2 P. πέπονθα, Epic ἐπήθη. — ἐπέοσθε, 2 P. 2 plur. Epic for πεπόνθατε. — πεπᾶσθῦα, 2 P. part. fem. Epic for πεπθῦα. — συνεν-πεπονθώς, 2 P. part., *benefited*, *well treated with*.

πιτόμαι (ΠΑ-), *pasceor*, *to taste*, *eat*, Poetic, F. πᾶσομαι, P. πέπαυμαι, A. ἐπᾶσάμην.

παύω, *to cause to cease*, *to stop*, *repress*, regular; A. P. ἐπαύθην, ἐπαύσθην, middle, F. P. παυθήσομαι as middle, F. Perf. πεπαύσομαι as middle, 2 A. P. ἐπᾶν rare and doubtful. Mid. παύομαι, *to cease*, *stop*.

πείθω (ΠΘ-,), *to persuade*, regular; 2 A. ἔπιθον (πέπιθον) Poetic, 2 A. M. ἐπιθόμην, 2 P. πέποιθα as Present middle, *to trust*. Mid. πείθομαι, *fido*, *to believe*, *obey*. — πέπεισθι, 2 P. imperat. 2 sing. — ἐπέπιθμεν, 2 Pluperf. 1 plur. Epic for ἐπεποιθέμεν. — ΠΙΘΕΩ, ΠΕΠΙΘΕΩ, F. πιθήσω, *will obey*, πεπιθήσω, *will persuade*, A. part. πιθήσας, *trusting*, Epic.

πεινάω, *to hunger*, regular; later forms, F. πεινᾶσω, A. ἐπείνᾶσα. — πεινήμεναι, inf. Epic, from ΠΕΙΝΗΜΙ.

πείρω, *to pierce*, regular; 2 A. P. ἐπάρην.

πελάω (ΠΑΑ-, ΠΑΗΜΙ), *to bring near*, πελάθω, *to approach*, Epic, inf. (πελᾶν) πελάαν, P. P. πέπλημαι, A. P. ἐπλᾶθην as middle, 2 A. M. ἐπλήμην, *approached*.

πέλω, πέλομαι, *to be*, Poetic, Imperf. ἔπελον, πέλον, ἐπελόμην, πελόμην. — Syncopated forms; Imperf. 3 sing. ἔπλε, *was*; 2 sing. ἔπλεο, ἔπλεν, πέλεν, *thou art*; 3 sing. ἔπλετο, *he is*; part. ἐπιπλόμενος, περιπλόμενος.

πέμπω, *to send*, regular; P. πέπομθα.

πενθέω, *to sorrow*, regular. — πενθήμεναι, inf. Epic, from ΠΕΝΘΗΜΙ.

πέρδομαι (ΠΑΡΔΕ-, ΠΕΡΔ-), pedo, F. παρδήσομαι, 2 A. ἔπαρδον (ἐπαρδον), 2 P. πέπορδα as Present, 2 Plup. ἐπεπόρδειν as Imperfect. πέρβω, *to sack as a city*, Poetic, regular; 2 A. ἔπραθον Epic, 2 A. M. ἐπραθόμην as passive. Pass. πέρθομαι, ἐπερθόμην, both Aoristic. — ἐέρθαι, Pres. inf. for πέρβεσθαι, Aoristic.

πέρνημι (περάω), Poetic for πιπράσκω.

πέσσω or πέττω, later πέπτω, (ΠΕΠ-) coquo, *to cook*, *digest*, A. ἔπεψα, P. P. πέπεμαι, A. P. ἐπέφθην.

πέταμαι, the same as πετάομαι.

πετάννυμι, πετανύω, later πετάω, (ΠΕΤ-) pando, *to expand*, F. πετᾶσθω πετώ, A. ἐπέτᾰσα, P. πεπέτᾰκα, P. P. πεπέτασμαι, πέπτᾰμαι, A. P. ἐπέτάσθην.

πετάομαι, *to fly*, A. ἐπέτᾰσα, later, A. P. ἐπέτάσθην.

πέτομαι (πετάομαι), *to fly*, F. πετήσομαι, 2 A. ἐπτόμην, πτοίμην, πτέσθαι, πτόμενος.

πήγνυμι, πηγνύω, later πήσσω or πήττω, (ΠΑΓ-, ΠΗΓ-) pango, figo, *to fix, to freeze*, F. πήξω, A. ἐπηξα, P. P. πέπηγμαί, A. P. ἐπήχθην not common, 2 A. P. ἐπάγην the usual aorist passive, 2 P. πέπηγα as Present middle, *to be fixed, to stand fast*, 2 Plup. ἐπεπήγειν as Imperfect middle. — πηγνύτο, Pres. Mid. opt. 3 sing. — ἐπηκτο, 2 A. M. for ἐπήγγο. — περιπηγείς, 2 A. P. part.

πιέζω, *to squeeze*, regular. — πιεζέω, πιεζόμενος πιεζέμενος, ἐπιέζον ἐπιέζων, Ionic.

πιδνάω (πελάω), *to bring near*. Mid. πιδναμαι, *to approach*.

πίμπλημι, πιμπλάω, (ΠΛΑ-) pleo, *to fill*, Imperf. ἐπίμπλην, rarely ἐπίμπλαον, F. πλήσω, A. ἐπλησα, P. πέπληκα, P. P. πέπλησμαι, Plup. P. ἐπεπλήμην, A. P. ἐπλήσθην, 2 A. M. ἐπλήμην.

The present and imperfect drop the first μ when, in composition, another μ comes to stand before the first syllable; as ἐμ-πίπλημι. The same remark applies also to πίμπρημι; as ἐμ-πίπρημι. — ἐμ-πίπληθι, imperat. 2 sing. — ἐμ-πιπλείς, Pres. part.

πίμπρημι, πιμπράω, rarely πρήθω, (ΠΡΑ-) *to burn*, F. πρήσω, A. ἐπρησα, rarely ἔπρεσα, P. πέπρηκα, P. P. πέπρημαι, πέπρησμαι, A. P. ἐπρησθην, F. Perf. πεπρήσομαι. — ὑπο-πίμπρησι, Pres. subj. 3 sing. for πιμπρή.

πινύσκω, later πινύσσω, (ΠΙΝΥ-, ΠΙΝΥ-) *to render intelligent, to advise*, P. P. πέπνυμαι as Present, *to be wise, discreet*, imperat. πέπνυσο, inf. πεπνύσθαι, part. πεπνυμένος, Pluperf. ἐπεπνύμην as Imperfect, A. P. ἐπινύθην later. — πινυμένη, part. fem. from ΠΙΝΥΜΙ.

πίνω (ΠΙ-, ΠΙΜΙ, ΠΟ-), *to drink*, F. πίομαι (ῖ, ῖ), later πιοῦμαι, P. πέπωκα, P. P. πέπομαι, A. P. ἐπόθην, 2 A. ἔπιον, πίομαι, πίομαι, πίομαι commonly πίδι, πιδί, πιδί. — πῶθι, or πῶ, 2 A. imperat. from ΠΩΜΙ. — ἐμ-πίσεο, A. M. imperat. 2 sing. later Epic. — κατα-πίει, for κατα-πίνει.

πιπίσκω (ΠΙ-), *to give to drink*, F. πῖσω, A. ἐν-έπισα, A. P. ἐπίσθην.

πιπράσκω, περάω, (ΠΡΑ-) *to sell*, F. περάσω, περώ, Epic. A. ἐπέρᾰσα (σο), Epic, later ἔπρασα, P. πέπρᾰκα, P. P. πέπρᾰμαι, A. P. ἐπράσθην, F. Perf. πεπρᾰσσομαι the usual future passive. In the Aorist and Future, Attic writers use ἀπεδόμην, ἀποδώσομαι.

πίπτω (ΠΕΤ-, ΠΤΕ-, ΠΤΟ-), *to fall*, F. πεσοῦμαι, Ionic πεσέομαι, A. ἔπεσα, commonly ἔπεσον, πέσω, πέσομαι commonly πέσοιμι, πεσείν, πεσών, P. πέπτωκα, rare πέπτηκα, 2 A. ἔπετον Doric, 2 P. part. πεπτηώς, -νία, -ώτος or -ότος, also πεπτώς, -ώτος, Attic πεπτός -ώτος, contracted, A. M. ἐπεσάμην later.

πιτνάω, πιτνημι, (πετάω) for πετάννυμι, *to expand*, Epic.

πίτνω (ΠΕΤ-), for πίπτω, *to fall*, Poetic, Imperf. ἔπιτνον as Aorist.

πιφάσκω (φάσκω, ΦΑΥ-, ΦΑ-), *to say, tell, to show*. Mid. πιφάσκομαι, πιφάσκομαι.

πλάζω (ΠΛΑΓ-, ΠΛΑΓΓ-), *to cause to wander*, Poetic, A. *ἐπλάξα*, A. P. *ἐπλάγχθην* as middle, F. M. *πλάξομαι*, A. M. *ἐπλάγξάμην*. Mid. *πλάζομαι*, *to wander*.

πλέκω, *to knit*, regular; P. *πέπλοχα*, 2 A. P. *ἐπλάκην*.

πλέω (ΠΑΕΥ-), *to sail*, F. *πλεύσω*, commonly *πλεύσομαι*, *πλευσοῦμαι* A. *ἐπλευσα*, P. *πέπλευκα*, P. P. *πέπλευσμαι*, A. P. *ἐπλεύσθην*.

πλήθω (ΠΛΑ-), *to be full*, 2 P. *πέπληθα* as Present, 2 Plup. *ἐπεπλήθειν* as Imperfect.

πλήσσω or πλήττω (ΠΛΑΓ-, ΠΛΗΓ-), *to smite*, F. *πλήξω*, A. *ἐπληξά*, P. P. *πέπληγμα*, A. P. *ἐπλήχθην* rare, F. Perf. *πεπλήξομαι*, 2 A. *πέπληγον* Epic, 2 A. M. *πεπληγόμεν*, 2 A. Pass. *ἐπλήγην*, in composition generally *ἐπλάγην*, *κατ-επλάγην*, 2 P. *πέπληγα*, sometimes as passive. Mid. also *πλήγνυμαι*. — *πέπληγον*, *ἐπέπληγον*, 2 Plup. perf. with the ending and force of the Imperfect. (§ 118, 1, d.)

πλύνω, *to wash* as clothes, F. *πλυνῶ*, A. *ἐπλῦνα*, P. P. *πέπλύμα*, A. P. *ἐπλύθην*.

πλώω (ΠΛΩΜΙ), Ionic for πλέω, regular; 2 A. *ἐπλων*, part. *ἐπι-πλός*. πνέω (ΠΝΕΥ-), *to blow*, F. *πνέσω*, commonly *πνέσομαι*, *πνευσοῦμαι* A. *ἐπνευσα*, P. *πέπνευκα*, A. P. *ἐπνεύσθην*.

ποθέω, *to desire*, *miss*, F. *ποθήσω*, *ποθέσομαι*, A. *ἐπόθησα*, *ἐπόθεσα*, P. *πεπόθηκα*. — ΠΟΘΗΜΙ, inf. *ποθήμεναι*, Epic.

ποιέω or ποίω, *to make, do*, regular; F. Perf. *πεποιήσομαι*.

ποιάομαι, *to punish*, F. *ποιάσομαι*.

πονέω, *to labor*, F. *πονήσω*, *πονέσω*, A. *ἐπόνησα*, *ἐπόνεσα*, P. *πεπόνηκα*, P. P. *πεπόνημαι*, A. P. *ἐπόνηθην*.

ΠΟΡΩ (ΠΡΟ-, ΠΑΡ-), *to give, allot*, Poetic, A. *ἐπρωσα* rare, 2 A. *ἐπωρον*, inf. *πεπορείν* or *πεπαρείν*, P. P. 3 sing. *πέπρωται*, *it is fated*, *πεπωρώμενος*, *fated*, Pluperf. P. *ἐπέπρωτο*, *it was fated*.

πράσσω (ΠΡΑΓ-), *to do*, regular; F. Perf. *πεπράξομαι*, 2 P. *ἐπέπραγα*, as intransitive, *to have done well or ill*.

ΠΡΙΑΜΑΙ, *to buy*, 2 A. *ἐπριάμην*; the rest is borrowed from *ὠνέομαι*.

πrouσελέω, *to insult*, 1 plur. *πrouσελούμεν*, part. *πrouσελούμενος*.

προ-χειρίζομαι, *to undertake*, regular; A. *ἐπροχειρίζαμην*, Doric.

πρωγγυεύω (*προ-έγγυος*), *to give security*, P. *πεπρωγγυέυκα*, Doric.

πτάρνυμαι (ΠΤΑΡ-), *to sneeze*, 2 A. *ἐπταρον*, 2 A. P. part. *πταρείς*.

πτήσσω (ΠΤΑΚ-, ΠΤΗΚ-, ΠΤΑ-, ΠΤΗΜΙ), *to crouch from fear*, F.

πτήξω, A. *ἐπτηξα*, P. *ἐπτηχα*, 2 A. *ἐπτακον*, also (*ἐπτην*) 3 dual *πτήτην*, 2 P. part. *πεπτηώς*, -ύια, -ώτος.

πύτρομαι, *to be frightened*, regular; 2 A. P. *ἐπύτρην*.

πτύσσω (ΠΤΥΓ-), *to fold*, regular; 2 A. P. *ἐπτύγην*.

πυκάω, *to cover up*, regular. — *πεπυκαδμένος*, F. P. part.

πυνθάνομαι, Poetic *πεύθομαι*, rarely *πύθομαι*, *to inquire*, F. *πεύσομαι*, *πυνσοῦμαι*, P. *πέπυσμαι*, 2 A. *ἐπυθόμην*.

πυρέσσω, *πυρέτω*, *to have a fever*, F. *πυρέξω*, A. *ἐπύρεσα*, *ἐπύρεξα*.

P.

δαίω (ΠΑΝ-, ΠΑΔ-), *to sprinkle*, F. *ράνω*, A. *ἐρράνα*, Epic *ἐρρασα*, P. P. *ἐρρασμαι*, *ἐρραμαι* (!), A. P. *ἐρράνθην*. — *ἐρράδαται*, *ἐρράδατο*, P. and Plup. P. 3 plur.

ραίω, *to rend*, regular; A. P. *ἐρραίσθην*.

- ῥαπίζω**, *to strike with a rod*, regular. — **ῥεράπισμαι**, P. P. Poetic.
ῥάπτω (PAΦ-), *to sew*, regular; 2 A. P. **ῥράφην**. — **ῥραπτον**, Imperf. Poetic.
ῥέζω (PET-), for **ῥρδω**, *to do*, Poetic, F. **ρέξω**, A. **ῥρρεξα**, **ῥρεξα**, A. P. part. **ῥεχθεῖς**.
ῥέω (PEY-, PYE-, PY-), *to flow*, F. **ρεύσω**, commonly **ρεύσομαι**, A. **ῥρρευσα**, P. **ῥρρύηκα**, 2 A. P. **ῥρρύην**, 2 F. P. **ῥύησομαι** as active. — **ῥεούμενος**, part. Ionic for **ῥέόμενος**.
PEΩ, *to say*, Perf. **εἶρηκα**, P. P. **εἶρημαι**, A. P. **ῥρρήθην**, **ῥηθῶ**, **ῥηθείην**, **ῥηθῶν**, **ῥηθείς**, (sometimes **ῥρρέθην**, Ionic **εἰρήθην**, **εἰρέθην**, only in the indicative,) F. Perf. **εἰρήσομαι** as Future passive. See also EI-ΠΩ.
ῥήγνυμι, **ῥήγνύω**, Poetic **ῥήσσω**, (PAΓ-, PHΓ-, PQΓ-) *frango*, *to break*, F. **ῥήξω**, A. **ῥρρηξα**, P. P. **ῥρρηγμαι**, A. P. **ῥρρήχθην**, 2 A. P. **ῥρράγην**, 2 P. **ῥρρηγα**, **ῥρρωγα**, as passive. — **ῥύράγη** (that is, **εῤραγη**), 2 A. for **ῥρράγη**.
ῥιγέω (PIΓ-), *to shudder*, Poetic, F. **ῥιγίσω**, A. **ῥρρίγησα**, 2 P. **ῥρρίγα** as Present, 2 Pluperf. **ῥρρίγειν** as Imperf. — **ῥρρίγοντι**, 2 P. part. dat. sing. Doric. (§ 118, 1, d.)
ῥιγῶω, *frigeo*, *rigeo*, *to shiver*, regular. — **ῥιγῶν**, inf. for **ῥιγούν**, Doric, found also in Attic Poetry. — **ῥιγῶ**, subj. 3 sing. regularly contracted from **ῥιγόνη**. — PIGAW, opt. 3 sing. **ῥιγῶῃ**; part. **ῥιγῶσα**.
ῥίπτω, **ῥιπτέω**, (PIΦ-) *to cast*, F. **ρίψω**, A. **ῥρριψα**, Poetic **ῥριψα**, P. **ῥριψα**, P. P. **ῥρριμμαι**, A. P. **ῥρρίφθην**, 2 A. P. **ῥρρίφην**, Poetic **ῥρίφην**. — **ῥερίφθαι**, P. P. inf. Poetic.
ῥύσσομαι, *to rescue*, F. **ῥύσομαι**, A. **ῥρῡσάμην**, **ῥῡσάμην**. — PYMI, inf. **ῥῡσθαι**; Imperf. **ῥρῡτο** as Aorist, 3 plur. **ῥῡατο** Epic.
ῥύπῶω, *to make dirty*, regular. — **ῥερυπωμένα**, P. P. part. in Homer.
ῥώννυμι, **ῥωννύω**, (PO-) *to strengthen*, A. **ῥρρωσα**, P. M. **ῥρρωμαι** as Present, A. P. **ῥρρώσθην**.

Σ.

- σαίρω** (ΣΑΡ-); different from **σαίρω**, *to sweep*; 2 P. **σέσηρα** as Present, *to grin*. — **σεσᾶρνυα**, 2 P. part. fem. Epic for **σέσηρνυα**.
σαλπίζω (ΣΑΛΠΙΓΓ-), *to sound a trumpet*, A. **ἐσάλπιγξα**, **ἐσάλπισα**, P. P. **σεσάλπισμαι**.
σαώω (σάω), *to save*, Epic, regular. — **σάω**, imperat. 2 sing. contracted from **σάοε**; Imperf. 3 sing. **σάω**, **ἐσάω**, from **σάοε**, **ἐσάοε**.
σάωω, *to sift*, commonly **σήθω**, A. **ῥησα**, P. P. **σέσημαι**, **σέσησμαι**.
σβέννυμι, **σβεννύω**, (ΣΒΕ-, ΣΒΗΜΙ) *to extinguish*, F. **σβέσω**, A. **ῥσβεσα**, P. **ῥσβηκα** as middle, P. P. **ῥσβεσμαι**, A. P. **ῥσβέσθην**, F. M. **σβήσομαι**, 2 A. **ῥσβην**, **σβήναι**, ἀπο-σβείς, as middle.
σεβάσσομαι, *he forbore*, a defective A. M.
σειώω, *to shake*, regular; P. P. **σέσεισμαι**, A. P. **ἐσεισθην**. — **ἐσσειοντο**, Imperf. P. 3 plur. Epic. — **ἀνα-σσειασκε**, Imperf. iterative, Epic.
ΣΕΥΩ (ΣΥ-, ΣΥΜΙ), *to move*, *drive away*, Poetic, A. **ῥσσενα**, **σεῦα**, A. P. **ἐσύθην**, **ἐσύθην**, as middle, P. M. **ῥσσυμαι**, **ἐσύμενος**, A. M. **σεύαμην**, 2 A. M. **ἐσύμην**, 2 A. P. **ἀπ-ῥσσουα** (?). Mid. **σεύομαι**, *to pursue*, part. **σύμενος**. — **σεῦται**, Pres. 3 sing. for **σεύεται**. — **υῖθι**, 2 A. imperat. 2 sing. 9*

- σῆπω (ΣΑΠ-), *to rot*, regular; 2 P. σέσπηα as intransitive, *to rot*, 2 A. P. ἐσάπην. — σαπήη, 2 A. P. subj. 3 sing. Epic.
- σιγάω, *to be silent*, regular; F. Perf. σεσιγήσομαι.
- ικάπτω (ΣΚΑΦ-), *to dig*, regular; 2 A. P. ἐσκάφην.
- σκεδάννυμι, σκεδαννύω, (ΣΚΕΔΑ-) *to scatter*, F. σκεδάσω σκεδῶ, A. ἐσκέδασα, P. P. ἐσκέδασμαι, A. P. ἐσκέδασθην. — δια-σκεδάννυσι, δια-σκεδάννυται, subj. 3 sing.
- ΣΚΕΛΛΩ (ΣΚΕΛ-, ΣΚΑΛ-, ΣΚΑΑ-, ΣΚΑΗΜΙ), *to dry up*, A. ἔσκηλα, P. ἔσκληκα as middle, F. M. σκλήσομαι, σκελούμαι, 2 A. ἔσκλην, σκλαίην, σκλήναι, as middle. Mid. σκέλλομαι, *to wither*.
- σκέπτομαι, commonly σκοπέω, σκοπούμαι, *specio, to consider*, F. σκέψομαι, P. ἔσκεμμαι, A. ἐσκέφθην, ἐσκεψάμην, F. Perf. ἐσκέψομαι passively.
- σκίδνυμι, for σκεδάννυμι, A. P. ἐσκιδνάσθην.
- σμίχω, *to burn*, regular; 2 A. P. ἐσμύγην (?).
- σόομαι σοῦμαι, equivalent to σέομαι, imperat. σοῦ. — ἀπο-σοῦν, Pres. inf. act.
- σπάω, *to draw*, F. σπάσω, A. ἔσπάσα, P. ἔσπάκα, P. P. ἔσπασμαι, A. P. ἐσπάσθην.
- σπείρω, *to sow*, regular; 2 A. P. ἐσπάρην.
- σπένδω, *to offer a libation*, F. σπέισω, A. ἔσπεισα, P. ἔσπεικα, P. P. ἔσπεισμαι, A. P. ἐσπέισθην, regular.
- στείβω (ΣΤΙΒΕ-), *to tread, press down*, A. ἔστειψα, P. P. ἐτίβημαι.
- στέλλω (ΣΤΕΛ-), *to send*, F. στελῶ, A. ἔστειλα, P. ἔσταλκα, P. P. ἔσταλμαι, A. P. ἐστάλθην rare, 2 A. P. ἐστάλην. — ἐσταλάδατο, Plur. M. 3 plur. Ionic, from ΣΤΑΛΛΑΔΩ. — ἀφ-εσταλάκαμεν, P. 1 plur. for ἀπ-εστάλακαμεν.
- στενάζω, *to sigh*, F. στενάξω, A. ἐστέναξα.
- στέργω, *to be fond of*, regular; 2 P. ἔστοργα.
- στερέω, στερίσκω, (ΣΤΕΡ-) *to deprive*, F. στερήσω, A. ἐστέρησα, Epic ἐστέρεσα, P. ἐστέρηκα, P. P. ἐστέρημαι, A. P. ἐστερήθην, F. M. στερήσομαι, 2 A. P. part. στερεῖς. Mid. also στέρομαι.
- στέυται, pl. στεύνται, *to pledge one's self, threaten*, Poetic, Imperf. στεύτο, defective.
- στορέννυμι, στόρνυμι, (ΣΤΟΡ-) *sterno, to strew*, F. στορέσω στορῶ, A. ἐστόρεσα, A. P. ἐστορέσθην.
- στρέφω, *to turn*, F. στρέψω, A. ἔστρεψα, P. ἔστροφα, P. P. ἔστραμαι, A. P. ἐστρέφθην, Ionic ἐστράφθην, 2 A. P. ἐστράφην the usual aorist passive.
- στροννύμι, στρωννύω, (ΣΤΟΡ-, ΣΤΡΟ-) the same as στορέννυμι, F. στρώσω, A. ἔστρωσα, P. P. ἔστρωμαι.
- στυγέω (ΣΤΥΓ-), *to shudder at*, A. ἐστύγησα, ἔστυξα, P. ἐτύγηκα, P. P. ἐστύγημαι, ἔστυγμαι, A. P. ἐστυγήθην, 2 A. ἔστυγον, F. M. στυγήσομαι as passive.
- συν-ιημι, *to understand*, A. ἐσυνῆκα, for συνῆκα, rare.
- συρίσσω, συρίζω, *to hiss, whistle*, F. συρίζομαι, A. ἐσύριξα, ἐσύρισα.
- σχάω, σχάζω, *to cut open, let loose*, F. σχάσω, A. ἐσχάσα, ἐσχάσα, A. M. ἐσχασάμην, *to leave off, give up, abandon*.
- σώζω, *to save*, regular; A. P. ἐσώθην from σώω.

T.

ΤΑΓΩ, ΤΑΩ, *to take*, Epic, imperat. (τάε) τῇ, Doric (ταετ) τῆρε, 2 A. part. τεταγών, Epic.

ΤΑΛΑΩ, ΤΛΑΩ, ΤΛΗΜΙ, *to endure, venture*, Poetic, F. ταλάσω rare, F. M. τλήσομαι, A. ἐτάλασα, P. τέτληκα, A. M. ἐταλασάμην (σσ), 2 P. (τέτλαα), τετλαῖν, τέτλαθι, τετλάναι, τετληώς, 2 A. ἔτλην, τλῶ, τλαῖν, τλήθι, τλήναι, τλᾶς. — τέτλᾶ, 2 P. imperat. 3 sing. for τέτλαθι

τανῶ, Ionic τανύω, *to stretch*, F. τανύσω (ῥ), Epic τανύω, A. ἐτάνισα, P. P. τετάνυσμαι, A. P. ἐτανύσθην as middle, F. Perf. τετανύσομαι. — ΤΑΝΥΜΙ, Pres. P. 3 sing. τάνυται.

τάσσω (ΤΑΓ-), *to arrange*, regular; F. Perf. τετάξομαι, 2 A. P. ἐτάγην. τείνω (ΤΕΝ-, ΤΑ-), tendo, *to stretch*, F. τενώ, A. ἔτεινα, P. τέτακα, P. P. τέταμαι, A. P. ἐτάθην.

τείρω, *to afflict*, F. τέρσω.

τελέω, *to finish, pay*, F. τελέσω τελέω τελῶ, A. ἐτέλεσα, P. τετέλεκα, P. P. τετέλεσμαι, A. P. ἐτετέσθην.

τέμνω, Ionic τάμνω, (τέμω, ΤΜΑ-) *to cut*, F. τεμῶ, P. τέτμηκα, P. P. τέτμημαι, A. P. ἐτμήθην, F. Perf. τετμήσομαι, 2 A. ἔτεμον, rarely ἔταμον, 2 A. Mid. ἐτεμόμην, rarely ἐταμόμην, 2 P. part. τετμηώς as passive. — ἐκ-τέτμησθαι, P. P. subj. 3 dual.

ΤΕΜΩ, *to find*, 2 A. τέτμον, ἔτετμον, Epic.

τέρπω, *to amuse*, F. τέρψω, A. ἔτερψα, A. P. ἐτέρφθην, Epic ἐτάρφθην, as middle, 2 A. P. ἐτάρπην as middle, Epic, 2 A. M. ἐταρπόμην (τεταρπόμην). — τραπέομεν, 2 A. P. subj. 1 plur. Epic for ταρπώμεν.

τέρσομαι, *to become dry, to be drying*, Ionic, A. ἔτερσα, A. M. ἐτερσάμην, 2 A. P. ἐτέρσην.

ΤΕΥΧΕΩ, P. M. τετευχήσθαι, *to arm one's self*.

τεύχω (ΤΥΧ-), *to prepare, make*, F. τεύξω, A. ἔτευξα, P. τέτευχα as passive, P. P. τέτυγμαι, A. P. ἐτύχθην, Ionic ἐτευχθην, F. Perf. τετεύξομαι. The forms τέτυγμαί, ἐτυχθην are found intransitive, nearly equivalent to εἰμί, τυγχάνω, ἔτυχον. — τετεύχετον, 2 Pluperf. 3 dual with the ending and force of the Imperfect? (§ 118, 1, d.)

τῇ, see ΤΑΓΩ.

τήκω (ΤΑΚ-), *to melt*, regular; 2 A. P. ἐτάκην, 2 P. τέτηκα as middle, *to melt away*.

ΤΙΕΩ, *to sadden, vex*, P. P. τετίημαι, τετιημένος, 2 P. part. τετιηώς as passive, *saddened, dejected*.

τιθέω (θέω), *to put, place*, Imperf. ἐτίθουν, F. M. τιθήσομαι. — ἐτίθεια, Ionic for ἐτίθειον.

τίθημι (τιθέω, θέω), *to put, place*, F. θήσω, A. ἔθηκα only in the indicative, P. τέθεικα, Doric τέθεκα, P. P. τέθειμαι, Doric τίθεμαι, A. P. ἐτίθην, 2 A. ἔθην, θῶ, θείην, θές, θείναι, θείς. Mid. τίθεμαι, θήσομαι, P. τέθειμαι, A. ἐθηκάμην, 2 A. ἐθέμην, θῶμαι, θείμην, (θέσο θέο) θοῦ, θέσθαι, θέμενος. The singular ἔθηκα, ἔθηκας, ἔθηκε, and the 3 plur. ἔθηκαν, are, with good writers, much more common than the remaining persons. On the other hand, the singular of the 2 A. ἔθην is not used in the indicative, at least by good writers. Of the

- aorist middle only the indicative *ἐθικάμην* and the participle *θηκάμενος* are found. — *τίθητι*, Pres. 3 sing. Doric for *τίθῃσι*.
τίκτω (TEK-), *to bring forth, beget*, F. *τέξω*, commonly *τέξομαι*, A. *ἔτεξα* rare, P. P. *τέτεγμαι*, *τέτογμαι*, both later, A. P. *ἐτέχθην*, 2 A. *ἔτεκον*, 2 A. M. *ἐτεκόμην*, 2 P. *τέτοκα*, F. M. *τεκούμαι*.
τιμάω, *to honor*, regular; F. Perf. *τετιμήσομαι*.
τίνω (τιω), *to pay, expiate, atone for*, F. *τῖσω*, A. *ἐτίσα*, P. *τέτικα*, P. P. *τέτισμαι*, A. P. *ἐτίσθην*. — Mid. also *τίνυμαι* or *τίννυμαι*.
τιτράω, *τίτρημι*, (TPA-) *terebro, to bore*, A. *ἔτρησα*, P. P. *τέτρημαι*, A. P. *ἐτρήθην*.
τιτρώσκω (TOP-, TPO-, ΤΡΩΜΙ), *to wound*, F. *τρώσω*, A. *ἔτρωσα*, P. P. *τέτρωμαι*, A. P. *ἐτρώθην*, 2 A. *τέτορον*, also *ἐξ-έτρων*. — *τέτοροθαί*, P. P. inf.
τιτύσκειν, rarely *τιτύσκω*, (ΤΥΧ-, τύκω) *to prepare, take aim at*, Epic, 2 A. *τέτυκον*, 2 A. M. *τετυκόμην*.
τίω, *to honor*, regular; 2 P. *τέτια*, rare.
τιμῶ, *τιμήσω*, *to cut*, F. *τιμήξω*, A. *ἔτμηξα*, 2 A. *ἔτμαγον*, 2 A. P. *ἐτμάγην*, *ἐτμήγην*.
τορέω (TOP-), *to pierce*, F. *τορήσω*, A. *ἐτόρησα*, 2 A. *ἔτορον*. — *τέτορήσω*, from ΤΕΤΟΡΕΩ.
τρέπω, Ionic *τράπω*, *to turn*, F. *τρέψω*, A. *ἔτρεψα*, Ionic *ἔτραψα*, P. *τέτροφα*, rarely *τέτραφα*, P. P. *τέτραμμαι*, A. P. *ἐτρέφθην*, Ionic *ἐτράφθην*, F. Perf. *τετράψομαι*, 2 A. *ἔτραπον*, 2 A. P. *ἐτράπην* usually as middle, 2 A. M. *ἐτραπόμην*.
τρέφω, rare *τράφω*, (ΘΡΕΦ-) *to nourish*, F. *θρέψω*, A. *ἔθρεψα*, P. *τέτροφα*, also *ἔτροφα*, P. P. *τέτραμμαι*, A. P. *ἐθρέφθην* rare, 2 A. *ἔτραφον* as passive, 2 A. P. *ἐτράφην*.
τρέχω, Doric *τράχω*, (ΘΡΕΧ-, ΔΡΕΜ-, ΔΡΑΜΕ-) *to run*, F. *θρέξομαι*, commonly *δραμοῦμαι*, rarely *θρέξω*, *δραμῶ*, *δράμομαι*, A. *ἔθρεξα* rare, P. *δεδράμηκα*, rarely *ὑπο-δεδρόμηκε*, P. P. *δεδράμηναι*, 2 A. *ἔδραμον*, 2 P. *δέδρομα*, *ἀνα-δέδρομα*, Epic.
τρέω, *to tremble*, A. *ἔτρεσα*.
τρίβω, *to rub*, regular; 2 A. P. *ἐτρίβην*, F. M. *συν-τριβείται* rare.
τρίζω (ΤΡΙΠ-), *to chirp, screech*, 2 P. *τέτριγα* as Present, 2 Plur. *ἐτετρίγειν* as Imperfect.
τρύχω (ΤΡΥΧΟ-), *to wear out, afflict*, F. *τρύξω*, P. P. *τετρύχωμαι*. Pass. *τρυχόμαι*.
τρώγω (ΤΡΑΓ-), *to eat, gnaw*, F. *τρώξομαι*, A. *ἔτρωξα*, P. P. *τέτρωγμαι*, 2 A. *ἔτραγον*.
τυγχάνω (τεύχω, ΤΥΧΕ-, ΤΥΧ-), *to obtain, hit, happen*, F. *τεύξομαι*, A. *ἐτύχησα* Epic, P. *τέτευχα*, commonly *τετύχηκα*, Pluperf. *ἐτετεύχεα* Ionic, *happened*, 2 A. *ἔτυχον*. In the sense *to happen, chance, happen to be*, it has *τυγχάνω*, *ἐτύχανον*, *ἐτύχησα*, *ἐτετεύχεα*, *ἔτυχον*. — *τόσσαι* (*τόχ-σαι*), for *τύχαι*, A. inf. found only in *ἐπ-έτοσσε* (*ἐπέτυχε*), and part. *ἐπι-τόσσαις* Aeolic.
τύπτω (ΤΥΠΤΕ-, ΤΥΠ-), *to strike*, F. *τύψω*, commonly *τυπτήσω*, A. *ἔτυψα*, P. P. *τέτυμμαι*, *τετύπημαι*, A. P. *ἐτυπήθην* rare, 2 A. *ἔτυπον* (*τέτυπον*) rare, 2 A. P. *ἐτύπην*.
τύφω (ΘΥΦ-), *to raise smoke, burn*, A. *ἔθυψα* rare, P. P. *τέθυμμαι*, 2 A. P. *ἐτύφην*.

Υ.

ὐλάσκω, ὐλάω, *to bark as a dog*, A. ὕλαξα later.

ὑπ-ισχνέομαι, Poetic and Ionic ὑπ-ίσχομαι, *to promise*, F. ὑποσχέσομαι,

P. ὑπέσχημαι, A. ὑπεσχέθην rare, 2 A. M. ὑπεσχόμεν.

ὕφαινω (ὕφάω, ὕΦΑΝ-), *to weave*, regular; P. P. ὕφασμαι, rarely ὕφύφασμαι.

ῥω (ῥ), *to rain*, regular; P. P. ῥσμαι, A. P. ῥσθην.

Φ.

ΦΑΓΩ, see ἐσθίω.

φαίνω (φάω, ΦΑΝ-), *to show, shine*, F. φανῶ, A. ἔφηνα, later ἔφᾱνα,

P. πέφαγκα, P. P. πέφασμαι, A. P. ἐφάνθην, 2 A. ἔφᾱνον, 2 A. ἐφᾱνόμην, 2 A. P. ἐφάνην as middle, 2 P. πέφηνα as middle. — φαάν-θην, ἐφᾱάνθην, A. P. Epic for ἐφάνθην.

φάσκω, see φημί, πιφάσκω.

φάω, *to shine*, Epic, F. Perf. πεφήσομαι as middle.

ΦΑΩ, *to kill*, see ΦΕΝΩ.

φείδομαι (ΦΙΔ-), *to spare*, F. φείσομαι, A. ἐφείσαμην, 2 A. πεφιδόμην Epic. — ΠΕΦΙΔΕΩ, F. πεφιδήσομαι, Epic.

ΦΕΝΩ, ΦΑΩ, *to kill*, Epic, P. P. πέφᾱται, πέφᾱνται, inf. πεφᾶσθαι, F. Perf. πεφήσομαι, 2 A. πέφνον or ἐπεφνον, πέφνω, πεφνέμεν, πέφνων (not πεφνών).

φέρβω, *to feed*, 2 P. πέφορβα.

φέρω (ΟΙ-, ΕΝΕΚ-, ΕΝΕΓΚ-, ΕΝΕΙΚ-), *fero, porto, to bring*, F. οἶσω, A. (ῥσ)α, imperat. οἶσε, inf. οἶσειν, P. ἐνήνοχα, P. P. ἐνήνεγμαι, rarely οἶσμαι, A. P. ἠνέχθην, F. P. ἐνεχθήσομαι, οἰσθήσομαι, 2 A. ἦνεγκον or ἦνεγκα. Ionic forms, A. ἦνεικα, P. P. ἐνήνευγμαι, A. P. ἠνείχθην. — φέρτε, imperat. 2 plur. for φέρετε. — φέρμεν, inf. Epic for φερέμεν. — φέρησι, 3 sing. Epic, from ΦΕΡΗΜΙ.

φεύγω (ΦΥΤ-, ΦΥΖ-), *fugio, to flee*, F. φεύξομαι, φευξούμαι, P. M. part. πεφυγμένος, A. M. ἐφευξάμην rare, 2 A. ἔφυγον, 2 P. πέφευγα, Epic part. πεφυζότες. — πεφύγγων, 2 P. part. Aeolic, from ΦΥΤΤΩ.

φημί, φάσκω, (ΦΑ-) fari, *to say*, φῶ, φαίην, φάθι or φαθί, φάναι, φάς, Imperf. ἔφην, ἐφάμην, usually as Aorist, F. φήσω, A. ἔφησα, P. P. πέφᾱμαι, part. πεφασμένος.

φθάνω (ΦΘΑ-, ΦΘΗΜΙ), *to anticipate*, F. φθᾶσω, commonly φθήσομαι, A. ἔφθᾱσα, P. ἔφθᾱκα, 2 A. ἔφθην, φθῶ, φθαίην, φθῆναι, φθᾶς, 2 A. M. part. φθάμενος as active. — παρα-φθαίησι, 2 A. opt. Epic for παραφθαίη.

φθείρω (ΦΘΕΡ-), *to corrupt*, F. φθερῶ, Epic φθέρσω, F. M. φθερούμαι, φθαρούμαι, A. ἔφθειρα, P. ἔφθαρκα, P. P. ἔφθαρμαι, 2 A. P. ἐφθάρην, 2 P. ἔφθορα, sometimes as intransitive or middle. — ἔφθορθαι, P. P. inf. Aeolic for ἐφθάρθαι.

φθίνω (φθίω, ΦΘΙΝΕ-, ΦΘΙΜΙ), *to be consumed*, A. ἐφθίνησα rare, P. κατ-εφθίνηκα rare, 2 A. (ἐφθίν), inf. φθίνειν, part. φθίσις rare. — ΦΘΙΩ, Imperf. ἀπ-εφθιθόν as Aorist.

φθίω (ΦΘΙΜΙ), *to consume, waste*, F. φθίσω φθιῶ, A. ἔφθισα, P. P. ἔφθισμαι, Plur. ἐφθίμην, A. P. ἐφθίσην, 2 A. M. ἐφθίμην, φθίωμαι, φθίμην φθίτο, φθίσθω, φθίσθαι, φθίμενος.

φθονέω, *to envy*, regular. — ἐφθόνεσα, A. later for ἐφθόνησα.
 φιλέω, *to love*, regular; F. Perf. πεφιλήσομαι. — Epic A. M. ἐφιλάμην, φιλωμαι, φίλαι (φίλαι), φιλάμενος, from ΦΙΛΩ. — φιλήμεναι, inf. Epic from ΦΙΑΗΜΙ.
 ΦΛΑΖΩ (ΦΛΑΔ-), *to burst asunder*, P. P. πέφλασμαι, 2 A. ἐφλαδον, φλέγω, *to burn*, regular; 2 A. P. ἐφλέγην.
 φλύω, περι-φλύω, (ΦΛΕΥ-) *to scorch*, P. P. περι-πέφλευσμαι.
 φράζω (ΦΡΑΔ-), *to tell, explain*, regular; 2 A. πέφραδον, ἐπέφραδον, Epic. — προ-πεφραδμένος, P. P. part. for προ-πεφρασμένος. — φράδεν, Imperf. 3 sing. for ἐφραzen.
 φρέω, used in composition with ἐκ, εἰς, διά, regular. — ΦΡΗΜΙ, 2 A. (ἐφρην(, imperat. φρές, inf. φρήναι.
 φρύγω, frigo, *to parch*, regular; 2 A. P. ἐφρύγην.
 φυλάσσω (ΦΥΛΑΚ-), *to watch*, regular; 2 P. πεφύλακα. — προ-φύλαχθε, Pres. imperat. 2 plur. for προφυλάσσετε.
 φύρω, *to knead*, μιx, A. ἐφύρσα, P. P. πέφυρμαι, A. ἐφύρθην, F. Perf. πεφύρσομαι, 2 A. P. ἐφύρην. — ΦΥΡΑΩ, φυράσω, &c., regular.
 φύω (ΦΥΜΙ), *to produce*, F. φύσω, A. ἐφύσα, P. πέφυκα as Present middle, *to be*, Plup. ἐπέφυκειν as Imperfect middle, 2 P. πέφυα as Present middle, 2 A. ἐφύν, φύω, φύην, φύναι, φύς, as Present middle, *to be*, 2 A. P. ἐφύην. — ἐπέφυκον, Plup. with the ending and force of the Imperfect. (§ 118, 1, d.)

X.

χάζω, ἀνα-χάζω, χάζομαι, (ΧΑΔ-, ΚΕΚΑΔΕ-) cedo, *to yield*, F. χάσσομαι, καταχάσσω causative, A. καταδήσαι rare, A. M. ἐχασάμην, 2 A. κέκαδον causative, 2 A. M. κεκαδόμεν, 2 Plup. ἐκεκάρειν rare.

χαίρω, see χάσκω.

χαίρω (ΧΑΙΡΕ-, ΧΑΡΕ-, ΧΑΡ-), *to rejoice*, F. χαίρῃσω, A. ἐχαίρησα, P. κεχάρηκα as Present, 2 A. P. ἐχάρην as active, F. Perf. κεχαρήσω, κεχαρήσομαι, as future to κεχάρηκα. P. M. κεχάρημαι, κέχαρμαι, as Present, Pictic, A. M. ἐχηράμην not Attic, 2 P. κεχαρῶς as Present, Epic, 2 A. M. ἐχαρόμην (κεχαρόμην).

χαλάω, *to loose*, F. χαλάσω, A. ἐχάλασα, P. κεχάλακα, P. P. κεχάλασμαι, A. P. ἐχάλασθην.

χαυνάω (ΧΑΔ-, ΧΑΥΔ-, ΧΕΥΔ-), *to contain, grasp, hold*, F. χείσομαι, 2 A. ἐχάδον, 2 P. κέχαδα as Present.

χάσκω, later χαίρω, (ΧΑ-, ΧΑΥ-) hio, *to gaze*, F. χαυῖμαι, A. ἐχῆσα, χαῖμι, rare, 2 A. ἐχασον, 2 P. κέχηρα as Present, *to be open, gaze*.

χέω (ΧΕΔ-), καν, F. χέτομαι, χεσυῖμαι, A. ἐχιστα, ἐχισσω, P. P. κέχεσμαι, 2 P. κέχεδα.

-χέω (χέω, XY-, XYMI), *to pour*, F. χέω like the present, Epic χέισω χέω, later χέω, A. ἐχεα, Epic ἐχευσα ἐχεναι, rare ἐχῆσα, P. κέχεναι, P. P. κέχεναι, A. ἐχέθη, F. M. χέομαι, A. M. ἐχέμεν, Epic ἐχέμεν, 2 A. M. ἐχέμην. Mid. χέομαι, Epic χέομαι.

ΧΙΛΑΖ- (ΧΙΛΑΔ-), *to dubble up*, 2 P. part. κεχλάδων. — κεχλάδειν, P. inf. Doric: κεχλάδων, P. part. Eolic: both with the force of the Present.

χλάω (ΧΙΛΔ-), *to lose hurriedly*, 2 P. κέχλωα as Present.

χλύνω, *to surge*, regular; F. Perf. κεχλύσομαι as Future middle.

χάω, χώννυμι, χωννύω, *to heap up*, F. χάσω, A. ἔχωσα, P. ἐχώκα, P. P. κέωσμαι, A. P. ἐχώσθην.

ΧΡΑΙΣΜΕΩ (ΧΡΑΙΣΜ-), *to help, avert*, Epic, F. χραισμήσω, A. ἐχραισμησα, 2 A. ἔχραισμον.

χράσμαι, *to use*, F. χρήσομαι, P. κέχρημαι, A. ἐχρήσθην, A. M. ἐχρησάμην, F. Perf. κεχρήσομαι.

χράω (χρίω, ΧΡΗΜΙ), *to need*, rare in the personal form, P. M. κέχρημαι, κεχρημένος, as Present active.

Χρή, *it is necessary, there is need*, Impersonal, χρή, χρεῖη, χρήναι or χρήν, χρεών, Imperf. ἐχρήν or χρήν, F. χρήσει, A. ἔχρησε.

χράω, *to lend*, see κίχρημι.

χράω, *to give an oracular response*, F. χρήσω, A. ἔχρησα, P. κέχρηκα, P. P. κέχρημαι, κέχρησμαι, A. P. ἐχρήσθην. Mid. χράομαι, *to consult an oracle*.

χρεμετίω (ΧΡΕΜΙΖ-), *to neigh*, A. ἐχρέμισα.

χρίω, *to anoint*, regular, P. P. κέχριμαι, κέχρισμαι, A. P. ἐχρίσθην.

χρώζω, χρώννυμι, χρωννύω, (ΧΡΟ-) *to color*, A. ἔχρωσα, P. P. κέχρωσμαι, rarely κέχρωμαι, A. P. ἐχρώσθην.

Ψ.

ψάω, *to handle*, regular; P. P. ἔψαυσμαι, A. P. ἐψαύσθην.

ψύχω, *to cool*, regular; 2 A. P. ἐψύχην and ἐψύγην.

Ω.

ώθειω (ΩΘ-), *to push*, F. ώθήσω, commonly ώσω, A. έωσα, Ionic ώσα, P. έξ-έωκα, P. P. έωσμαι, Ionic ώσμαι, A. P. έώσθην, rarely έώθην, A. M. άπ-ώσάμην. — άν-ωθεοίη, opt. 3 sing. in an Ionic inscription.

ώνομαι, *to buy*, Imperf. έωνούμην, ώνούμην, F. ώνήσομαι, P. έώνημαι, A. έωνήθην passively, A. M. έωνησάμην, ώνησάμην. Classical writers generally use έπριάμην for έωνησάμην.

§ 134. ADVERBS.

1. Endings of Adverbs answering to πόθι or ποῦ, *where?*

-θι; as άλλοθι, άγρόθι, έγγύθι, έκείθι.

-ου; as αὐτοῦ, άλλοχου, πανταχοῦ, άγχοῦ.

-αι, only in χαμαί, humi.

-οί; as Ισθοί, Πυθοί, Φαληροί, Μεγαροί. — Οἴκοι.

-υι, Aeolic for -οι; μέσui (μέσοι), τνῖδε, πῆλui, άλλui, τούτui, άτέρui.

-ω; άνω, κάτω, είσω, έστω, έξω, όπίσω, πρόσω, πόρσω, πόρρω.

-σι; is found in names of towns or cities; as Αθήνησι, Θήβησι, Ολυμπιάσι, Θεσπιάσι.

-δον, -τος, -θα; ένδον, έντός intus, έκτός, ένθα, ένταῦθα, ύπαθα.

2. Endings of Adverbs answering to πόθεν, *whence?*

-θεν, Latin -nde; as άλλοθεν, οὐρανόθεν, Αθήνηθεν.

θα, Aeolic and Doric; πρόσθα, έμπροσθα, ενεργθα, όπισθα ύπισθα, έξύπισθα, άνωθα.

-ώ, Doric, in τούτῳ, τηνῷ, ώ, αὐτῳ.

3. *Endings of Adverbs answering to πόσε or ποῖ, whither?*

- δε is regularly appended to the accusative; as οἰκόνδε, ἀλαδε. — Φύγαδε, from φύγη, annexes -δε to the root. Οἶκαδε, from οἶκος, follows the same analogy, with a change of ο into α. — In the Epic expression ὅνδε δόμενδε, -δε is annexed also to ὄν. — The Epic ἄιδόσδε appends -δε to the genitive, in consequence of the omitted accusative δόμεν. — This adverbial accusative always retains its peculiar force, and may be accompanied by an adjective; as Κόωνδ' εἰ-
ναιομένην.
-δεις, Epic and Doric; χαμάδεις, οἰκαδεις, ἀλλυδεις; χαμάνδεις, Ὀλυμπιάνδεις, ἀγράνδεις.
-ζε is appended to the root; as Αθήναζε, θύραζε, ΕΡΑ terra ἔραζε, χαμάζε. — Θρία has Θρίωζε.
-σε; ἐκείσε, ἄλλοσε alio, ποτέρωσε.

4. *Endings of Adverbs answering to πότε, when?*

- τε, Æolic -τα, Doric -κα; as ποτέ, πάντοτε, πῶτα πῶκα.
-αι, only in πάλαι, *anciently*.

Other adverbs of time: αἰεὶ αἰεὶ, αἰεὶον, ἔπειτα, χθές ἐχθές heri, νεωστὶ nuper, νύκτωρ noctu, νῦν nunc, ὄψέ, πέρυσσι, πρὶν prius, πρῶην, πρῶί, σήμερον τήμερον, τήτες.

5. *Endings of Adverbs answering to πῶς, how?*

- ως, English -ly, is appended to the root of adjectives, participles, or pronouns. For practical purposes it is only necessary to change -ων of the genitive plural into -ως; as σοφός σοφῶς, ἥσυχος ἡσύχως, ἡδύς ἡδέως, ἀληθής ἀληθῶς, οὗτος οὕτως, ἔρρωμένος ἔρρωμένως.
-δην, -δα, appended to the root of verbs; as γράβδην, μίγδην μίγδα. The ending -δην is often preceded by α, in which case the radical vowel ε becomes ο; as λογάδην, σποράδην sparsim. — Πληῦτος gives πλουτίνδην, and ἄριστος, ἀριστίνδην.
-δόν, Latin -tim, from nouns and verbs; as λαδόν, ἀγγελδόν, κυνηδόν, χανδόν.
-ί or -εἰ, from adjectives; as ἐθελοντί, ἀνατί or ἀνατεί, ἀμυσθί, ὀνομαστί, ἀκηρυκτί or ἀκηρυκτεί, τετραποδιστί, βαρβαριστί, Ἑλληνιστί.
-ξ, from verbs; as ὑδάξ, ἐναλλάξ.

6. *Endings of Adverbs answering to πῇ, in what way?*

- ῃ (-η), -α (-α), Doric -εἰ (rare); as οὐδαμῇ, ἀλλῃ, πεζῇ, ἰδίᾳ, δημοσίᾳ, κοινῇ, ἀλλαχῇ, διχῇ, λάθρᾳ, πάντῃ, παντᾷ; Doric πεῖ, αὐτεῖ, τουτεῖ, τῇνεῖ, ὅπει.

§ 135. 1. Some genitives, datives, and accusatives, denoting various relations, are commonly regarded as adverbs; as,

G. ἐξῆς, ὁμοῦ, προικός, αἴφνης

D. κομιδῇ, εἰκῇ, ἄρμοι, κύκλῳ, ἑκάτι, ἑκῇτι, ἀέκητι

A. μακράν, χάριν, μάτην, δίκην, τέλος, ἀρχήν, καιρόν, τὴν ταχίστην, ἄγαν, λίαν, ἐνεκα

2. Especially the *accusative* of the *neuter* of an *adjective* is often used adverbially; as *μόνον*, *only*; *πολύ* or *πολλά*, *much*. So *πλησίον*, *ύστερον*, *μάλα*, *κάρτα*, *κρύφα*, *δίχα*, *τάχα*.

3. Sometimes a word with the preposition governing it is used adverbially; as *παρα-χρήμα*, *προύργου* (*προ-έργου*), *καθ-άπερ*, *ἐφ-εξῆς*. So *ἐξ-αίφνης*, *ἐκ-ποδών*, *ἐμ-ποδών*, *ἐπ-έκεινα*, *ἐπι-σχερώ*, *κατ-όπιν*.

§ 136. PREPOSITIONS.

Αμφί (*ἀμφίς*), *amb-*, *around*, *about*, mostly Ionic and Poetic. In composition it sometimes implies *two sides*, which is properly its original meaning.

Ἀνά, *on*, *upon*. — Æolic and Thessalian *ὄν*; as *ὄν-τέθην* for *ἀνα-τέθηναι*; *ὄν τὸ μέσον*, for *ἀνὰ τὸ μέσον*.

Ἀντί, *instead of*. In composition it often means *against*, *contrary to*, which is its original meaning.

Ἀπό (*ἀπαι*), *a*, *ab*, *abs*, *from*. In composition, also *off*, *away*.

Διά (*διαί*), *through*. In composition, also *asunder*.

Εἰς, Ionic and old Attic *Ες*, *to*, *into*. — Argive *ἐνς*, Doric, Bæotic, and Thessalian, *ἐν*.

Εκ or *Εξ*, *e*, *ex*, *out of*, *from*. — Doric *ἐξό* when it stands for *ἐξ-εστι*; Bæotic and Thessalian *ἐς* before a consonant, *έσσ* before a vowel, as *ἐς Μωσάων*, *ἐσγόνως*, *έσσάρχι*. — It has already been remarked that *ἐκ* is used before a consonant, and *ἐξ* before a vowel. It is added here, that, in inscriptions, *ἐξ* is found before *ρ*; as *ἐξ Πηνείας*.

Εν, *in*, *at*. — Epic *ἐνί*, *εἰν*, *εἰνί*; Doric and Æolic *ἐνό*, but only when it stands for *ἐν-εστι*.

Επί, *upon*, *on*.

Κατά (*καταί*), *down*. In composition, also *utterly*, *up*, *completely*.

Μετά, *after*, *with*. — Æolic and Bæotic *μετά*.

Παρά (*παραι*), *along*, *near*.

Περί, *around*, *about*. — In the Elean inscription ΠΑΡΙΠΟΛΕΜΟ *περὶ πολέμου*.

Πρό, *præ*, *before*.

Πρός, *before*, *towards*. — Doric *προτί*, *ποτί*; Bæotic *ποτί*.

Σύν or *ἄύν*, *cum*, *con-*, *with*.

Ὑπέρ (*ὑπείρ*), *super*, *over*.

Ὑπό (*ὑπαί*), *sub*, *under*. In composition, it may correspond to the English diminutive ending *-ish*; as *ὑπόλευκος*, *whitish*.

NOTE. The word *ὥς* sometimes has the force of *εἰς*; it is never, however, prefixed to a noun denoting an inanimate object.

§ 137. CONJUNCTIONS.

ἀλλά, *sed, at, but.*

ἀτε, *quippe, inasmuch as, because.*

αὐτάρ, *ἀτάρ, but.*

γάρ, *enim, for.*

δέ, *and, but, for, on the other hand.*

ἐάν, *άν, or ἥν, (ei άν) Epic εἰ κεν,*

Doric αἰκα, if, if in any way.

εἰ, *Doric αἰ, si, if, whether, that.*

ἤ, *Epic and Ionic ἥέ, vel, or quam, than.*

ἥδέ, *ιδέ, and, corresponding to ἡμέν.*

ἡμέν, *both, as well, followed by ἥδέ.*

ἤτοι, *either, or; in Homer, equivalent to μέν.*

ἵνα, *ὅπως, ὥς, ut, that, in order that.*

καί, *et, and.*

μέν, *indeed, on the one hand, followed by δέ.*

ἔμως, *yet, still.*

ὅτι, *that, because.*

οὖνεκα, *since, because.*

ὄφρα, *Poetic for ἵνα, ὅπως.*

τε, *que, and.*

§ 138. INTERJECTIONS.

ἀ, *ah! of sorrow and compassion.*

ἄ, ἄ, *ha! ha! of laughter.*

αἰ, αἰβοί, *of wonder.*

ἀπαπαῖ or ἀπαπαί, *of approbation.*

ἀπυλαππαρά, *of joy.*

ἀτταταί, ἀταταί, or ἀτταταύξ, *of sorrow and disgust.*

βαβαί, or βαβαύξ, *of astonishment.*

ἔ, or ἔ, *hei! heu! eheu! ah! of grief.*

εἶα, or εἶα, *eja! on! courage!*

εἰεν, *well, be it so; a modification of the preceding.*

ἐλελεῦ, *of grief or joy.*

εὐγε, *that is εὐ γε, euge! eu! well done! bravo!*

εὐοί, *evoe! evax! the cry of the bacchanals.*

ἦν, ἦνί, *ἦνιδε, en! lo! behold!*

λατταταί, or λατταταύξ, *of sorrow; with the Genitive.*

λαῦ, *λανοί, eho! ehodum! heus! in answer to a call; sometimes it is equivalent to λού, λώ.*

ιδού, *lo! behold!*

ιή, *of exultation.*

ιού, *alas! of grief.*

ιώ, *io! of joy or grief.*

μῦ μῦ, *of pain; it is made by breathing strongly through the nostrils.*

ὀά, *woe! alas!*

οἰ, οἰ! *alas! woe! with the Dative.*

οἶμοι, *that is οἱ μοι, woe is me! with the Genitive.*

ὀττοτοί, ὀτοτοί, ὀττοτοτοί, or οττοτοτοί, *of sorrow.*

οὔαι, *vae! woe! with the Dative.*

παπαί, παπαύξ, παπαε! *of pain, sorrow, joy, wonder.*

παπαπαῦ, *how nice I feel! of pleasure.*

πόπαξ, πόποι, ὦ πόποι, *O gods! of complaint.*

πύπαξ, πύππαξ, *of wonder, or admiration.*

ῥυπαπαί, *used by rowers.*

ὄ, ὄ, *of smelling.*

φῦ, φῦ, *alas! with the Genitive.*

ὦ, ὦ, *of wonder, or grief; with the Nominative.*

ὦ, *O! with the Vocative.*

ὦή, *of grief.*

ὦόν, *used in encouraging rowers.*

DERIVATION OF WORDS.

39. *Substantives* are derived from adjectives, verbs, and from substantives.

as, from adjectives in *os* pure or *pos*, and from verbs in *ρω*. *se* derived from adjectives denote the *abstract*, and are always oxytone; as *δυσία*, *αἰτία*, *ἐχθρα*. Those derived from verbs denote *action*, and regularly change the radical *ε* into *ο*; as *χαρά*, *γά*, *μοῖρα*.

G. *ου*, rare; *ῥμαδος*, *χρόμαδος*, *δρυμαγδός*.

G. *ης*, chiefly from masculines in *ων*; as *λέαινα*, *δράκαινα*, *θέ-*

ϊς, G. *ατος*, neuter, from verbs; as *ἀλειαρ*, *ἀλειφαρ*, *ἀλκαρ*, *εἰ-εἰλαρ*, *μῆχαρ*; *δέρας*, *τέρας* (from *ΤΕΡΩ*, *terreo*).

αδος, feminine, chiefly in *national* appellatives; it denotes a female or a country; as *Δηλιάς*.

ου, denoting the *agent* of a verb chiefly in composition; as *βοθήρας*, *φυγαδοθήρας*, *ονοματοθήρας*.

G. *ονος*, feminine, rarely -*ώνη* G. *ης*, from verbs; as *ἀλγηδών*, *ῥδών*, *μελεδών* *μελεδώνη*, *κληδών* *κληδώνη*.

ς, *as*, from nouns in *εύς*; only *βασίλεια*, *ἱερεία*.

ς, *as*, from verbs in *ευω*; it denotes *action*; as *παιδεία*.

ς, *as*, sometimes -*ιά* (Ionic -*ίη*), from adjectives; it denotes *abstract* of the primitive; as *ἀλήθεια*, *ἀμάθεια* *ἀμαθία*, *ὠφελία*, *ἰβία*, *ἀφραδία*.

G. *έως*, oxytone, English *-man*, *-er*, from nouns and verbs; as *ύς*, *γραμματεύς*, *Δωριεύς*. Those derived from verbs denote the *ut*, and regularly change the radical *ε* into *ο*; as *γραφεύς*, *φθο-τομεύς*. — Sometimes it denotes a thing conceived of as an it; as *ἐμβολεύς*.

ης, from adjectives and verbs. Those derived from adjectives denote the *abstract*, and are always paroxytone; as *κάκη*. Those derived from verbs denote *action*, are generally oxytone, and regularly change the radical *ε* into *ο*; as *στροφή*, *αἰοδή*, *σπουδή*, *μάχη*, *ἰγωγή*, *ἀκωκή*, *ὀκωχή*, *ἐδωδή*, *ὀπωπή*. — Sometimes it denotes *effect*; as *τομή*, a *section*.

ς, *έρος*, the same as *-τήρ*, rare; *δήρ*, *αἰδήρ*.

ου, denotes the *agent* of a verb, chiefly in composition; as *ιέτης*, *ἀλλαντοπώλης*, *τριηράρχης*, *παιδοτρίβης*.

G. *ας*, a modification of *-τεира*, *-τρα*; as *ἀναβάθρα*, *οὐρήθρα*.

G. *ου*, a modification of *-τρον*; as *ρεῖθρον*, *φείθρον*.

ς, *as*, English *-ness*, *-dom*, denotes the *abstract* of adjectives; as *εὐδαιμονία*.

ιδος, feminine, chiefly in *national* appellatives; it denotes a people or country; as *Περσίς*, *Ἑλληνίς*, *Φωκαίς*. — A few come from verbs; *ἐλπίς*, *ἄγυρις*, *ῥπις*, *τρόπις*, *χάρις*, *φρόνις*, *τρόχισ*, *δαίς*.

-*λλα* G. *ης*, chiefly from verbs; as *ἀγέλη*, *ζεύγλη*, *θυγλή*, *τρώ-ἄλλα*, *θύελλα*.

- λον or -λλον G. ου, chiefly from verbs; as φύλον, εἶδωλον, δαίδαλον.
- λος or -λλος G. ου, chiefly from verbs; as αἰλός, βηλός, κρύσταλλος, ὀπτίλος ὀπτίλλος, ὀκταλλος oculus.
- ΜΑ, G. ατος, denotes the *effect* of a verb; it regularly has the penult of the first person of the perfect passive; as πράσσω πρᾶγμα, ἄλλομαι ἄλμα, σπείρω σπέρμα. — ἴθμα, ἄσθμα, from εἶμι, ἄω. — Sometimes it denotes *action*; as φρόνημα, γέννημα.
- μη G. ης, denotes the *action*, and sometimes the *effect*, of a verb; it regularly has the penult of the first person of the perfect passive; as μνήμη, γνώμη, τιμή, γραμμή. — Στάθμη from ἵστημι.
- μης, a modification of -μη, rare; δύναμις, θέμις, φήμις.
- μός G. οῦ, denotes the *action* of a verb; it regularly takes the penult of the first person of the perfect passive; as ὀδυρμός, διωγμός, σεισμός. — It is often strengthened by θ; as βαθμός, ἀρθμός, ἐλεηθμός. — ἰσθμός, from εἶμι. — Sometimes it denotes the *effect*; as χρησμός, πλόκαμος πλοχμός, ῥωχμός.
- νη G. ης, chiefly from verbs; στεφάνη, δρεπάνη, ἐργάνη, ζώνη, πᾶχνη, φάτνη, μηχανή.
- νον G. ου, from verbs; γλύφανον, δρέπανον, τύμπανον, ὄργανον, τέκνον.
- νος G. εος, from verbs; ἔθνος, ἔχνος, τέμενος.
- νος G. ου, chiefly from verbs; στέφανος, καπνός, κάμινος, κοίρανος τύραννος, λύχνος (from ΛΥΚΩ, luceo).
- οια G. ας, rare; ἀνοια.
- ον G. ου, from verbs; ζῶον, ἔργον, ζυγόν.
- ονη G. ης, chiefly from verbs; as ἀγχόνη, ἀκόνη, βελόνη, σφενδόνη, χαρμονή, πλησμονή, ἡδονή.
- ος G. ου, denotes the *action* or *agent* of a verb; in dissyllables, the radical ε becomes ο; as ἔλεγχος, λόγος, ὄνθος, ὄγκος. Those denoting the agent are found chiefly in composition; as ζωγράφος, λατόμος, μουσοποιός. — Sometimes this ending is *active* when the acute is on the penult, and *passive* when on the antepenult; as μητροκτόνος, *matricide*, μητρόκτονος, *one slain by his mother*.
- ος G. εος, is appended to the root of a verb; as πρᾶγος, γένος, δέος, τρυφός, ἄνθος. — Ἔσθος from ἐνθυμι. — When the verbal root is lost sight of, neuters of this ending are commonly referred to adjectives in υς; as βάθος, ὄξος, αἶσχος, κάλλος, μῆκος, ὕψος, μέγρος.
- ρα G. ας, chiefly from verbs; ἔδρα, αἶθρα.
- ρον G. ου, chiefly from verbs; ξυρόν, δῶρον, κέντρον, βλέφαρον, μετρον, λέπυρον, θύρετρον.
- ρος G. ου, chiefly from verbs; ξυρός, δαιτρός, ἱατρός, δλεθρος, κληρος, ἀργυρος, αἶθρος.
- ς, feminine, appended to the root of verbs; as ὤψ, ὄψ, φλόξ, δαίς, δῶς, πτύξ, ῥῶξ, τὴν νίφα, τῇ ἀλκί, αἱ στάγες, τῆς στιχός; but ὁ βῆξ. — Sometimes it denotes the *agent*; as ἀναξ, κήρυξ, φύλαξ, masculine line.
- σα or -ση G. ης, from verbs; δόξα, μύξα, φάσσα, αἶσα (from Αἶο, αἶο), ὄσσα (Εἶπ), μοῦσα, ἄση. So μάξα, σχίζα, φύξα, with a change of σσ into ζ.

G. *as*, paroxytone, equivalent to *-sis*; as *εἰκασία*, *θυσία*. — en it denotes the *abstract* of a verbal adjective in *τος*, it comes in *-τία* by changing *τ* into *σ*; as *ἀφθαρσία*, *δυσπεψία*, *ἀπραξία*.

G. *εως*, Latin *-tio*, English *-ing*, *-ment*, denotes the *action* of a verb; it regularly takes the penult of the second person singular of perfect passive; as *τίσις*, *ποιήσις*, *δράσις*, *πράξις*, *θλίψις*, *κόλασις*.

Ξ. *εος*, *-σων* G. *ου*, rare; as *ἄλσος*, *πίσος*, *ἄψος*, *τέλσων*.

G. *ης*, English *-ess*, from masculines; as *Λίβυσσα*, *ἄνασσα*, *θῆσβασιλισσα*, *ἡρώισσα*.

Η. G. *ης*, paroxytone, English *-ness*, denotes the *abstract* of adjectives; as *δικαιοσύνη*, *σωφροσύνη*. — *Ἰερωσύνη* and a few others then *ο* into *ω* before *σ*.

α G. *as*, from masculines in *-τηρ*; as *δλέτειρα*.

ης, rare; as *ἀρετή*, *ἀγή* (*αὔατα*), *γενετή*, *δαίτη*.

G. *ῆρος*, oxytone, *-ΤΗΣ*, G. *ου*, English *-ier*, *-er*, denotes the *ut* of a verb, and regularly takes the penult of the third person singular of the perfect passive; as *σωτήρ*, *ρύτήρ*, *δικαστής*, *ἰκέτης*. Sometimes it denotes a thing conceived of as an agent; as *ζωή*, *ποτήρ*, *ἀήτης*, *ἐπενδύτης*.

G. *ου*, paroxytone, English *-er*, *-man*, from nouns; it is commonly preceded by *α*, *η*, *ι*, *ια* (Ionic *ιη*), *ω*; as *Πισάτης*, *γεννηήτης*, *Σπαρτιάτης*, *ἡπειρώτης*, *νησιώτης*.

G. *ητος*, feminine, paroxytone, sometimes oxytone, Latin *-itas*, English *-ity*, *-ness*, denotes the *abstract* of an adjective; as *ἰσότης*, *ῆς*, *ἀδροτής*, *βραδυτής*. — *Πότης* from *πίνω*.

Ι. *ιδος*, feminine to *-της* from nouns; as *φυλέτις*, *γεννηάτις*, *ποστής*. — A few come from verbs; *πίστις*, *μνήστις*, *φάτις*, *φροντίς*.

Ξ. *ου*, Latin *-tus*, apparently the same as verbal adjectives in *τος*; *μητός*, *κακῦτός*, *παγετός*. Sometimes the accent is placed as far as the last syllable permits; as *βίωτος*, *πότος*, *θάνατος*, *κάμα-*

G. *as*, a modification of *-τρια*, *-τειρα*; it commonly denotes the *instrument* used by the agent; as *ψήκτρα*, *ξύστρα*, *ρήτρα*.

G. *as*, the same as *-τειρα*; as *ὄρχηστρια*.

G. *ου*, from *-τρα*; as *διδάκτρον*, *νύκτρον*, *πλήκτρον*, *λοετρόν*.

G. *ιδος*, the same as *-τειρα*, *-τρια*; as *αἰλητρίς*, *ἀλετρίς*.

Ξ. *υος*, feminine, from verbs; as *ἀκοντιστής*, *βοητής*, *ὀρχηστὺς*, *κριστὺς*, *ἀγορητὺς*.

G. *ορος*, Latin *-tor*, the same as *-τήρ*; as *ἐστιάτωρ*, *πράκτωρ*.

υος, rare; *ἰσχύς*, *πληθύς*.

ς, G. *ους*, from verbs; *ἡχώ*, *τὰς εἰκούς*, *πειθῶ*, *αἰδῶς*.

ι. *ονος* or *οντος*, in participial nouns; as *ἀγών*, *ἄξων*, *ἀνδών*, *ἀρηών*, *καύσων*, *τένων*.

ι. *ῶνος*, masculine, denotes the *place* where many things of the same kind are kept; as *δαφνών*, *γυναικῶν*.

G. *ου*, rare; *τελώνης*, *νομῶνας* Bæotic.

G. *ας*, the same as *-ών*; as *ῥοδωνία*.

ι. *ορος*, the same as *-τωρ*, rare; *κέντωρ*, *θαλασσοκράτωρ*, *παντογῶρ*.

- ωρ, neuter, from verbs, Epic; ἔλδωρ ἐέλδωρ, ἔλωρ.
 -ωρή G. ῆς, from verbs, Epic; ἀλεωρή, ἐλπωρή, θαλπωρή.

§ 140. *Patronymics*, that is, names of persons derived from their parents or ancestors, end in

- άδης G. ου, Æolic -άδιος G. ω, in nouns of the *first declension*; as Ἰππότης Ἰπποτάδης, *the son of Hippotes*; Βορέας Βορεάδης, Ἀλέως Ἀλενάδης, Ἀγχιέας Ἀγχιλάδης, Ὕρρας Ὑρράδιος, Τίνας Τινάδιος. — Nouns in -ιος of the *second declension* change -ος into -άδης; as Ἄσιος Ἀσιάδης.
 -ίδης G. ου, Bæotic -δας, in nouns of the *second and third declensions*; it is appended according to the following examples: Ἀλακός Ἀλακίδης, Λητώ Λητοΐδης, Βοηθός Βοηθοΐδης: Ἀγαμέμνων -ονος, Ἀγαμέμνονίδης, Τυδεύς -εος, Τυδείδης; Ἀχαιμένης -εος, Ἀχαιμενίδης, Ἡρακλῆς -κλέος, Ἡρακλείδης. — For -εΐδης, the Æolic and Doric use the uncontracted form -εΐδας; as Κρηθεΐδας, Οἶνεΐδας.
 -ιάδης G. ου, an Epic ending, always preceded by a *long syllable*; as Ἀγχιός Ἀγχισιάδης, Ἄρητος Ἀρητιάδης, Βάκχος Βακχιάδης, Δαομέδων Δαομεδοντιάδης, Οἰλέως Οἰλιάδης, Καπανεύς Καπανητιάδης.
 -ίων G. -ίωνος or -ιονος, masculine, Poetic; as Ἄκτωρ Ἀκτορίων, Κρόνος Κρονίων, Πηλεΐς Πηλείων.
 Ἰονίδης G. ου, rare; Ἐλατ-ιονίδης, Ταλα-ιονίδης, Ἰαπετ-ιονίδης.
 -άς G. -άδος, feminine to -άδης; as Θεστίος Θεστιάς, *daughter of Thestius*.
 -ίς G. -ίδος, feminine to -ίδης; as Ἄτλας Ἀτλαντίς, *daughter of Atlas*, Κάδμος Καδμηΐς, Θησεύς Θησηΐς Θησής.
 -ίνη, -ιώνη, G. ῆς, feminine to -ίων; as Ἐθνος Εὐνήνη, Ἀκρίσιος Ἀκρισιώνη.

§ 141. A *diminutive* signifies a *small* (or *dear*) thing of the kind denoted by the primitive. Diminutives end in

- ιον G. ου, the most usual ending; as ἄνθρωπος ἀνθρώπιον, παῖς παιδός παιδίον. — Many diminutives in -ιον have lost their diminutive signification; as πέδιον πεδίον, ἔλωρ ἐλώριον, βίβλος βιβλίον, θήρ θηρίον. Still, in such cases, the primitive is always more dignified than the diminutive form.
 ἰδιον, commonly contracted with the preceding vowel; as γραῦς γραῖς γραΐδιον, γράδιον, γῆ γῆδιον, βοῦς βοός βοΐδιον, λέξις -εος λεξιΐδιον. — The endings -υΐδιον, -ιδίον are always written -ῦδιον, -ῖδιον; as ἰχθύς ἰχθυΐδιον, ὕς ὕδιον, ἱμάτιον ἱματίδιον. — The ending -εΐδιον may be written also ἰδιον; as ῥῆσις ῥησειδιον or ῥησιΐδιον.
 -ιδεύς G. εως, denoting the young of an animal; as αἰετός αἰετιδεύς, λαγός λαγιδεύς.
 -ίς G. ἶδος or ἶδος; as ἄμαξα ἄμαξις, νῆσος νησίς, πίναξ πινάξις.
 -ίχνιον, -ίχνη, only in πόλις πολίχνη, πολίχνιον, κύλιξ κυλίχνη κυλίχνιον.
 ἰσκιον, -ίσκος, -ίσκη, (Bæotic -ίχος, -ίχα, chiefly in proper names;) as κοτύλη κοτυλίσκη κοτυλίςκιον, νεανίας νεανίσκος; Bæotic ὀργάλιχος, πύρριχος.

- άριον; as ποὺς ποδάριον, ῥῆθ' ῥηάριον.
- άσιον, κόρη κοράσιον, the only example.
- ύλλος or -ύλος, -υλλίς, -ύλλιον, Latin -ulus; as Ἔρωσ Ερωτύλος, μείραξ μειρακύλλιον.
- ύδριον; as μέλος μελύδριον, νῆσος νησύδριον.
- ύφιον, -άφιον; as ζῶον ζωύφιον, χῶρος χωράφιον.

§ 142. *Adjectives* are derived from substantives, verbs, adverbs, and from other adjectives.

- αῖος is formed by annexing -ιος to the root of nouns of the first declension; as ἀγοραίος, τροχάιος, Αθηναίος. — Its *neuter* is sometimes used substantively; as τρύπαιον or τροπαῖον, Ἡραῖον.
- ακός, equivalent to -ικος, from nouns in ιος, ια, ιον; as σπονδειακός, Κορινθιακός, καρδιακός, Ολυμπιακός, Ιλιακός.
- άλιμος, rare and Epic; κυδάλιμος, εἰδάλιμος, πευκάλιμος.
- ᾶνός after a vowel, -ηνός after a consonant, Ionic always -ηνός, Latin -ānus, used in names of places out of Greece Proper; it is equivalent to -ιος, and has no *neuter*. Most commonly adjectives of this ending are used substantively. E. g. Πάριον Παριανός, Φασιαρός, Αβυδηνός, Λαμψακηνός.
- άς G. ᾶδος, common gender, chiefly from verbal nouns; as ἱππάς, λογάς, μαινάς, πτωκάς, ἀμοιβάς.
- αχος is found chiefly in adverbs in -χοῦ, -χῆ, -χῶς; as ἀλλαχοῦ, ἀλαχῆ.
- εινός is formed by annexing -ῖνος to the root of nouns of the third declension; as ὀρενός, ἀλγεινός. It is found also in adjectives derived from nouns of the first two declensions; as ποθεινός, εὐδεινός, ὑγεινός, ἐρατεινός.
- ειος is formed by annexing -ιος to the root of nouns of the third declension; as ὄρειος, Ἀργεῖος. It is appended also to the root of nouns of the same declension; as γυναικεῖος, αἰγείος. Not unfrequently, however, ε takes the place of a or o in nouns of the first two declensions; as μουσεῖος, σπονδεῖος, ἀνθρώπειος, Επικούρειος. — Its *neuter* is often used substantively; as κουρεύς κουρέιον, Θησεῖον, Ερεχθεῖον, Ἡράκλειον.
- εις G. εντος, from substantives; it generally denotes *fulness*, and is preceded by η, ο, or ι; as φωνήεις, δενδρήεις, πλακείεις, χαρίεις.
- εος, Latin -eus, English -en, *made of, consisting of*, chiefly from nouns denoting *metals*; as χρύσεος, ἀργύρεος. — In poetry, it is often used for -ειος; as βρότεος, βόεος. — Sometimes it comes from other adjectives; as λαϊνέος, κενέος.
- ήρης G. εος, rare; ποδῆρης, ξιφῆρης.
- ης G. ου, from nouns; as εὐώπης, ἐθελοντής, τριακοντούτης.
- ΗΣ, G. εος, oxytone, from verbs; as φραδῆς, ἀμαθής, θεοειδής, ἀγδής, οἰνοβαρής, θεουδής. — In a few instances, it is *active* when the acute is on the penult, and *passive* when on the last syllable; as θεομίσης, *god-hating*, θεομισής, *hated by the gods*.
- ής G. ῆτος, chiefly from verbals in -ητος; as ἀδμής, ἀκμής.
- ΙΚΟΣ, oxytone, Latin -icus, English -ic, -ish, *belonging to, pertaining*.

- ing to*, from nouns; as ποιητικός, ἀρχικός, Μεγαρίκος. — When the root ends in *a*, the adjective may end in -αῖκος; as τροχαῖκος, Κασσαναῖκος, Πιλαταῖκος.
- ιμός, sometimes -ιμαῖος, from nouns; it denotes *fitness*; as ἐδόκιμος, χρήσιμος, πότιμος, ὑποβολιμαῖος.
- ΙΝΟΣ (ι), English -*en*, made of, consisting of, from nouns; as ξύλινος, δρύινος. — Ἀδινός, χθεσινός, from ἄδην, χθές.
- ῖνος, equivalent to -ανός; it has no neuter, and is most commonly used substantively; as Ακραγαντίνος, Λεοντίνος. — Ἀγχιστίνος, from ἄγχιστος.
- ΙΟΣ, Latin -*ius*, belonging to, derived from, from nouns; as οὐράνιος, αἰθέριος, σωτήριος, ἐσπερίος, πάτριος. — Those derived from names of places are commonly used substantively in the masculine and feminine; as Νάξιος, Τήνιος, Κορίνθιος. — Those derived from other adjectives do not materially differ from their primitives; as εὐεθέριος, καθάριος, ἀθεμίσιος. — The neuter is often used substantively; as Διονύσιον, ποτήριον.
- is G. ἴδος, feminine or common, from nouns; as εὐώπις, τριακοντούτις, ἀνακίς, πατρίς, μητρίς.
- κός, rare; θηλυ-κός.
- λός, -λέος, -λιος, or -λῖς, from verbs and nouns, denote *quality* or *fulness*; as δειλός, στρεβλός, εἴκελος, σιγηλός, ὑπνηλός, ψωαλέος, ἀρπαλέος, ἀπατήλιος, φύξηλις.
- μος, rare; ἀμφίδυμος, ἡδυμος, δίδυμος, ζευμος. — Ἀνδρόμεος, from ἀνήρ.
- μων G. ονος, from verbs; it has an *active* signification; as ἐπιστήμων, νεκροδέμων.
- νός, chiefly from verbs; δεινός, στυγνός, σεμνός, ἐρεβεννός, ἐρεμνός, στυλπνός.
- οιος is formed by annexing -ιος to the root of nouns of the second declension; as αἰδοῖος, ἡοῖος, ὁμοῖος or ὅμοιος.
- ος, from verbs, with a change of the radical *ε* into *ο*; used chiefly in composition; as ταχυγράφος, θοός, δίφθογγος, λοιπός. — In a few instances it is *active* when the acute is on the penult, and *passive* when on the antepenult; as πρωτοκτόνος, *that slays first*, πρωτόκτονος, *first slain*.
- ρός denotes *quality* or *fulness*; chiefly from nouns or verbs; it is commonly preceded by *ε*, *η*, or *υ*; as τρυφερός, πονηρός, ἄλμυρός, λαμπρός, ψυχρός, ἐχυρός, ΚΡΥΩ κρυερός, ΝΕΚΩ νεκο νεκρός, λύγω λυγρός. — Εἰδωλός, ἰδρις.
- ς, from verbs; as ἀρπαξ, ἐπίτεξ, πολυαῖξ, νήγλις, ἐπηγλις.
- σιος is formed from -τιος by changing *τ* into *σ*; as φιλοστήσιος, πλοῦσιος, Αφροδίσιος, Μιλήσιος, γερούσιος (γερόνσιος), ἀκηράσιος, ἐκούσιος (ἐκόνσιος), δημόσιος. — Adjectives like the following imply a primitive in -ήτης: βροτήσιος, ἡμερήσιος, νυκτερήσιος, Ἰθακήσιος.
- συνος; γηθόσυνος, δεσπόσυνος, θάσυνος, πίσυνος.
- ΤΕΟΣ paroxytone, Latin -*ndus*, from verbs; it denotes *obligation*, *necessity*, *propriety*; regularly with the penult of the third person singular of the perfect passive; as γράφω γραπτέος, scribendus *to be written, that must be written*.

- TOΣ oxytone, Latin -tus, from verbs, equivalent to the perfect *passive* participle ; regularly with the penult of the third person singular of the perfect passive ; as γράφω γραπτός, scriptus, written. — Sometimes it denotes *capableness* ; as θεατός, visible, capable of being seen. — Sometimes it has an *active* signification ; as καλυπτός, covering.
- ύλος, Latin -ulus, English -ish, diminutive, Doric ; μικρός μικύλος.
- ύς is appended to the root of verbs ; as ἡδύς, θράσσω τράχυν, ΝΕΚΩ νέκυν. Not unfrequently the verbal force is lost ; as πλατύς, εὐρύς, βαθύς, γλυκύς, ταχύς, ὥκυν.
- ῶδης, English -y, -like, contracted from -οειδής, from ΕΙΔΩ, denotes *resemblance* or *fullness* ; as πυροειδής πυρώδης, σφηκώδης, ἀνιμώδης.
- ῶϊος, contracted -ῶος, formed by annexing -ιος to the root of nouns ; as ἡρώϊος ἡρώος, Κῶος. — In a few instances, the ω does not belong to the root ; as πατρώος, μητρῶος, παππῶος.
- ων G. ονος, participial adjectives ; πέπων, αἶθων.
- ώνιος, Æolic, formed by annexing -ιος to the genitive plural of nouns ; ἀλλώνιος, ἑτερώνιος, παντώνιος.
- ῶς, from adjectives in -ωτος ; as ἀβρώς, ἀγνώς.

§ 143. Verbs are derived from substantives, adjectives, interjections, and from other verbs.

- άω, formed by annexing ω to the root of nouns of the first declension ; as τιμάω, ἀτάομαι, τολμάω.
- έω, from nouns, denotes a *state*, *being*, or *action* ; as πολεμέω, εὐτυχεῖω.
- εύω, from nouns, is equivalent to -έω ; as ταμεύω, κολακεύω, βασιλεύω.
- όω is commonly formed by annexing ω to the root of nouns of the second declension ; as δουλόω, σταυρόω. — Sometimes it comes from nouns of the other declensions ; as ζημία ζημιόω, πῦρ πυρόω.
- ζω, -άζω, -ίζω, from nouns and interjections ; as ἀρμόζω, σκευάζω, ὀρίζω, οἰακίζω, αἰάζω (αἶ αἶ), οἰμώζω (οἴμοι), μύζω (μῦ), ἐλελίζω (ἐλελεῦ), ἔφευξα (φεῦ).
- αίνω, English -en, to be, to make, commonly from adjectives in ος, or substantives in μα ; as μωραίνω, σημαίνω.
- ύνω, English -en, to make, commonly from adjectives in ύς ; as βαθύνω, σεμνύνω.
- σείω, Latin -urio, desiderative, from the future of the primitive ; as δρώω δρασεῖω.
- ιάω, rarely -άω, desiderative, from substantives ; as στρατηγιάω, ὤνητιάω, κλαυσιάω, θανατιάω θανατάω, πασχηγιάω, χεζηγιάω.
- ύλλω, diminutive, rare ; as ἐξαπατύλλω, βδύλλω.

NOTE. When the root of a verb is obsolete, it is customary to derive the actual form from a kindred noun ; thus βοάω, φιλέω, δικάζω, which are mere prolongations of the roots ΒΟ-, ΦΙΛ-, ΔΙΚ-, are commonly derived from βοή, φίλος, δίκη.

COMPOSITION OF WORDS.

§ 144. 1. When the first component part of a compound word is a noun of the first or second declension, its ending is dropped, and an *o* is regularly substituted. When it is a noun of the third declension, an *o* is generally placed between its root and the second component part. E. g.

θάλασσα κρατίω	θαλασσα-ο-κράτιω
πρώτος τίκτω	πρω-ο-τόκος
παῖς τρίβω	παῖδ-ο-τρίβω

Sometimes the connecting letters are *οι*, *ος*, *σο*, *η*, *ι*, *α*, *ασ*, *αι*; as *δό-οι-πέρος*, *θε-ός-δοτος*, *πολις-ο-πόλιμος*, *λαμπαδ-η-φόρος*, *καλλ-η-πάριος*, *ποδ-α-πηγῆρ*, *δικ-ασ-πóλιος*, *μεσ-αι-πόλιος*.

2. The connecting letter *o* is regularly omitted when the second component part begins with a vowel, or when the root of the first part ends in *i* or *v*; as *ψυχ-αγωγός*, *πτολί-πορθος*, *έστε-γείτωρ*.

3. In words compounded with *numerals*, the first four numerals are *μονο-* (before a vowel *μον-*), *δι-*, *τρι-*, *τετρα-* (before a vowel *τετρ-*); as *μονή-παις*, *δί-πους*, *τρι-κερως*, *τετρά-πους*, *τίθρο-απών*. — *Ἡμι-*, semi-. half; as *ἡμι-μάχης*, *ἡμι-κύβητος*.

But *δισ*, and *τρισ*, in composition, retain their original force; as *δό-εφθος*, *doubly baked*, *τρις-ώλιμος*, *thrice happy*.

NOTE 1. When the second part is a *disseminated* word, it is regularly preceded by *o*; in which case *-εργος*, *-έχης* may be contracted into *-ουργος*, *-ούχης*; as *θεο-ειδής*, *μενο-εικής*, *άγραφο-εργός* *άγραφουργός*, *κακο-εργός* *κακοουργός*, (*δαδύ-εχης*) *δαδοῦχης*.

NOTE 2. For the compounds of nouns in *-ης*, *-ος*, G. *εος*, *-ας* G. *εως*, *ας*; of nouns in *-ας* of the second declension; of some primitives in *-μα* of the third (as *αἷμα*); and of *γεία* *γῆ*, *βοῆς*, *καῖς*, *μέλας*, *ταῖς* *ταῖν*, see *Lexicons*.

§ 145. 1. When the first component part is a *verb*, the connecting letters are *ε*, *ι*, *εσ*, *σε*, *σι*, *εσι*, *σο*; as *μω-έ-μαχος*; *άρχ-ε-παύων*; *φερ-έ-σθιος*.

So *πρω-σί-πολις*; *ἡμι-σί-πολις*; *δηρί-θυμος*, *ταρτί-σως*; *ταρτί-χρως*.

2. When the second component part begins with a vowel, the connecting letters are omitted. Sometimes however *σ* stands between the component parts. E. g. *πρω-αρχή*; *Παύ-ανδρος*. *ῥίψ-αστε*.

§ 146. The *prepositions* lose their final vowel, when the word with which they are compounded begins with a vowel: except *επρί* and *πρό*; as *ἐν-έχης*, *ἀνθ-αλίξω*, *ἀν-έχης*, *ἐκ-αίωκα*, *παρ-έχης*, *προ-έχης*.

Επρί may be contracted with the second part, when it begins with *ε*; as *πρε-έχης* *πρεδχης*, *πρε-έλεω* *πρεδλεω*.

NOTE 1. The final vowel may be retained before a *digammated* word; as ἀμφιέννυμι, ἀναοίγεσκον, ἀποειπεῖν, διαείδομαι, ἐπιέννυμι, καταέννυμι, μεταίζω.

NOTE 2. The Æolians, Dorians, and Epic Poets may drop the final vowel of ἀνά, κατά, παρά, ποτί, rarely ἀπό, ὑπό, before a consonant; as ἀνστάντες, ἀννέται, ἀλλέξαι, ἀγξηραίω; παρθέμεναι, ποτθέμεν, ἀππέμπω, ὑββάλλω (for ὑπβάλλω). For κατά, see above (§ 13, 11).

NOTE 3. The Æolic and Doric may change περί into περ, in composition; as περίοδος, πέρροχος, περρέχειν, for περίοδος, περίοχος, πεμέχειν.

§ 147. The *inseparable* particles are α-, αρι-, ερι-, δυσ-, δα-, ζα-, λα-, and νη-:

α-, before a vowel *an-*, English *in-*, *im-*, *un-*, or *-less*, called a *privative* or *negative*; prefixed to substantives or adjectives; as ἄθεος, ἄχρηστος, ἀνόμοιος. — In two or three instances it is prefixed to verbs; thus, αἰτίω, ἀναίνομαι. — Before a *digammated* word, it is α-; as αἰκίης, αἰδρις, δούτος (but ἀνούτατος). — Δμ-φασίη, ἀνα-εδνος, exceptions to the rule.

α- *intensive*; as ἀσπερχές, ἀτειής.

α- denoting *union*; as ἀλοχος, ἀκοιτις.

αρι-, ερι-, *very, much*, both *intensive*; as ἀρίγνωτος, ἐριβρεμέτης.

δυσ-, Latin *dis-*, English *mis-*, *un-*, the opposite of εὔ, denotes *difficultly*, *misfortune*, *badness*, and is prefixed to substantives or adjectives; as δύσπορος, δυστυχής. — In δυσθνήσκω, it is prefixed to θνήσκω.

δα-, ζα-, λα-, *very*, all *intensive*; as δαφυνός, ζαμενής, λάμαχος.

νη-, Latin *ne*, *negative*; as νήποινος, νήστis, νώνυμος.

§ 148. When the second component part is a noun beginning with ἄ, ε, ο, its initial vowel is often lengthened; as ὑπ-ήκοος, στρατηγός, ὀδ-ηγός, λοχ-ηγός, ναυ-ηγός, ἀγ-ήνωρ, δυσ-ήλατος, ἀν-ώνυμος.

PART III.

S Y N T A X.

SUBJECT AND PREDICATE.

NOMINATIVE.

§ 149. 1. The *subject* of a sentence or proposition is that of which any thing is affirmed. The *predicate* is that which is affirmed of the subject.

2. The subject is either a *nominative*, or a word standing for a nominative. The predicate is either a *verb* alone, or a verb and a substantive, adjective, pronoun, or participle; in the latter case, the verb is called the *copula*. Both the subject and the predicate may have other words connected with them. E. g.

Ὑγὼ λέγω, *I say.*

Δέρμος ἦν βασιλεύς, *Lernus was a king*; here Δέρμος is the subject; ἦν βασιλεύς, the predicate; and ἦν, the copula.

Ἀκούσας ταῦτα ὁ Κύρος ἐπειθέρω. *Cyrus, hearing these things, was persuaded*; here ἀκούσας ταῦτα ὁ Κύρος is the subject.

NOTE 1. The most usual *copulas* are εἰμί, ἵκωμαι, πέφικα, φθίω, πέλω, πέλομαι, γίνομαι, αἰξάνομαι, μένω, παραστήσας: εἶμαι, φαίνομαι, ὄρωμαι, ὀφθαλμίζωμαι: καλοῦμαι, ἀπομύζομαι, λέγομαι, ἀκούω: αἶρω, θάω, ἀποδείκνυμαι: νομίζομαι, κρίνομαι, ἐπιλαμβάνομαι: εἶρα, καταστρέφωμαι, ἐπιζαίωμαι.

NOTE 2. The *copula* retains its peculiar character even when it becomes a participle: as Λέγων ὄντος βασιλέως, *Lernus being a king.*

§ 150. 1. A finite verb agrees with its subject-nominative in number and person; as,

Εγὼ λέγω, *I say, It is I who say.* 'Ημεῖς λέγομεν, *We say, It is we who say.*

Σὺ λέγεις, *Thou sayest.* 'Υμεῖς λέγετε, *You say.*

Εκεῖνος λέγει, *He says.*

Εγὼ, σὺ, ἡμεῖς are of the first person; σὺ, σφῶ, ὑμεῖς, of the second person; all other nominatives are of the third person.

(a) A subject in the dual may take a plural verb. On the other hand, a subject in the plural may take a verb in the dual when two persons or things are meant; as Δύο νεανίσκω προσέτρεχον, *Two young men ran up.* 'Ὡς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες εἰς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ, *And as when two winter-torrents descending from the rocks unite their mighty waters in a ravine;* where two streams running on opposite sides are meant.

(b) The verb may agree in number with the nominative in the predicate; as Εστὸν δύο λόφω ἡ Ἰδομένη ὑψηλῶ, *Idomenē is two high hills.*

2. Two or more nominatives in the singular, connected by καί (expressed or understood), take the verb in the plural and in the chief person, which is the first with respect to the second and third, and the second with respect to the third; as,

Εγὼ καὶ σὺ ἐλογιζόμεθα, *I and thou concluded.*

Πάρεμι καὶ ἐγὼ καὶ οὗτος Φρυνίσκος. *Both I and this Phrynicus are present.*

Τεθνήσκει Κηφισόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι, *Cephisodorus and Amphicrates and others are dead.*

(a) The verb may agree with the nearest or most prominent subject; as Αποτέμενεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ, *The head is cut off, and also the right hand.*

(b) The verb may be put in the dual, if it belongs to two substantives in the singular; as 'Ηλυροποιικὴ καὶ ἡ κιθαριστικὴ πολλὰ διαφέρετον ἀλλήλοις, *The art of making lyres, and the art of playing on the harp, differ much from each other.*

(c) A nominative in the singular followed by μετὰ or σὺν, *with*, may take the verb in the plural; as Δημοσθένης μετὰ τῶν ξυστρατηγῶν σπένδοντα, *Demosthenes with his fellow-generals made a treaty.*

3. When two or more nominatives of different persons and numbers are connected by ἢ, οὔτε, or μήτε, the verb agrees with one of them, and is understood after the rest.

When however the nouns are regarded as *one whole*, the verb is put in the plural. E. g.

Δημοφῶν ἢ Θηριππίδης ἔχουσιν, *Demophon or Therippides has.*

Οὔτε σὺ οὐτ' ἄν ἄλλος οὐδεὶς δύνατο, *Neither you nor any body else could.*

So Ὅπως μὴ φθάσωσι μήτε Κύρος μήτε οἱ Κίλικες καταλαβόντες, *In order that neither Cyrus nor the Cilicians may occupy them beforehand.*

4. The *copula* εἰμί and its participle are very often omitted; as,

*Ἀριστον μὲν ὕδωρ, *Water is indeed the best thing; sc. ἐστι.*

*Ὦν ὑφηγητῶν, *Who being leaders; sc. ὄντων.*

NOTE 1. The first person plural is sometimes used, for the sake of modesty, instead of the first person singular; as Ὁ Ἀλκιβιάδης, καὶ ἡμεῖς τηλικούτοι ὄντες δεινοὶ τὰ τοιαῦτα ἤμεν, *O Alcibiades, we too, when at your age, were keen in such matters; where Pericles alone speaks.*

NOTE 2. In the Epic language the *dual* is sometimes used for the plural; thus (Il. 5, 487) ἀλόντε refers to the Trojans. (Il. 8, 185) ἀποτίνετον, ἐφομαρτεῖτον, σπεύδετον refer to four horses. (Od. 8, 48. 49) κούρω κρινθέντε, βήτην apply to fifty-two persons. (Hymn. 1, 487. 501) κάθετον, λύσαντε, ἱκησθον refer to the Cretan sailors.

NOTE 3. When ἕκαστος, ἕτερος, and ἄλλος in the expressions ἄλλος ἄλλον, ἄλλος ἄλλοθεν, are connected with a plural verb, they are really in apposition with the subject of that verb; as ἀναβαίνοντες ὅπη ἐδύναντο ἕκαστος, *Ascending as well as they each could.* Ἡρώτων ἄλλος ἄλλο, *one asked one thing, and another, another.*

§ 151. 1. Whenever a noun in the plural is regarded as *one whole*, or when several nouns are regarded as one whole, the verb may be in the singular. Particularly,

The nominative of the *neuter* plural regularly takes the verb in the singular. E. g.

Τὰ στρατεύματα ἀγωνίζεται, *The armies are contending.*

Ταῦτα ἐγένετο, *These things happened.*

So Ἡμῖν οὐκ ἔστι κάρυ' ἐκ φορμίδος δούλω παραρριπτοῦντε τοῖς θεαμένοις, *We have not (do not exhibit) a couple of slaves throwing nuts out of a basket to the spectators.*

2. On the other hand, a *collective* noun in the singular may have the verb in the plural; as,

ἡθός οἶόνται, *The multitude think.*

παρόπενον ἀνεχώρουν, *The army were retreating.*

52. 1. The nominatives of the personal pronoun are 1 in the personal endings of the verb. (§ 115. κ.) Con- tly, when they are expressed, they are either emphatic thetic.

, Γράφω, *I write*; Εγὼ γράφω, *It is I that write*; or *I write* emphasis upon *I*. Γράφετε, *You write*; Ὑμεῖς γράφετε, *It hat write*.

When a verb in the third person appears without a nomi- its subject must be determined by the context. Partic-

The nominative is omitted when any thing general and indefinite (ἄγγμα, χρήμα) is expressed; as λέγουσι, *They say*. Οὕτως : is so. Δείξει δὴ τάχα, *Time will soon show it*.

When the verb indicates the *employment* of a person, the word z that person is generally omitted; as Εκήρυξε τοῖς Ἑλλήσι νάσασθαι, sc. ὁ κήρυξ, *The herald proclaimed to the Greeks to ady*.

When it is *implied* in some part of the clause; as Τὸν Ἰσθμὸν καὶ σφί ἦν ἐν τέλει, *They were building a wall across the Isth- id their work (wall) was near the end*.

requently the active verb is changed into the *third person sin-* assive, and its subject-nominative into the dative of the *agent*; πολεμοῖς εὐτύχηται, for Οἱ πολέμοι εὐτυχῆκασι, *The enemy xceeded*.

The subject of verbs denoting the state of the *weather* or the op- of nature is not expressed; as ὕει, *it rains*; νίφει, *it snows*; there was an earthquake.

53. In general, any word, sentence, expression, or may be the subject of a sentence. Particularly,

The subject may be an *infinitive*; in which case the verb is *personal*. Such is the subject of

: necessary, one must.

: seems good or proper.

, it is fated; εἰμαρτο, it fated.

u, it is possible, it hap-

seems, it becomes.

it is possible.

it is lawful, proper.

is possible, easy, convenient,

most commonly followed by an adjective.

λέγεται, it is said.

μέλει, to take care of.

πέπρωται, it is destined.

πρέπει, προσήκει, it is proper, it behooves, it becomes.

συμβαίνει, it happens.

χρή, it is necessary, there is need one must.

(b) The subject may be a sentence beginning with *ὅτι*, *that*; as *Δῆλον ἦν ὅτι ἐγγὺς πού βασιλεὺς ἦν*, *It was manifest that the king was pretty near*.

(c) The subject may be a preposition with a *numeral* adjective following it; as *Ἐφύγον περὶ ὀκτακοσίου*, *About eight hundred fled*.

§ 154. 1. The nominative often has the appearance of the vocative; as *Ἡ Πρόκη ἐκβαίνε*, *Procnē, step out*.

2. The nominative is used in designating an object without asserting any thing respecting it; as *Ὀμήρου Διὰς*, *Homer's Iliad*.

3. The nominative, with or without an interjection, is used in certain exclamations; as *Ἄ μοι ἐγὼ δειλός!* *Oh wretched me!* *ὦ δυσμορος!* *Unhappy man that I am!*

VOCATIVE.

§ 155. The vocative with or without *ὦ* is used in addressing; as,

Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σέ, ὦ Κλέανδρε, *The army has sent us to you, O Cleander*.

NOTE 1. The vocative singular may be used in addressing a number of persons; as *Ἴτε ὑμεῖς, ὦ Ἡριππίδα*, *Go ye, O Herippidas*, where Herippidas with others is addressed.

NOTE 2. (a) *ὦ* may stand after the adjective agreeing with the substantive; as *Μάκαρ ὦ Στρεψιάδες*, *O happy Strepsiades!*

(b) It may stand between the substantive and its adjective; as *Ἐρεβος ὦ φαεινότατον*, *O most bright Erebus*.

(c) It may be repeated; as *ὦ τέκνον ὦ γενναῖον*, *O my noble child!*

(d) It may be separated from its substantive by a parenthetical expression; as *Ἡμῖν εἰπέ, ὦ πρὸς Διὸς Μέλητε*, *In the name of Zeus, tell us, O Melēus!*

SUBSTANTIVE AND ADJECTIVE.

§ 156. 1. A substantive annexed to another substantive or to a pronoun, for the sake of explanation, is, by *apposition*, put in the same case.

So when the annexed substantive is in the *predicate* of the sentence. E. g.

Ξέρξης βασιλεὺς, *Xerxes, a king, or King Xerxes*.

Εγὼ ὁ Τηρεὺς, *I Tereus*. *Εμὲ τὸν Τηρία*, *Me Tereus*.

Σὺ Ἕλλην εἶ, *Thou art a Grecian*.

So λαβὼν Τισσαφέρην ὡς φίλον, *Taking with him Tissaphernes as a friend.* Θεμιστοκλῆς ἦκω, *I Themistocles have come.*

(a) In Poetry, especially in Epic Poetry, a noun denoting a *part* is often put in apposition with the noun denoting the whole. In translation, the leading noun may be regarded as an adnominal genitive. E. g. Δηῖπυρον Ἐλένος ξίφει ἤλασε κόρσῃν, *Helenus smote the temple of Deipyros with a sword.*

So Ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ, *But it did not please the heart of Agamemnon, the son of Atreus.*

(b) Possessive pronouns and adjectives implying possession are often followed by a *genitive*, which is in apposition with the genitive implied in the possessive pronoun or adjective; as Τὸν ἐμὸν αὐτοῦ τοῦ ταλαιπώρου βίον, *The life of me, a miserable man*; here αὐτοῦ τοῦ ταλαιπώρου is in apposition with ἐμοῦ implied in ἐμόν. Ἀθηναῖος ὢν πόλεως τῆς μεγίστης, *Being a citizen of Athens, the greatest city in the world.*

(c) A noun is sometimes put in apposition with a whole sentence regarded as a substantive. The noun thus appended is in the *nominative* or *accusative* according as the principal word in the sentence, to which it refers, is a subject or an object. E. g. Τὸ πᾶνδε τὸ σὺ μέλλετον, τολμήματ' αἰσχιστα, μονομαχεῖν, *Thy two sons are about to fight a duel, a most disgraceful act.* Ἐλέην κτάνωμεν, Μενέλεω λύπην πικράν, *Let us slay Helen, to the bitter grief of Menelaus.*

This rule applies also to such parenthetical phrases as Τὸ λεγόμενον, *As the saying is*; Πάν τοῦναντιον, *The very reverse*; Ὡς τὸ ἐναντίον, *On the contrary*; Τὸ τοῦ Ὁμήρου, *As Homer says*; Ἰσχυρὸς ὡς τὸ τοῦ Ὁμήρου, *According to Homer.*

(d) When the subject of a sentence is a *demonstrative* pronoun, it commonly takes the gender of the noun in the predicate; as Ἐπὶ Πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα δύο τείχη, *To the Gates of Cilicia and Syria. Now these Gates were two walls*; for αὐταί, sc. αἱ Πύλαι.

2. A substantive in apposition to two or more substantives is put in the plural.

So when the substantive in apposition is in the *predicate*. E. g.

Φιλήσιος καὶ Λύκων οἱ Ἀχαιοί, *Philesius and Lycon the Achæans.*

3. A noun denoting a whole, which is regularly put in the genitive, may take the case of the nouns denoting the parts; as,

Οἰκίαι αἱ μὲν πολλαὶ ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, *Most of the houses had fallen, and but few remained standing.*

NOTE 1. Sometimes a substantive (commonly a proper name) is repeated for the sake of emphasis; in which case, the repeated noun

may, by *attraction*, be put in the *nominative* when there is a *nominative* in its vicinity closely connected with it; as Λαοθόη θυγάτηρ Ἀλταῖο γέροντος · Ἀλτεω δὲ Δελέγεσσι φιλοπολέμοισιν ἀνάσσει, *Laothot the daughter of Altes old; of Altes who rules over the warlike Leleges.*

So Ἀνδρομάχη θυγάτηρ μεγαλήτορος Ηριάνου · Ηριάνω δὲ ἔβαιεν ὑπὸ Πλάκῳ ὕλησση, *Andromache the daughter of magnanimous Eëtion; Eëtion who dwelt at the foot of woody Placus.*

NOTE 2. The *limiting* noun, which regularly is put in the *genitive*, may stand in apposition with the *limited* noun when both nouns refer to the *same* thing; as Δέκα μῶαί εἰσφορά, *A contribution of ten mnae.*

NOTE 3. Sometimes apposition takes place even when the nouns are *partially* related to each other; as (*Her. 2, 133*) ἵνα οἱ δώδεκα ἔτεα ἀντὶ ἑξ ἑτέων γένηται, αἱ νύκτες ἡμέραι γενόμεναι, *In order that the number of years might become for him twelve instead of six, the nights being reckoned as days.*

So (*Id. 2, 41*) τοὺς βοῦς θάπτουσι, τὰ κέρατα ὑπερέχοντα, *They bury the oxen with the horns above the ground.* (*Soph. An. 259*) Δόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, φύλαξ ἐλέγχων φύλακα, *And hard words passed between them, — watchman blaming watchman.*

NOTE 4. A *personal* or *national* appellative may be used *adjectively*; as Πόλις Ἑλλάς or Ἑλληνίς, *A Grecian city.* Ἔθισσαν τράπεζαν, *Frugal table (fare).*

NOTE 5. Ἀνὴρ, *man*, may accompany *personal* or *national* appellatives, regarded as *adjectives*; as Βασιλεὺς ἀνὴρ, *A man who is a king, simply A king.* Ἄνδρες Ἀθηναῖοι! *Men of Athens! Athenians!* Ἄνδρες δικασταί! *Judges!*

NOTE 6. In *Poetry*, a verbal substantive of the *masculine* gender is sometimes put in apposition with a *feminine* noun; as (*Eurip. Med. 1390*) Μυσαρά καὶ παιδολέτορ, *Vile murderess of thy own children!* (*Id. Hip. 689*) Ὁ παγκακίστη καὶ φίλων διαφθορεῦ, *O thou most wicked woman and destroyer of thy friends!*

§ 157. 1. An adjective agrees with its substantive in gender, number, and case.

So when the adjective is in the *predicate* of the sentence.

This rule applies also to the article, the adjective pronouns, and to the participle. E. g.

Ἀνὴρ σοφός, or Σοφὸς ἀνὴρ, *A wise man.*

Τῷ ἐμῷ πατρί, *To my father.*

Παρὼν ὁ Κύρος, *Cyrus being present.*

Εγὼ ἀτολμός εἰμι, *I am timid.*

With respect to *position*, when the substantive has no article, the adjective is placed before or after its substantive.

(a) A noun or pronoun in the dual may take a participle in the

plural. On the other hand, a noun or pronoun in the plural may take a participle in the dual when two things are meant. E. g. *Νὰ καταβάντες, We both descending.* *Αἰγυπιοὶ κλάζοντε μάχονται, Two vultures uttering loud shrieks fight.*

(b) The masculine of the dual of all adjective forms may agree with a feminine substantive; as *Τὰ ὁδῶ, The two ways.* *Τούτοις τοῖς κινήσειν, Of these two motions.*

(c) When the subject of a sentence is, or is regarded as, an *inanimate* thing (τὸ, *χρῆμα, πρᾶγμα*), the adjective in the predicate is put in the neuter singular; as *Ἡ χιών ἦν ἀλεινόν, The snow was warm (a warm thing).*

(d) When the subject is any word but a nominative, the adjective in the predicate is put in the neuter singular or plural; as *Ῥᾶδιον ἦν λαβεῖν, To take was easy, It was easy to take.* *Ἀδύνατα ἦν τοὺς Λοκροὺς ἀμύνεσθαι, It was impossible to chastise the Locrians.*

(e) The participle of the copula may agree in gender with the noun in the predicate; as *Ἡ λέαινα ἐν ἰσχυρότατον, The lioness being a very strong animal.*

2. If an adjective refers to two or more substantives, it is put in the plural, and in the leading gender, which is the masculine with respect to the other genders, and the feminine with respect to the neuter.

So when the adjective is in the *predicate* of the sentence. E. g. *Βοὺν καὶ ἵππον καὶ κάμηλον ὅλους ὀπτούς, An ox, a horse, and a camel, roasted whole.*

Γραῖδια καὶ γερόντια καὶ πρόβατα ὀλίγα καὶ βοὺς καταλελειμμένοις, Old women and old men, a few sheep, and oxen, abandoned.

(a) If the substantives denote *inanimate* beings, the adjective is regularly *neuter*; as *Λίθοι τε καὶ πλίνθοι καὶ ξύλα ἀτάκτως ἐρριμμένα, Stones, brick, and timber, thrown together without order.*

(b) The adjective may agree with one of the substantives, commonly with the most prominent one; as (*Eur. Bac. 905*) *Ἑτέρα δῖα καὶ δυνάμει, In another kind of prosperity and power.*

(c) The adjective or participle may be put in the *dual* if it refers to two substantives; as *Καλλίας καὶ Ἀλκιβιάδης ἤκείτην ἄγοντε τὸν Πρόδικον, Callias and Alcibiades came bringing Prodicus.*

3. A *collective* substantive in the singular may take an adjective or participle in the plural; as *Ἡροίην ἐλόντες Ἀργείων στόλος, The army of the Argives having taken Troy.*

NOTE 1. (a) Sometimes the gender and number of the adjective are determined by the adnominal genitive ; as Πτηνῶν ἀγέλαι ὑποδείσαντες, *Flocks of birds having been terrified.*

(b) Sometimes the gender of the adjective or participle is determined by the gender implied in the substantive ; as Φίλε τέκνον, *Dear child.* Ἐλθὼν βίη Ἡρακλεΐῃ, *The might of Hercules having come; that is Hercules.*

NOTE 2. The masculine is commonly used in general remarks or assertions, even when the objects spoken of belong to the female sex ; as οἱ ἀγαθοί, *the good* ; οἱ κακοί, *the wicked* ; οἱ τίκτοντες, *parents.*

So also when, in the tragic Poets, a woman speaks of herself in the plural. (§ 150, n. 1.)

NOTE 3. Δύο or Δύω, *two*, is very often joined to plural substantives ; as Δύο ψυχάς. Δυσὶν οἰμόγμασι.

Δοῦρε, *two spears*, and ὄσσε, *the eyes*, in Homer, are accompanied by a plural adjective.

§ 158. 1. Any adjective or participle may be used substantively, the substantive with which it agrees being understood ; as φίλος, *a friend* ; οἱ θνητοί, *the mortals* ; τὰ ἐμὰ, *my property* ; οἱ φιλοσοφούντες, *philosophers.*

2. The *neuter* singular of an adjective or participle, preceded by the article, may be used for the corresponding abstract noun ; as τὸ καλόν, *the beautiful, beauty* ; τὸ θεῖον, *divinity* ; τὸ δειδώς, *fear* ; τὸ μέλλον, *the future.*

So τὸ ἐμόν, *that which is mine*, periphrastically for ἐγώ, *I.*

3. Masculine and feminine adjectives often supply the place of adverbs ; as χθίζος, *hesternus* ; ἄσμενος, *gladly.* Particularly numeral adjectives in -αῖος ; as τριταῖος, *peremptory.*

§ 159. 1. When the *comparative* is not followed by the genitive, the conjunction ἢ, *than*, is put between it and the word with which it is compared ; the case of the latter being the same as that of the former ; as,

Μέλλεις ἐπ' ἄνδρας στρατεύεσθαι ἀμείνωνας ἢ Σκύθας, *Thou art about to march against men superior to the Scythians.*

Τοῖς βασιλεῦσι τῶν Λακεδαιμονίων ἀδικεῖν ἥττον ἔξεστιν ἢ τοῖς ἰδιώταις, *The kings of the Lacedaemonians have less power to do wrong than private individuals.*

Πηγὰι Μαιάνδρου ποταμοῦ καὶ ἐτέρου οὐκ ἐλάσσονος ἢ Μαιάνδρου, *The sources of the river Mæander, and of another river not smaller than the Mæander.*

(a) Sometimes the *nominative* is used after ἢ, the context determin-

verb; as *Τοῖς νεωτέροις καὶ μᾶλλον ἀκμάζουσιν ἢ ἐγὼ, παραινῶ, ἰζώ, I advise the young who are more vigorous than I am.*

Ἰρὸς, κατὰ, ὅτε, ὥς, ὥστε, may be used after *ἢ*; as *Μεῖζω ἢ κρυά, Too great for tears.*

A comparison between two qualities of the same person is expressed by means of two comparatives with *ἢ* between them; as *Μανικώτεροι ἢ ἀνδρεύτεροι, More rash than*

When the word, with which the comparison is made, is *ἵ*, the Greek comparative corresponds to the English *too, rather, somewhat, pretty, a little, a little too*; as *ὃ ἐ στενωτέρα εἴη ἡ ὁδός, And wherever the road was too*

The comparative may be strengthened by *ἔτι*, *etiam, yet, ἔγω, much, μακρῶ, longe, by far, ὀλίγῳ, ὀλίγον, little, by ἁλλῶ, ἔτι πολλῶ, πολύ, multo, much, more, ὅσῳ, ὅσον, by as is, the more, τοσούτον, τοσούτῳ, so much, the more*; also by *more.*

The superlative may be strengthened by *μακρῶ, πολλῶ, σφ, τοσούτῳ, ὅλος, ὥς, ὅπως, ὅτι; ἢ, quam, very; ἐν τοῖς, among all*; also by *μάλιστα, πλείστον, μέγιστον, most, very.*

1. When a word implies a comparison, it may be followed by; as *Τούναντίον δρῶν ἢ προσῆκ' αὐτῷ ποιεῖν, Doing contrary to ought to do.*

Is of this class are *βούλομαι, ἐθέλω, ζητέω, δίκαιον, σοφόν, ἐνανκρός,* and some others.

2. The adverbs *πλέον, μείον, ἔλαττον*, often have the sense of indeclinable adjectives; as *Πελταστὰς καὶ τοξότας πλέον ἢ ὑπιάδας, More than twenty myriads of targeteers and archers.*

3. *ἤ* may be omitted after *πλέον, πλείω, ἔλαττον*, followed merely; as *Ἐτη γεγονὼς πλείω ἐβδομήκοντα, Being upwards of years of age.*

4. The superlative in a few instances has the force of the active; as *Σεῖο δ', Ἀχιλλεῦ, οὗτις ἀνὴρ προπάρειθε μακάρτατος, O Achilles, was ever more completely happy than thou.*

5. After *ὅλος, ὥς, ὅπως, ὅτι* (properly *ὅτι*), and *ἢ*, the words *ἔστι, or δύνασθαι, as much as possible, as he can or could*, may tally supplied; as *Ἄνδρας Πελοποννησίους ὅτι πλείστους, As Peloponnesians as possible.*

PRONOUNS AND ARTICLE.

§ 160. 1. The genitive of the *personal* pronoun corresponds to the English *my, mine, our, ours; thy, thine, your, yours; his, her, hers, its, their, theirs*.

2. Εμοῦ, ἐμοί, ἐμέ, are more emphatic than the corresponding enclitics μοῦ, μοί, μέ. In Poetry, however, even the latter are sometimes emphatic or antithetic.

3. After a preposition, ἐμοῦ, ἐμοί, ἐμέ are generally used. Except μέ in the expression πρὸς με, which however is less strong than πρὸς ἐμέ.

4. Αὐτός is the usual third person of the personal pronoun. In the oblique cases it refers either to a person or thing different from the subject of the sentence, or to the subject of the principal sentence. The same remark applies to the oblique cases of ἵ. E. g.

Ὁ νόμος αὐτὸν οὐκ ἔῳ, *The law does not permit him.*

Κῦρος εἰέτο τοῦ Σάκα σημαίνει αὐτῷ, *Cyrus desired Sacas to notify to him* (sc. Cyrus).

(a) Αὐτός, accompanied by a substantive, is emphatic, *self, very*. Sometimes it means *by one's self*, in the sense of *alone*. E. g. Αὐτὸς Μένων, *Menon himself*. Κῦρος αὐτός, *Cyrus himself*. Αὐτοὶ γὰρ ἐσμεν, *For we are alone*.

(b) Αὐτός, *self, very*, may be placed before a personal pronoun expressed or implied; as Αὐτὸς εἰμι, sc. ἐγώ, *I am the very man*. Αὐτὸς σύ, or Σὺ αὐτός, *Thou thyself*. Ταῦτα αὐτοὶ ἐποιεῖτε, *You did these things yourselves*.

(c) Αὐτός, *self, very*, may be connected with οὗτος or ἐκεῖνος, for the sake of emphasis; as Αὐτὸς οὗτος, *This very person*. Αὐτὸς ἐκεῖνος, *That very person*. Αὐτοῦ ἐκείνου, *His own*.

(d) Αὐτός is used with ordinal numbers, to show that one person with others, whose number is less by one than the number implied in the ordinal, is spoken of; as Ἡμέθῃ πρεσβευτῆς ἐς Λακεδαιμόνα δέκατος αὐτός, *He being the tenth (with nine others) was appointed plenipotentiary to Lacedaemon*.

(e) In sentences containing the reflexive pronoun, the nominative of αὐτός may, for the sake of emphasis, be placed near the reflexive pronoun; as Παλαιστὴν νῦν παρασκευάζεται ἐν' αὐτὸς αὐτῷ, *He is now preparing an antagonist against himself*.

(f) In Homer, Αὐτός is often used when a person or thing is to be opposed to any thing connected with it; as Πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν, *And sent pre-*

maturely many brave souls of heroes to Hades, and made their bodies the prey of dogs.

5. *Αὐτός*, preceded by the article, signifies *idem*, the same; as *Περὶ τῶν αὐτῶν τῆς αὐτῆς ἡμέρας οὐ ταῦτα γινώσκουμεν*, *We do not have the same opinion concerning the same things on the same day.*

NOTE 1. In the Ionic writers, *οὗ* and the other cases commonly refer to a person or thing different from the subject of the sentence. In the Attic writers they generally refer to the subject of the principal sentence, like the Latin *sui*, *sibi*, *se*.

NOTE 2. Sometimes the personal pronoun is equivalent to the reflexive; that is, it refers to the subject of the sentence; as *Οἶμαι ληρεῖν με*, *I think I am talking nonsense.* *Ἀλλὰ πολλοῦ μοι δοκῶ τὰ ὑμέτερα ἔχειν*, *But I think I am far from having your things.*

NOTE 3. In some instances the third person of the personal pronoun stands for the second; (*Il.* 10, 398) *Σφίσιν* for *ὑμῖν*. (*Her.* 3, 71) *Σφέας* for *ὑμᾶς*.

NOTE 4. The personal pronoun is sometimes repeated in the same sentence for the sake of greater perspicuity; as *Εμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τεθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν*, *To us, although we have not been brought up in the land of the Greeks, nevertheless thou seemest to speak intelligible things.*

NOTE 5. When a noun is separated by intermediate sentences from the verb with which it is connected, *αὐτός*, in its regular signification (4), is, for the sake of perspicuity, put in apposition with that noun; as *Εγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἐστὶ τὰ σύμματα, εἶπερ προθύμειται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὁμῶσαι*, *Now, for my part, I do not see why the king, whose resources are so great, should swear to us, if he really meant to destroy us.*

NOTE 6. *Αὐτός* in the oblique cases is sometimes joined to the relative pronoun for the sake of perspicuity; as *Ὁν ὁ μὲν αὐτῶν*, *One of whom.* Examples of this kind are of frequent occurrence in the Septuagint and New Testament.

NOTE 7. The genitive of the first and second persons of the personal pronoun is seldom put after a substantive in classical writers; thus *Ὁ πατήρ μου* is much rarer than *Ὁ ἐμὸς πατήρ*, *My father.*

§ 161. 1. The reflexive pronoun refers either to the subject of the sentence in which it stands, or to the subject of the principal sentence; as *Σαυτὴν ἐπιδείκνυ*, *Show thyself.* *Ὁ Ἀρμένιος ἐσιώπα ἀπορῶν πότερα συμβουλευοί τῷ Κύρῳ κατακτείνειν ἑαυτόν*, *The Armenian king kept silence, hesitating whether to advise Cyrus to slay him.*

When the genitive of this pronoun depends on a noun, it is equivalent to the genitive of the personal pronoun, or to the possessive pro-

noun; as *Ἀστυάγης μετεπέμψατο τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς*, *Astyages sent for his own daughter and her son.*

2. The *reciprocal* pronoun regularly refers to the subject of the sentence in which it stands; as *Ἀλλήλας ἑώραν*, *They looked at each other.*

NOTE 1. The reflexive pronoun may also refer to the *object* of the sentence to which it belongs; as *Ἀπὸ παντοῦ ἐγὼ σε διδάξω*, *I will illustrate it to you from your own case.*

NOTE 2. Sometimes *ἑαυτοῦ* stands for *ἑμαντοῦ* or *σεαυτοῦ*; as *Δεῖ ἡμᾶς ἀνερέσθαι ἑαυτοῦς*, *We must ask ourselves. Μόρον τὸν αὐτῆς οἶσθα*, *Thou knowest thy fate.*

NOTE 3. The third person of the reflexive may stand for the reciprocal. On the other hand, the reciprocal may be used for the reflexive. E. g. *Ἀντὶ ὑφορωμένων ἑαυτὰς ἡδέως ἀλλήλας ἑώραν*, *Instead of looking cross at each other, they looked smilingly. Καθ' αὐτοῖν*, *Against each other. Διέφθειραν ἀλλήλους*, *They destroyed themselves; that is, Each destroyed himself.*

§ 162. The *possessive* pronoun is equivalent to the genitive of the personal; consequently it has all the properties of the adnominal genitive; as *Ὁ ἐμός πατήρ*, for *Ὁ πατήρ μου*, *My father. Οἶκος ὁ σός*, *Thy house.*

So Οἶκος σός, *A house of thine, One of thy houses Πόλιν τὴν ἡμετέραν*, *Our city; Πόλιν ἡμετέραν*, *A city of ours. Οἱ ἐμοὶ παῖδες*, *My children; Παῖδες ἐμοί*, *Some of my children. Σὸς πόθος*, *My regret for thee.*

NOTE. *Ὅς*, *his*, in Homer, sometimes stands for *ἐμός*, *σός*. — *Σφίτερος* for *ὑμέτερος*, in Hesiod; for *ἐμός*, in Theocritus.

§ 163. 1. The *demonstratives* *ὅδε*, *οὗτος*, *τόσος*, *τοῖος*, *ὥδε*, *οὕτως* regularly denote that which is before the mind of the speaker; as *Οὗτος ὁ ἀνὴρ*, *This man. Ἐλεγε τάδε*, *He said these things.*

2. *Εκείνος*, *that, he, she, it*, regularly refers to a remote person or thing; as *Εκείνοι ἀπολοῦνται*, *Those men will perish.*

NOTE 1. In Herodotus, *οὗτος*, *τοσοῦτος*, *τοιούτος*, and *οὕτως* regularly refer to what precedes; *ὅδε*, *τοσόσδε*, *τοιόσδε*, *ὥδε*, to what follows.

NOTE 2. The demonstrative pronoun is sometimes apparently equivalent to the adverbs *ἐνταῦθα*, *ὥδε*, *ἐκεῖ*; as *Ἠνάγκασα σέ τοῦτον*, *I compelled thee who art here.*

So Αὕτη δέ σοι γῆς περίοδος πάσης. Ὅρας; Αἶδε μὲν Αθῆναι, *Here is for thee a map of the whole earth. Seest thou? Here is Athens.*

NOTE 3. The demonstrative may refer to a noun which goes before in the same sentence, if that noun has been separated from its verb by intervening sentences; as *Μεγιστήν τὸν Ακαρνήνα . . . τούτων τὸν εἴπαντα ἐκ τῶν ἱπῶν τὰ μέλλοντά σοφί ἐκβαίνειν*, *Megistias the Acarnanian . . . the one who foretold by the entrails of the victims what would happen to them.*

NOTE 4. The demonstrative sometimes follows the relative in the same sentence; *Ἰνδὸν ποταμὸν ὃς κροκοδείλους δεύτερος οὗτος ποταμῶν πάντων παρέχεται*, *The river Indus, which is the second river in the world that produces crocodiles.*

NOTE 5. Τοῦτο may refer to a sentence or clause; as *Ἀισθόμενος τὸν Αθάμαντα ἀποκτείνειν θέλοντα τὸν Φρίξον δηλοῖ τοῦτο τῷ Φρίξῳ*, *Perceiving that Athamas intended to slay Phrixus, he makes it known to Phrixus.*

§ 164. The *interrogative* pronouns and adverbs are used in direct or indirect questions; as *Σὺ τίς εἶ;* *Who art thou?* *Οἶδε τί βούλεται*, *He knows what it wants.*

§ 165. The *indefinite* τίς, annexed to a substantive, means *a certain, some, or simply a, an.* Without a substantive, it means *some one, somebody, some person, a certain one*; as *Ὀρνίθεις τιναί*, *Some birds.* *Λέγουσί τις*, *Some (persons) say.*

NOTE 1. (a) Τίς is sometimes used for *ἕκαστος*; as *Εὖ τις δόρυ θεξάσθω*, *Let every one sharpen his spear well.*

(b) Sometimes it refers to the speaker or to the person addressed; as *Ποῖ τις φύγη*, *Whither can one (I) go?* *Ἦκει τῷ κακόν*, *Misfortune has come to some one (thee).*

(c) Τίς may mean *somebody* in the sense of *a distinguished person, a man of consequence*; *τὶ, something great, to the purpose*; as *Ἐγὼν φαίνομαι τις ἦμε*, *I too seem to be somebody.* *Ἔδοξε τι εἰπεῖν τῷ Ἀστυάγει*, *He seemed to Astyages to say something to the purpose.*

NOTE 2. Τίς is often joined to adjectives and adverbs of quality or quantity, for the sake of strengthening or weakening their signification, as the case may be; as *Γυνή ὥραισάτη τις*, *A most blooming woman.* *Ἡμέρας ἐβδομήκοντά τις*, *Some seventy days.* *Πόσος τις;* *How big a one?*

NOTE 3. The Poets may repeat τίς in the same sentence; as *Ἔστι τις οὐ πρόσω Σπάρτης πόλις τις*, *There is, not far from Sparta, a certain city.*

ARTICLE.

§ 166. 1. Originally the article was a *demonstrative* or *relative* pronoun; *he, she, it, this, that; who, which, what.* Thus, in the Epic dialect, it is generally a demonstrative or

relative pronoun ; in the new Ionic, and Doric, very often ; and not unfrequently in the Tragedians. E. g.

‘Ο γὰρ βασιλῆϊ χολωθεῖς, *For he having been incensed against the king.*

Αἱ δ’ ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἥρῃ, *And they muttered, Athene and Hera.*

‘Ορνὶς ἰπὸς τῷ οὐνομα Φοῖνιξ, *A sacred bird, the name of which is Phœnix.*

2. In the Attic prose-writers, the article retains its demonstrative force in the following cases :

(a) When it is followed by μέν, δέ, without a substantive ; especially in the formula ὁ μέν ὁ δέ, *the one the other, one another, some others* ; as ‘Ο μὲν ἤρχε οἱ δ’ ἐπειθοντο, *He commanded and they obeyed.*

(b) Before the relatives ὅς, ὅσος, ὅλος ; as Τὸν ὃς ἔφη, *Him who said.* Οὐδενὸς τῶν ὅσα αἰσχύνῃ ἐστὶ φέροντα, *None of those things which are regarded as bringing shame.* Μίσειν τοὺς ὅλους περ οὗτος, *He hate such as are like this man.*

(c) In the expression καὶ τόν, *and he*, before an infinitive ; as Καὶ τὸν κελεῦσαι, *And he commanded.*

(d) In the expression τὸν καὶ τόν, *this man and that man* ; τὸ καὶ τό, *this and that, so and so.*

(e) In τό γε, *this* ; πρὸ τοῦ, or προτοῦ, *before this time, formerly.*

(f) In τῷ, *for this reason, therefore*, borrowed from the Epic style.

§ 167. In its usual signification, the article is a weak demonstrative pronoun. Accordingly it is used when a person or thing is before the mind of the speaker, writer, hearer, or reader. E. g.

Ἴππος, *A horse* ; Ὁ ἵππος, *The horse*, weaker than *this* or *that* horse.

Ἄνδρες, *Men*, *A number of men* ; Οἱ ἄνδρες, *The men.*

1. Proper names may take the article ; as ὁ Σωκράτης, ὁ Ὀλυμπος, αἱ Ἀθῆναι.

2. Abstract nouns, and names of sciences, and the elements of nature, may take the article ; as ἡ ἀχαριστία, *ingratitude* ; ἡ ἀριθμητική, *arithmetic* ; ὁ χρῦσός, *gold* as a metal ; ὁ αἶψ, *air* ; ἡ γῆ, *earth*.

3. When the article is prefixed to such objects as are closely connected with a particular person, it has the force of the possessive pronoun ; Ἐρχεται ἡ Μανδάνη πρὸς τὸν πατέρα, *Mandane came to her father.*

4. The article may be placed before *τοιούτος, τοιούδε, τοσούτος, τηλικούτος, τίς, ποίος*, and even before a personal or reflexive pronoun. *Δείνα, such-a-one*, always takes the article.

5. The article is put before a numeral depending on *ἀμφί, περί, εἰς, ὑπέρ*; as *Ἀμφὶ τὰ πέντε ἢ ἑκκαίδεκα ἔτη αὐτοῦ γενομένου, He being about fifteen or sixteen years old.*

6. The *neuter* singular of the article may be prefixed to any word or expression regarded as a substantive; as *τὸ ὑμεῖς, The word ὑμεῖς. Τῷ εἶναι χρῆσθαι, To use the word εἶναι.*

So before the infinitive; as *τὸ πίνειν, Drinking, To drink. Τοῦ κτήσασθαι, Of acquiring. Ἐν τῷ χρῆσθαι, In using, In the use.*

7. In grammatical language, every word regarded as an independent object takes the gender of the name of the part of speech to which it belongs; as *ὁ γάρ, sc. σύνδεσμος, The conjunction γάρ*; *ἡ ἐγώ, sc. ἀπωνυμία, The pronoun ἐγώ*; *τὸ τήν, sc. ἄρθρον, The article τήν.*

NOTE 1. Sometimes the article is of the gender of the substantive which refers to a quotation; as *Καλὴν ἔφη παραινέσων εἶναι τὴν καθύναμιν ἔρδειν, He said, "To sacrifice to the gods according to thy power," is good advice*, where the gender of the article before the expression *καθύναμιν ἔρδειν* is determined by the substantive *παραινέσων*.

NOTE 2. When the force of the article is lost sight of in the words *ταυτόν (τὸ αὐτό)*, and *θάτερον (τὸ ἕτερον)*, they may be preceded by another article; as *Περὶ τὸ ταυτόν, About the same thing. Ὁ τοῦ θατέρου κύκλος, The circle of the other.*

§ 168. 1. When a noun which has just preceded would naturally be repeated, the article belonging to it is alone expressed; as *Οἱ τε Ξενοφώντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν, Both the children of Xenophon, and those of the other citizens*

2. In certain phrases, a noun is understood after the article

Ἄνδρες, Ἄνθρωποι, men, people; as *Οἱ ἐν ἄστει, Those in the city. Οἱ σὺν αὐτῷ, Those with him. — Οἱ ἀμφί τινα, or Οἱ περί τινα, Those about any body*, most commonly means a person and his attendants, men, suite, followers, or disciples; sometimes it stands for the person merely.

Γῆ, or Χώρα, land, country; as *Εἰς τὴν ἑαυτῶν, To their own country.*

Γυνή, wife, rarely; as *Βυρσίνης τῆς Ἰππίου, Byrsine the wife of Hippias. Φερετίμης τῆς Βάρτεω, Of Pheretima the wife of Baltus.*

Πράγμα, or Χρῆμα, thing, affairs; as *Τὰ τῆς πόλεως, The affairs of the state. Τὰ τῶν θεῶν, That which comes from the gods. Τὸ τοῦ Ὁμήρου, That which Homer says. — Not unfrequently the neuter article with a genitive is equivalent to a substantive; as Τὰ τῆς ὀργῆς,*

may, by *attraction*, be put in the *nominative* when there is a *nominative* in its vicinity closely connected with it; as Λαοβόη θυγάτηρ Ἀλταῖο γέροντος. Ἀλτεω δὲ Δελέγεσσι φιλοπολέμοισιν ἀνάσσει, *Laothot the daughter of Altes old; of Altes who rules over the warlike Leleges.*

So Ἀνδρομάχῃ θυγάτηρ μεγαλήτορος Ἡριώνος. Ἡριῶν δὲ ἔβαιεν ὑπὸ Πλάκῳ ὕλησσι, *Andromache the daughter of magnanimous Eëtion; Eëtion who dwelt at the foot of woody Placus.*

NOTE 2. The *limiting* noun, which regularly is put in the *genitive*, may stand in apposition with the *limited* noun when both nouns refer to the *same* thing; as Δέκα μναὶ εἰσφορά, *A contribution of ten minæ.*

NOTE 3. Sometimes apposition takes place even when the nouns are *partially* related to each other; as (*Her.* 2, 133) ἵνα οἱ δυνώδεκα ἔτεα διτλὶ ἐξ ἑτέων γένηται, αἱ νύκτες ἡμέραι γινόμεναι, *In order that the number of years might become for him twelve instead of six, the nights being reckoned as days.*

So (*Id.* 2, 41) τοὺς βούς θάπτουσι, τὰ κέρατα ὑπερέχοντα, *They bury the oxen with the horns above the ground.* (*Soph. An.* 259) λόγῳ δ' ἐν ἀλλήλοισιν ἐρρόβουν κακοὶ, φύλαξ ἐλέγχων φύλακα, *And hard words passed between them, — watchman blaming watchman.*

NOTE 4. A *personal* or *national* appellative may be used *adjectively*; as Πόλις Ἑλλάς or Ἑλληνίς, *A Grecian city.* Θῆσσαν τράπεζαν, *Frugal table (fare).*

NOTE 5. Ἀνὴρ, *man*, may accompany *personal* or *national* appellatives, regarded as *adjectives*; as Βασιλεὺς ἀνὴρ, *A man who is a king*, simply *A king.* Ἄνδρες Ἀθηναῖοι! *Men of Athens! Athenians!* Ἄνδρες δικάσται! *Judges!*

NOTE 6. In Poetry, a verbal substantive of the *masculine* gender is sometimes put in apposition with a *feminine* noun; as (*Eurip. Med.* 1390) Μυσαρὰ καὶ παιδολέτορ, *Vile murderess of thy own children!* (*Id. Hip.* 689) ὦ παγκακίστη καὶ φίλων διαφθορεῦ, *O thou most wicked woman and destroyer of thy friends!*

§ 157. 1. An adjective agrees with its substantive in gender, number, and case.

So when the adjective is in the *predicate* of the sentence.

This rule applies also to the article, the adjective pronouns, and to the participle. E. g.

Ἀνὴρ σοφός, or σοφὸς ἀνὴρ, *A wise man.*

Τῷ ἐμῷ πατρί, *To my father.*

Παρόν ὁ Κύρος, *Cyrus being present.*

Εγὼ ἀπολμός εἰμι, *I am timid.*

With respect to *position*, when the substantive has no article, the adjective is placed before or after its substantive.

(a) A noun or pronoun in the *dual* may take a participle in the

plural. On the other hand, a noun or pronoun in the plural may take a participle in the dual when two things are meant. E. g. *Νὰ καταβάντες, We both descending. Αἰγυπιοὶ κλάζοντε μάχονται, Two vultures uttering loud shrieks fight.*

(b) The masculine of the dual of all adjective forms may agree with a feminine substantive; as *Τὰ ὁδῶ, The two ways. Τούτοις τοῖς κινήσειν, Of these two motions.*

(c) When the subject of a sentence is, or is regarded as, an *inanimate* thing (ῥι, χρῆμα, πρᾶγμα), the adjective in the *predicate* is put in the neuter singular; as *Ἡ χιών ἦν ἀλειωνόν, The snow was warm (a warm thing).*

(d) When the subject is any word but a nominative, the adjective in the *predicate* is put in the neuter singular or plural; as *Ρᾶδιον ἦν λαβεῖν, To take was easy, It was easy to take. Ἀδύνατα ἦν τοὺς Λοκροὺς ἀμείνισθαι, It was impossible to chastise the Locrians.*

(e) The participle of the *copula* may agree in gender with the noun in the predicate; as *Ἡ λέαινα ἐὼν ἰσχυρότατον, The lioness being a very strong animal.*

2. If an adjective refers to two or more substantives, it is put in the plural, and in the leading gender, which is the masculine with respect to the other genders, and the feminine with respect to the neuter.

So when the adjective is in the *predicate* of the sentence. E. g. *Βοῦν καὶ ἵππον καὶ κάμηλον ὅλους ὀπτούς, An ox, a horse, and a camel, roasted whole.*

Γραῖδια καὶ γερόντια καὶ πρόβατα ὀλίγα καὶ βοὺς καταλελειμμένους, Old women and old men, a few sheep, and oxen, abandoned.

(a) If the substantives denote *inanimate* beings, the adjective is regularly *neuter*; as *Λίθοι τε καὶ πλίνθοι καὶ ξύλα ἀτάκτως ἐρριμμένα, Stones, brick, and timber, thrown together without order.*

(b) The adjective may agree with one of the substantives, commonly with the most prominent one; as (*Eur. Bac. 905*) *Ἑτέρα . . . ὀλβῳ καὶ δυνάμει, In another kind of prosperity and power.*

(c) The adjective or participle may be put in the *dual* if it refers to two substantives; as *Καλλίας καὶ Ἀλκιβιάδης ἤκείτην ἄγοντε τὸν Πρόδικον, Callias and Alcibiades came bringing Prodicus.*

3. A *collective* substantive in the singular may take an adjective or participle in the plural; as *Ἐποὶν ἐλόντες Ἀργείων στόλος, The army of the Argives having taken Troy.*

NOTE 1. (a) Sometimes the gender and number of the adjective are determined by the adnominal genitive; as Πτηνῶν ἀγέλαι ὑποδείσαντι, *Flocks of birds having been terrified*.

(b) Sometimes the gender of the adjective or participle is determined by the gender implied in the substantive; as Φίλε τέκνον, *Dear child*. Ἐλθὼν βίη Ἡρακλεῖ, *The might of Hercules having come*; that is *Hercules*.

NOTE 2. The masculine is commonly used in general remarks or assertions, even when the objects spoken of belong to the female sex; as οἱ ἀγαθοί, *the good*; οἱ κακοί, *the wicked*; οἱ τίκτοντες, *parents*.

So also when, in the tragic Poets, a woman speaks of herself in the plural. (§ 150, n. 1.)

NOTE 3. Δύο or Δύω, *two*, is very often joined to plural substantives; as Δύο ψυχάς. Δυσὶν οὐμύγμασι.

Δοῦρε, *two spears*, and ὄσσε, *the eyes*, in Homer, are accompanied by a plural adjective.

§ 158. 1. Any adjective or participle may be used substantively, the substantive with which it agrees being understood; as φίλος, *a friend*; οἱ θνητοί, *the mortals*; τὰ ἐμά, *my property*; οἱ φιλοσοφούντες, *philosophers*.

2. The *neuter* singular of an adjective or participle, preceded by the article, may be used for the corresponding abstract noun; as τὸ καλόν, *the beautiful, beauty*; τὸ θεῖον, *divinity*; τὸ δεδωός, *fear*; τὸ μέλλον, *the future*.

So τὸ ἐμόν, *that which is mine*, periphrastically for ἐγώ, *I*.

3. Masculine and feminine adjectives often supply the place of adverbs; as χιζός, *hesternus*; ἄσμενος, *gladly*. Particular numeral adjectives in -αῖος; as τριταῖος, *πεμπταῖος*.

§ 159. 1. When the *comparative* is not followed by the genitive, the conjunction ἢ, *than*, is put between it and the word with which it is compared; the case of the latter being the same as that of the former; as,

Μάλλεις ἐπ' ἀνδρας στρατεύεσθαι ἀμείνωνας ἢ Σκύθας, *Thou art about to march against men superior to the Scythians*.

Τοῖς βασιλεῦσι τῶν Λακεδαιμονίων ἀδικεῖν ἥττον ἔξεστιν ἢ τοῖς ἰδιώταις, *The kings of the Lacedæmonians have less power to do wrong than private individuals*.

Πηγὰς Μαίανδρου ποταμοῦ καὶ ἑτέρου οὐκ ἐλάσσονος ἢ Μαίανδρου, *The sources of the river Meander, and of another river not smaller than the Meander*.

(a) Sometimes the *nominative* is used after ἢ, the context determin-

ing its verb ; as Τοῖς νεωτέροις καὶ μᾶλλον ἀκμάζουσιν ἢ ἐγὼ, παραινῶ, *sc. ἀκμάζω*, *I advise the young who are more vigorous than I am.*

(b) Πρὸς, κατά, ὅτε, ὥς, ὥστε, may be used after ἤ ; as Μείζω ἢ κατὰ δάκρυα, *Too great for tears.*

2. A comparison between two qualities of the same person or thing is expressed by means of two comparatives with ἤ between them ; as Μανικώτεροι ἢ ἀνδρειώτεροι, *More rash than brave.*

3. When the word, with which the comparison is made, is omitted, the Greek comparative corresponds to the English positive with *too, rather, somewhat, pretty, a little, a little too ;* as Ὅπου δὲ στενωτέρα εἴη ἡ ὁδός, *And wherever the road was too narrow.*

4. The comparative may be strengthened by ἔτι, *etiam, yet, still, μέγα, much, μακρῶ, longe, by far, εὐλίγον, little, by less, πολλῶ, ἔτι πολλῶ, πολύ, multo, much, more, ὅσῳ, ὅσον, by as much as, the more, τοσούτον, τοσούτῳ, so much, the more ;* also by μᾶλλον, *more.*

5. The superlative may be strengthened by μακρῶ, πολλῶ, πολύ, ὅσῳ, τοσούτῳ, οἷος, ὥς, ὅπως, ὅτι ; ἤ, *quam, very ; ἐν τοῖς, of all, among all ;* also by μάλιστα, πλείστον, μέγιστον, *most, very.*

NOTE 1. When a word implies a comparison, it may be followed by ἤ, *than ;* as Τοῦναντίον δρῶν ἢ προσῆκ' αὐτῷ ποιεῖν, *Doing contrary to what he ought to do.*

Words of this class are βούλομαι, ἐθέλω, ζητέω, δίκαιον, σοφόν, ἐναντίον, πικρός, and some others.

NOTE 2. The adverbs πλέον, μείον, ἔλαττον, often have the appearance of indeclinable adjectives ; as Πελοποννησίαις καὶ τοξόταις πλέον ἢ εἴκοσι μυριάδας, *More than twenty myriads of targeteers and archers.*

NOTE 3. Ἡ may be omitted after πλέον, πλείω, ἔλαττον, followed by a numeral ; as Ἐτη γεγονὸς πλείω ἐβδομήκοντα, *Being upwards of seventy years of age.*

NOTE 4. The superlative in a few instances has the force of the comparative ; as Σεῖο δ', Ἀχιλλεῦ, οὔτις ἀνὴρ προπάρειθε μακάριτατος, *No man, O Achilles, was ever more completely happy than thou.*

NOTE 5. After οἷος, ὥς, ὅπως, ὅτι (properly ὅ τι), and ἤ, the words δυνατὸν ἐστί, or δύνασθαι, *as much as possible, as he can or could,* may be mentally supplied ; as Ἄνδρας Πελοποννησίουσιν ὅτι πλείστον, *As many Peloponnesians as possible.*

PRONOUNS AND ARTICLE.

§ 160. 1. The genitive of the *personal* pronoun corresponds to the English *my, mine, our, ours; thy, thine, your, yours; his, her, hers, its, their, theirs*.

2. Εμοῦ, ἐμοί, ἐμέ, are more emphatic than the corresponding enclitics μοῦ, μοί, μέ. In Poetry, however, even the latter are sometimes emphatic or antithetic.

3. After a preposition, ἐμοῦ, ἐμοί, ἐμέ are generally used. Except μέ in the expression πρὸς μέ, which however is less strong than πρὸς ἐμέ.

4. Αὐτός is the usual third person of the personal pronoun. In the oblique cases it refers either to a person or thing different from the subject of the sentence, or to the subject of the principal sentence. The same remark applies to the oblique cases of ἦ. E. g.

Ὁ νόμος αὐτὸν οὐκ ἐᾷ, *The law does not permit him.*

Κύρος ἔδειτο τοῦ Σάκα σημαίνειν αὐτῷ, *Cyrus desired Sacas to notify to him (sc. Cyrus).*

(a) Αὐτός, accompanied by a substantive, is emphatic, *self, very*. Sometimes it means *by one's self*, in the sense of *alone*. E. g. Αὐτὸς Μένων, *Menon himself*. Κύρος αὐτός, *Cyrus himself*. Αὐτοὶ γὰρ ἐσμεν, *For we are alone*.

(b) Αὐτός, *self, very*, may be placed before a personal pronoun expressed or implied; as Αὐτὸς εἰμι, sc. ἐγώ, *I am the very man*. Αὐτὸς σύ, or Σὺ αὐτός, *Thou thyself*. Ταῦτα αὐτοὶ ἐποιεῖτε, *You did these things yourselves*.

(c) Αὐτός, *self, very*, may be connected with οὗτος or ἐκεῖνος, for the sake of emphasis; as Αὐτὸς οὗτος, *This very person*. Αὐτὸς ἐκεῖνος, *That very person*. Αὐτοῦ ἐκείνου, *His own*.

(d) Αὐτός is used with ordinal numbers, to show that one person with others, whose number is less by one than the number implied in the ordinal, is spoken of; as Ἡμέθῃ πρεσβευτὴς ἐς Λακεδαίμονα δέκατος αὐτός, *He being the tenth (with nine others) was appointed plenipotentiary to Lacedaemon*.

(e) In sentences containing the reflexive pronoun, the nominative of αὐτός may, for the sake of emphasis, be placed near the reflexive pronoun; as Παλαιστὴν νῦν παρασκευάζεται ἐπ' αὐτὸς αὐτῷ, *He is now preparing an antagonist against himself*.

(f) In Homer, Αὐτός is often used when a person or thing is to be opposed to any thing connected with it; as Πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν ἥρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν, *And sent pre-*

maturely many brave souls of heroes to Hades, and made their bodies the prey of dogs.

5. *Αὐτός*, preceded by the article, signifies *idem*, *the same*; as *Περὶ τῶν αὐτῶν τῆς αὐτῆς ἡμέρας οὐ ταῦτ' ἀγνώσκομεν*, *We do not have the same opinion concerning the same things on the same day.*

NOTE 1. In the Ionic writers, *οὗ* and the other cases commonly refer to a person or thing different from the subject of the sentence. In the Attic writers they generally refer to the subject of the principal sentence, like the Latin *sui*, *sibi*, *se*.

NOTE 2. Sometimes the personal pronoun is equivalent to the reflexive; that is, it refers to the subject of the sentence; as *Οἶμαι ληρεῖν με*, *I think I am talking nonsense*. *Ἀλλὰ πολλοῦ μοι δοκῶ τὰ ὑμέτερα ἔχειν*, *But I think I am far from having your things.*

NOTE 3. In some instances the third person of the personal pronoun stands for the second; (*Il.* 10, 398) *Σφίσιν* for *ὑμῖν*. (*Her.* 3, 71) *Σφέας* for *ὑμᾶς*.

NOTE 4. The personal pronoun is sometimes repeated in the same sentence for the sake of greater perspicuity; as *Εμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τεθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν*, *To us, although we have not been brought up in the land of the Greeks, nevertheless thou seemest to speak intelligible things.*

NOTE 5. When a noun is separated by intermediate sentences from the verb with which it is connected, *αὐτός*, in its regular signification (4), is, for the sake of perspicuity, put in apposition with that noun; as *Εγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἐστὶ τὰ σύμματα, εἴπερ προθύμῃται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὁμῶσαι*, *Now, for my part, I do not see why the king, whose resources are so great, should swear to us, if he really meant to destroy us.*

NOTE 6. *Αὐτός* in the oblique cases is sometimes joined to the relative pronoun for the sake of perspicuity; as **Ὀν ὁ μὲν αὐτῶν*, *One of whom*. Examples of this kind are of frequent occurrence in the Septuagint and New Testament.

NOTE 7. The genitive of the first and second persons of the personal pronoun is seldom put after a substantive in classical writers; thus **Ὁ πατήρ μου* is much rarer than **Ὁ ἐμὸς πατήρ*, *My father*.

§ 161. 1. The reflexive pronoun refers either to the subject of the sentence in which it stands, or to the subject of the principal sentence; as *Σαυτὴν ἐπιδείκνυ*, *Show thyself*. **Ὁ Ἀρμένιος ἐσιώπα ἀπορῶν πότερα συμβουλεύει τῷ Κύρῳ κατακτείνειν ἑαυτόν*, *The Armenian king kept silence, hesitating whether to advise Cyrus to slay him.*

When the genitive of this pronoun depends on a noun, it is equivalent to the genitive of the personal pronoun, or to the possessive pro-

noun; as *Ἀστυάγης μετεπέμψατο τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς*, *Astyages sent for his own daughter and her son.*

2. The *reciprocal* pronoun regularly refers to the subject of the sentence in which it stands; as *Ἀλλήλας ἐώραν*, *They looked at each other.*

NOTE 1. The reflexive pronoun may also refer to the *object* of the sentence to which it belongs; as *Ἀπὸ σαντοῦ ἐγὼ σε διδάξω*, *I will illustrate it to you from your own case.*

NOTE 2. Sometimes *ἑαυτοῦ* stands for *ἐμαυτοῦ* or *σεαυτοῦ*; as *Δεῖ ἡμᾶς ἀνερέσθαι ἑαυτοὺς*, *We must ask ourselves. Μόρον τὸν αὐτῆς οἶσθα*, *Thou knowest thy fate.*

NOTE 3. The third person of the reflexive may stand for the reciprocal. On the other hand, the reciprocal may be used for the reflexive. E. g. *Ἀντὶ ὑφορωμένων ἑαυτὰς ἡδέως ἀλλήλας ἐώραν*, *Instead of looking cross at each other, they looked smilingly. Καθ' αὐτοῖν*, *Against each other. Διέφθειραν ἀλλήλους*, *They destroyed themselves; that is, Each destroyed himself.*

§ 162. The *possessive* pronoun is equivalent to the genitive of the personal; consequently it has all the properties of the adnominal genitive; as *Ὁ ἐμός πατήρ*, for *Ὁ πατήρ μου*, *My father. Οἶκος ὁ σός*, *Thy house.*

So *Οἶκος σός*, *A house of thine, One of thy houses* *Πόλιν τὴν ἡμετέραν*, *Our city; Πόλιν ἡμετέραν*, *A city of ours. Οἱ ἐμοὶ παῖδες*, *My children. Παῖδες ἐμοί*, *Some of my children. Σὸς πόθος*, *My regret for thee.*

NOTE. *Ὅς*, *his*, in Homer, sometimes stands for *ἐμός*, *σός*. — *Σφίερος* for *ὑμέτερος*, in Hesiod; for *ἐμός*, in Theocritus.

§ 163. 1. The *demonstratives* *ὅδε*, *οὗτος*, *τόσος*, *τοῖος*, *ὃδε*, *οὕτως* regularly denote that which is before the mind of the speaker; as *Οὗτος ὁ ἀνὴρ*, *This man. Ἐλεγε τάδε*, *He said these things.*

2. *Εκείνος*, *that, he, she, it*, regularly refers to a remote person or thing; as *Εκείνοι ἀπολούνται*, *Those men will perish.*

NOTE 1. In Herodotus, *οὗτος*, *τοσοῦτος*, *τοιούτος*, and *οὕτως* regularly refer to what precedes; *ὅδε*, *τοσόσδε*, *τοιόσδε*, *ὃδε*, to what follows.

NOTE 2. The demonstrative pronoun is sometimes apparently equivalent to the adverbs *ἐνταῦθα*, *ὃδε*, *ἐκεῖ*; as *Ἡνάγκασα σέ τοῦτον*, *I compelled thee who art here.*

So *Ἀὕτη δέ σοι γῆς περίοδος πάσης. Ὅρᾱς; Αἶδε μὲν Ἀθῆνας*, *Here is for thee a map of the whole earth. Seest thou? Here is Athens.*

NOTE 3. The demonstrative may refer to a noun which goes before in the same sentence, if that noun has been separated from its verb by intervening sentences; as *Μεγιστήν τὸν Ακαρνήνα τοῦτον τὸν ἔκπαντα ἐκ τῶν ἱρῶν τὰ μέλλοντά σφι ἐκβαλεῖν*, *Megistias the Acarnanian the one who foretold by the entrails of the victims what would happen to them.*

NOTE 4. The demonstrative sometimes follows the relative in the same sentence; *Ἰνδὸν ποταμὸν ὃς κροκοδείλους δεύτερος οὗτος ποταμῶν πάντων παρέχεται*, *The river Indus, which is the second river in the world that produces crocodiles.*

NOTE 5. Τοῦτο may refer to a sentence or clause; as *Ἀισθόμενος τὸν Αθάμαντα ἀποκτεῖναι θέλοντα τὸν Φρίξον δηλοῖ τοῦτο τῷ Φρίξῳ*, *Perceiving that Athamas intended to slay Phrixus, he makes it known to Phrixus.*

§ 164. The interrogative pronouns and adverbs are used in direct or indirect questions; as *Σὺ τίς εἶ;* *Who art thou?* *οὐδὲ τί βούλεται*, *He knows what it wants.*

§ 165. The indefinite τίς, annexed to a substantive, means *a certain, some, or simply a, an.* Without a substantive, it means *some one, somebody, some person, a certain one*; as *Ὀρνίθεις τινες*, *Some birds.* *Λέγουσί τινες*, *Some (persons) say.*

NOTE 1. (a) Τίς is sometimes used for ἕκαστος; as *Εὐ τίς δάρυ θηξάσθω*, *Let every one sharpen his spear well.*

(b) Sometimes it refers to the speaker or to the person addressed; as *Ποῖ τίς φύγῃ*, *Whither can one (I) go?* *Ἦκει τῷ κακόν*, *Misfortune has come to some one (thee).*

(c) Τίς may mean *somebody* in the sense of *a distinguished person, a man of consequence*; *τὸ, something great, to the purpose*; as *Κὶ γὰρ φαίνομαι τίς ἡμῖς*, *I too seem to be somebody.* *Ἔδοξέ τι εἰπεῖν τῷ Ἀστυάγῃ*, *He seemed to Astyages to say something to the purpose.*

NOTE 2. Τίς is often joined to adjectives and adverbs of quality or quantity, for the sake of strengthening or weakening their signification, as the case may be; as *Γυνὴ ὠραιότατή τις*, *A most blooming woman.* *Ἡμέρας ἑβδομήκοντά τινας*, *Some seventy days.* *Πόσος τις;* *How big a one?*

NOTE 3. The Poets may repeat τίς in the same sentence; as *Ἔστι τις οὐ πρόσω Σπάρτης πόλις τις*, *There is, not far from Sparta, a certain city.*

ARTICLE.

§ 166. 1. Originally the article was a *demonstrative* or *relative* pronoun; *he, she, it, this, that; who, which, what.* Thus, in the Epic dialect, it is generally a demonstrative or

relative pronoun ; in the new Ionic, and Doric, very often ; and not unfrequently in the Tragedians. E. g.

‘Ο γὰρ βασιλῆϊ χολωθεῖς, *For he having been incensed against the king.*

Αἱ δ’ ἐπέμψαν Ἀθηναίη τε καὶ Ἥρη, *And they muttered, Athena and Hera.*

‘Ορνῖς ἱρὸς τῷ ὀνόμα Φοῖνιξ, *A sacred bird, the name of which is Phoenix.*

2. In the Attic prose-writers, the article retains its demonstrative force in the following cases :

(a) When it is followed by μέν, δέ, without a substantive ; especially in the formula ὁ μέν ὁ δέ, *the one the other, one another, some others* ; as ‘Ο μέν ἤρχε οἱ δ’ ἐπείθοντο, *He commanded and they obeyed.*

(b) Before the relatives ὅς, ὅσος, ὅλος ; as τὸν ὃς εἶπεν, *Him who said.* Οὐδενὸς τῶν ὅσα αἰσχύνῃν ἐστὶ φέροντα, *None of those things which are regarded as bringing shame.* Μισεῖν τοὺς ὁλὸς περ οὗτος, *I hate such as are like this man.*

(c) In the expression καὶ τόν, *and he*, before an infinitive ; as καὶ τὸν κελεύσαι, *And he commanded.*

(d) In the expression τὸν καὶ τόν, *this man and that man* ; τὸ καὶ τό, *this and that, so and so.*

(e) In τό γε, *this* ; πρὸ τοῦ, or ποροῦ, *before this time, formerly.*

(f) In τῷ, *for this reason, therefore*, borrowed from the Epic style.

§ 167. In its usual signification, the article is a weak demonstrative pronoun. Accordingly it is used when a person or thing is before the mind of the speaker, writer, hearer, or reader. E. g.

Ἴππος, *A horse* ; Ὁ ἵππος, *The horse*, weaker than *this* or *that* horse.

Ἄνδρες, *Men*, *A number of men* ; Οἱ ἄνδρες, *The men.*

1. Proper names may take the article ; as ὁ Σωκράτης, ὁ Ὀλυμπος, αἱ Ἀθῆναι.

2. Abstract nouns, and names of sciences, and the elements of nature, may take the article ; as ἡ ἀχαριστία, *ingratitude* ; ἡ ἀριθμητική, *arithmetic* ; ὁ χρῦσός, *gold* as a metal ; ὁ αἶρ, *air* ; ἡ γῆ, *earth*.

3. When the article is prefixed to such objects as are closely connected with a particular person, it has the force of the possessive pronoun ; Ἐρχεται ἡ Μανδάνη πρὸς τὸν πατέρα, *Mandane came to her father.*

4. The article may be placed before *τοιοῦτος, τοιοῦδε, τοιοῦς, τηλοκῦτος, τίς, ποῖος*, and even before a personal or reflexive pronoun. *Δεῖνα, such-a-one*, always takes the article.

5. The article is put before a numeral depending on *ἀμφί, ῥί, εἰς, ὑπέρ*; as *Ἀμφὶ τὰ πέντε ἢ ἑκαίδεκα ἔτη αὐτοῦ γενομένου, e being about fifteen or sixteen years old*.

6. The *neuter* singular of the article may be prefixed to any word or expression regarded as a substantive; as *Τὸ ὑμεῖς, The word ὑμεῖς. Τῷ εἶναι χρῆσθαι, To use the word εἶναι*.

So before the infinitive; as *Τὸ πίνειν, Drinking, To drink. Τοῦ ἡσασθαι, Of acquiring. Εν τῷ χρῆσθαι, In using, In the use*.

7. In grammatical language, every word regarded as an independent object takes the gender of the name of the part of speech to which it belongs; as *ὁ γάρ, sc. σύνδεσμος, The conjunction γάρ*; *ἡ ἐγώ, sc. ἀντωνυμία, The pronoun ἐγώ*; *τὸ τὴν, sc. θρον, The article τὴν*.

NOTE 1. Sometimes the article is of the gender of the substantive which refers to a quotation; as *Καλὴν ἔφη παραινέειν εἶναι τὴν καθύναμιν ἔρδειν, He said, "To sacrifice to the gods according to thy word," is good advice*, where the gender of the article before the expression *καθύναμιν ἔρδειν* is determined by the substantive *παραινέειν*.

NOTE 2. When the force of the article is lost sight of in the words *ταὐτόν (τὸ αὐτό)*, and *θάτερον (τὸ ἕτερον)*, they may be preceded by another article; as *Περὶ τὸ ταὐτόν, About the same thing. τοῦ θατέρου κύκλος, The circle of the other*.

§ 168. 1. When a noun which has just preceded would naturally be repeated, the article belonging to it is alone expressed; as *Οἱ τε Ξενοφώντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν, Both the children of Xenophon, and those of the other citizens*.

2. In certain phrases, a noun is understood after the article *Ἄνδρες, Ἄνθρωποι, men, people*; as *Οἱ ἐν ᾧ, Those in the y. Οἱ σὺν αὐτῷ, Those with him. — Οἱ ἀμφὶ τινα, or Οἱ περὶ τα, Those about any body*, most commonly means a person and his attendants, men, suite, followers, or disciples; sometimes it stands for a person merely. *Γῆ, or Χώρα, land, country*; as *Εἰς τὴν ἑαυτῶν, To their own country*.

Γυνή, wife, rarely; as *Βυρσίνης τῆς Ἰππίου, Byrsine the wife of Ippias. Φερετίμης τῆς Βάρτεω, Of Pheretima the wife of Baitus*.

Πράγμα, or Χρῆμα, thing, affairs; as *Τὰ τῆς πόλεως, The affairs of the state. Τὰ τῶν θεῶν, That which comes from the gods. Τὸ τοῦ ὁμήρου, That which Homer says. — Not unfrequently the neuter article with a genitive is equivalent to a substantive; as Τὰ τῆς ὁρῆς,*

for ἡ ὀργή, *wrath, anger*. Τὸ τῶν πρεσβυτέρων ἡμῶν, for Ἡμεῖς οἱ πρεσβύτεροι, *We the old people*.

Υἱός, *son*; as Ὁ Κλειτίου, *The son of Clinias*.

§ 169. 1. The article may be separated from its substantive by an adjective, a possessive pronoun, or participle; also by an adnominal genitive, an adverb, or by a preposition with its case; as,

Ὁ σοφὸς ἀνὴρ, *The wise man*.

Τοῦ ἐμοῦ οἴκου, *Of my house*.

Τὴν ὑπάρχουσαν δύναμιν, *The force which is*.

Τὸ ἐκείνων πλοῖον, *Their vessel*.

Οἱ τότε ἄνθρωποι, *The men of that time*.

Τοῦ κατ' ἄστρο Ζηνός, *Of Zeus who dwells among the stars; in heaven*.

2. The word or words accompanying the substantive may come, with the article, after the substantive; in which case the article may be placed also before the substantive; as,

Ἀνὴρ ὁ σοφός, or Ὁ ἀνὴρ ὁ σοφός.

Οἴκου τοῦ ἐμοῦ, or Τοῦ οἴκου τοῦ ἐμοῦ.

Δύναμιν τὴν ὑπάρχουσαν, or Τὴν δύναμιν τὴν ὑπάρχουσαν.

Τὸ πλοῖον τὸ ἐκείνων.

* Ἄνθρωποι οἱ τότε.

Τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους, *The wars with the Carduchians*.

3. When a substantive is accompanied by two or more adjuncts, the article may be repeated with each one of them.

When, however, the substantive and one of the adjuncts are regarded as one complex idea, the article is placed only before the other adjuncts. E. g.

Ἐχρῶντο ταῖς ξυλίναις ἀσπίσι ταῖς Αἰγυπτίαις, *They used the Egyptian wooden shields*.

Ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ, *At the grand festival of Zeus*.

So Τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς τοῦ Λυκαίου ἱερόν, *The temple of Zeus Lycaeus in Arcadia*. Τὰ τεῖχῃ τὰ ἑαυτῶν τὰ μακρά, *Their own long walls*. Ἀπὸ τῶν ἐν τῇ Εὐρώπῃ πόλεων Ἑλληνίδων, *From the Grecian states in Europe*.

4. The article may be separated from its substantive also by μέν, δέ, τέ, γέ, γάρ, δὴ, αὐτὸς αὐτοῦ, and, in the Ionic dialect, by ρίς. Also by the *object* (genitive, dative, accusative) of the sentence. E. g.

Τῶν τις στρατιωτέων, *Some one of the soldiers*.

Τοῖς αὐτὸς αὐτοῦ πῆμασι βαρύνεται, *He is burdened with his own sufferings*.

5. Sometimes the article is separated from its noun by an incidental sentence ; as *Αποπαύσας τοῦ ἡπότε βούλονται ἕκαστοι ναῖκα ἀγεσθαι*, *Having caused them to cease from marrying whenever they wished.*

6. When an adjective without the article agrees with a substantive with the article, the copula *εἰμι*, or its participle *ὢν*, is, good Greek, always understood ; that is, the adjective forms predicate ; as,

Ὁ ἀνὴρ σοφός, or *Σοφός ὁ ἀνὴρ*, *The man is wise ; Wise is the man.*
 So *Πολλῶν τῶν ἐπιτηδείων*, or *Τῶν ἐπιτηδείων πολλῶν*, *The provisions being many.* Ἔώρα πολλὰ τὰ κρέα, *He saw that the meat was undant ; that there was much meat.* Τοῖς λόγοις βραχυτέροις ἐχρήτο, *he words which he used were shorter.*

7. When several substantives are connected by *καί*, τὲ, the article is repeated with each when they are independent of, or contrasted with, each other. But when they are regarded as one whole, only the first one takes the article.
 . g.

Ἐπὶ Πύλας τῆς Κιλικίας καὶ τῆς Συρίας, *To the Gates of Cilicia and Syria.*

Αἱ ἑλάφοι καὶ δορκάδες καὶ οἱ ἄγριοι ὄες καὶ οἱ ὄνοι οἱ ἄγριοι ἄσυνεῖς εἰσιν, *Hinds and gazelles, wild sheep and wild asses, are harmless.*

8. Two or even three articles may stand together ; as *Οἱ τῶν υἱῶν διδάσκαλοι*, *The instructors of the boys.* Τὰ τῆς τῶν πολλῶν ψυχῆς ὄμματα, *The eyes of the souls of the many.*

NOTE 1. When a verbal noun denoting the action of the verb is followed by a preposition with its case, the preposition may be put after that noun without the repetition of the article ; as Ἡ νῦν ὑμετέρῃ ὀργῇ ἐς Μιτυληναίους, *Your present excitement against the Mityleneans.*

NOTE 2. When the article is separated from its substantive according to the first paragraph, it designates the substantive and its adjunct or adjuncts as one complex idea ; thus ὁ σοφός ἀνὴρ, without any special reference to those who are not σοφοί. But when it comes after the substantive, according to the second paragraph, it emphasizes the adjunct or adjuncts following it ; thus, ἀνὴρ ὁ σοφός, *the man who wise*, as distinguished from those who are not wise.

NOTE 3. When μέσος, *medius, middle*, ἄκρος, *extreme*, ἔσχατος, *last*, are arranged according to the sixth paragraph, they mean *middle, the extremity, or top*, of the object denoted by the noun with which they agree, even when the article is omitted ; as Διὰ μέσου τοῦ παραδείσου, *Through the middle of the park.*

NOTE 4. (a) Ἄλλος, with the article, means *the rest, the other*

part, of any thing ; as τὸ ἄλλο στράτευμα, *The rest of the army* ; but ἄλλο στράτευμα, *Another army*.

(b) When τὰ ἄλλα (τ' ἄλλα) is followed by a substantive with the article, that substantive is in apposition with τὰ ἄλλα ; as τὰ ἄλλα τὰ πολιτικά, *The other things, to wit, politics*.

§ 170. 1. When a substantive with the article is in apposition with a proper name, it is placed after that proper name ; in which case the proper name rarely takes the article. But names of rivers, mountains, countries, (rarely of islands,) are, with respect to the position of the article, regarded as adjectives : and if the nouns are of different genders, the article is repeated. E. g.

Βούσκος ὁ πύκτης ὁ Θεσσαλός, *Boiscus the boxer, the Thessalian*.

Τοῦ Τίγρητος ποταμοῦ, *Of the river Tigres*.

Τῆς Ἰδῆς τοῦ ὄρους, *Of Ida, the mountain*.

2. When a substantive with the article is accompanied by a personal or demonstrative pronoun, or by πᾶς, πᾶς, ὅλος, ἑσῶς, ἑκάτερος, ἀμφω, ἀμφοτέρως, it is placed before or after these words ; as,

Ἡμεῖς οἱ στρατηγοί, *We, the generals*. Αὐτοὺς τοὺς πρεσβυτέρους, *The elders themselves*.

Ὁὗτος ὁ ὄρνις, or Ὁ ὄρνις οὗτος, *This bird*.

Πάντες οἱ Ἕλληνες or Οἱ Ἕλληνες πάντες, *All the Greeks*.

Τὰ παῖδε ἀμφοτέρω, or Ἀμφοτέρω τῶ παῖδε, *Both the children*.

NOTE 1. When a proper name is appended to ὅδε, οὗτος, ἐκεῖνος, or αὐτός, the article is commonly omitted. It is omitted also when an abstract noun is appended to αὐτός ; as Αὐτὴ ἐπιστήμη, *Knowledge itself* ; *The essence of knowledge*.

NOTE 2. Οὗτος ἀνὴρ, Οὗτος ὁ ἀνὴρ, *This man, This fellow here*, are used in colloquial style ; but Ὁδ' ἀνὴρ is more dignified than the preceding.

NOTE 3. When πᾶς, πᾶς are adjectives, they take the article according to the general rule.

RELATIVE.

§ 171. 1. Originally the relative pronoun had the force of the demonstrative ; *this, that, he, she, it*. Thus, in the Epic dialect it sometimes stands for ὅδε, οὗτος ; as,

Ἀλλὰ καὶ ὅς δὲ δέδοικε Διὸς μεγάλῳ κεραυνόν, *But even he dreads the thunderbolt of great Zeus*.

Ὅς γὰρ δέυτατος ἦλθε, *For he came last*.

Πάτροκλον κλαίμεν· ὃ γὰρ γέρας ἐστὶ θανάων, *Let us mourn Patroclus, for this is honor to the dead*.

2. In prose, *ὃς* retains its demonstrative force in the following expressions :

(a) *Ὁς μὲν....ὃς δέ, equivalent to *ὁ μὲν....ὁ δέ*; as *Πόλεις Ἐλληνίδας, ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατὰγων, Destroying some of the Grecian cities, and bringing back the exiles into others.*

(b) Καὶ ὃς, *And he*; as *Καὶ ὃς ἐξαναστὰς φεύγει, And he rising up fled. Καὶ οἱ ἠρώτων, And they asked.*

(c) *Ὁς καὶ ὃς, *This man and that man, Some one*; as *Τὰς βασιλῆας ἰστίας ἐπιώρκηκε ὃς καὶ ὃς, Some one has sworn falsely by the royal hearth.*

(d) *Ἡ δ' ὃς, *Said he*; *Ἡ δ' ἡ, *Said she*; used parenthetically.

NOTE. This rule applies also to the adverb *ὥς*, *thus*, with the acute accent.

§ 172. In its usual signification, the relative is a kind of *weak demonstrative*.

1. The relative agrees with its *antecedent*, that is, the noun to which it refers, in gender and number; its case is determined by the construction of the sentence in which it stands; as,

Τῶν δώδεκα μνῶν ἃς ἔλαβες, Of the twelve minæ which thou receivest.

*Ἐορτὴν ἐν Βαβυλῶνι ἤκουσεν εἶναι, ἐν ᾗ πάντες οἱ Βαβυλώνιοι ὄλην τὴν νύκτα πίνουσιν, *He heard that a feast was celebrating in Babylon, during which all the Babylonians drink the whole night.*

(a) The person of a verb agreeing with the relative pronoun is determined by that of the antecedent, expressed or implied; as *Ἐμῶν οὐ θύετε αἵτινες τηροῦμεν ὑμᾶς, You do not sacrifice to us who preserve you.* So when the antecedent is implied in a possessive pronoun; as *Ἀνανδρία τῇ ἡμετέρᾳ οἰτινὲς σε οὐ διεσώσαμεν, Through our cowardice (of us), who did not save thee.*

(b) The masculine of the dual of the relative may agree with a feminine antecedent; as *Ἐμῶν ἐν ἐκάστῳ δύο τινὲ ἔσονται ἰδέα ἄρχοντε καὶ ἄγοντε, οἳ ἐπόμεθα, In each one of us there are two principles ruling and leading, which we follow.*

(c) When the antecedent is, or is regarded as, an inanimate thing, the relative is put in the *neuter* singular. Also, when the antecedent is a sentence. E. g. *Τυραννίδα θηρᾶν, ἃ πλήθει χρήμασιν θ' ἀλίσκεται, To hunt power, which is caught by means of numbers and money.*

So οἱ ἐξεληθόντες Ἕλληνες σὺν αὐτοῖς ἐπεφύγεσαν μάλ' ὄντες συχνοὶ· δ' οὐκ ἔπεισεν ἐπεποιήκεσαν, *The Greeks who went out with them had fled, although quite numerous; a thing which they had never done before.*

(d) When the relative is connected with a verb signifying to *call, to name, to be, to believe*, it may agree in gender and number with the noun in apposition with it ; as Ὁ φόβος ἦν αἰδῶ εἰπομεν, *That kind of fear which we have called respect.* Τὸ ἦθος ἥπερ ἦν δευτέρα πίστις, *Character, which certainly is a second source of confidence.*

(e) The relative in the singular may refer to a noun in the plural, when one of the persons or things contained in that noun is meant ; as Οἶνός σε τρώει μελιθδής ὃς τε καὶ ἄλλους βλάπτει, ὃς ἄν μιν χανδὸν ἔλῃ, *Wine, sweet as honey, makes a fool of thee, which ruins others also, — whoever pours it down immoderately.*

2. If the relative refers to two or more nouns, it is put in the plural and in the leading gender ; as,

Ἀίας καὶ Τεῦκρος οἱ μέγιστον ἔλεγχον ἔδοσαν τῆς αὐτῶν ἀνδρείας, *Ajax and Teucer, who gave the clearest proof of their valor.*

(a) If the antecedents denote *inanimate* objects, the relative is regularly *neuter* ; as Περὶ πολέμου καὶ εἰρήνης ἃ μέγιστην ἔχει δύναμιν, *Concerning war and peace, which have very great influence.*

(b) The relative may agree with one of the antecedents, commonly with the most prominent one ; as Θάνατον καὶ Κῆρα μέλαιναν ὃς δὴ σφίσι σχεδὸν ἐστί, *Death and dark Destiny, who (Death) is now near them.*

(c) The relative may be put in the *dual* when it refers to two substantives.

3. The relative may be put in the plural, when it refers to a *collective* noun in the singular, or to a *whole class* of persons or things implied in a singular antecedent. E. g.

Πλήθει οἵπερ δικάσουσι, *To the multitude who will judge.*

Πᾶς τις δμῦσι οἷς ὀφείλων τυγχάνω, *Every man, to whom I happen to owe money, swears.*

Ἀνὴρ αὐτουργὸς οἵπερ σώζουσι τὴν γῆν, *A man of the working class, which class defends the land.*

4. The antecedent is omitted when it is either a general word (χρῆμα, πρᾶγμα, οὗτος, ἐκεῖνος), or one which can be easily supplied from the context ; as,

Οὗτοί εἰσιν οὓς ὁρᾶτε, sc. ἐκεῖνοι, *These are they whom you see.*

Τὸ μέγεθος ὑπὲρ ὧν συνεληλύθαμεν, sc. ἐκείνων, *The magnitude of those things for which we are assembled.*

Παρακάλεσας ὅπόσους ἔπειθεν, *Having invited as many as he could induce.*

This rule applies also to relative adverbs ; as ὅτε δήπου δθεν ὁ

ἥλιος ἀνίσχει καὶ ὅπου δύεται, *You surely know whence the sun rises and where it sets.*

NOTE 1. Sometimes the gender of the relative is determined by the gender implied in the antecedent ; as Τὰς Ἀθήνας οἱ γε ἐμὲ καὶ πατέρα τὸν ἐμὸν ὑπῆρξαν ἄδικοι ποιεῦντες, *Athens (the Athenians) who began first to act unjustly towards me and my father.*

NOTE 2. The omission of the antecedent gives rise to the following words and phrases :

ἐνιοι (ἐνι οἷ), *some* ; ἐνίοτε (ἐνι ὅτε), *sometimes.*

εἰσιν οἳ, ἔστιν οἳ, ἔστιν οἵτινες, for ἐμοί, τῷ, *sunt qui, there are who, simply some ; regarded as one word.*

ἔστιν ἢ or ὅπῃ, for πῇ, *in some way.*

ἔστιν ὅπως, for πῶς, *somehow.*

οὐκ ἔσθ' ὅπως, *by no means, in no manner.*

§ 173. When the sentence containing the relative is, in the mind of the speaker or writer, more important than that containing the antecedent, it is, by *inversion*, placed first ; as,

Ἄ πάντες ἴσασι, τὰδ' ἐστί, *What all know is this ; These are the things which all know.*

Ὅ τι καλόν, φίλον αἰεὶ, *Whatever is beautiful is always dear.*

So Οἱ δ' ὅτε δὴ ῥ' ἱκάνον ὄθι σκοπὸν Ἑκτορος ἔκταν, ἐνθ' Ὀδυσσεὺς μὲν ἔρυσεν ὠκείας ἵππους, *And when they came where they had slain the spy of Hector, then Ulysses checked the swift horses.*

§ 174. 1. The relative often stands for the interrogative, but only in indirect interrogations ; as Φράζει τῷ ναυκλήρῳ ὅστις ἐστί, *He declared to the captain of the vessel who he was.*

So Δε' ἦν αἰτίην, *For what reason.* Ἠγνόει ὃ τι τὸ πάθος εἶη, *He did not know what the disease was.* Θεάσασθε οἷα ἡ κατάστασις ἔσται, *See what the condition will be.* Ἄνθρωπε, τί ποιεῖς ; Ὅ τι ποιῶ ; *Man, what art thou doing ? What am I doing ?*

2. Οἶος, ὅσος, and ὥς are often used in expressions of *astonishment*, or *admiration* ; as Ὅσα πράγματα ἔχεις ! *How much trouble you have* Ὡς ἀργαλέον πρᾶγμα ἐστίν, ὦ Ζεῦ καὶ θεοί ! *What a hard thing it is, O Zeus and gods !*

So in indirect expressions of this class ; as Αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα οἷων τέκνων ἐκύρησε, *The Argive women congratulated their mother that she had been blessed with such children ; they said, "Ὅπως τέκνων ἐκύρησε !"* Εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο, ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα ! *The man appeared to me to be happy, — how fearlessly and nobly he ended his life !*

§ 175. 1. In general, when the relative would naturally be put in the accusative, it is, by *attraction*, put in the case of its antecedent, when the antecedent is in the genitive or dative; as,

Εκ τούτων ὧν λέγει, *From these things which he says*; for ἄ.

Παισιν οἷς Ἄρης ἐγένετο, *With the children whom Ares begat*.

This rule applies also to relative adverbs; as Εκ γῆς ὅθεν προῦκειτο, *From the place where it lay*.

(a) If the antecedent be a demonstrative pronoun, this pronoun is generally omitted, and the relative takes its place; as Ἔξιμεν ἐξ ὧν τυγχάνομεν ἔχοντες, *We go away from those possessions which we happen to have*.

So Οὐδέν ἂν πράξαμ' ἂν, ὧν οὐ σοὶ φίλον, *I would do none of those things, to do which is not agreeable to thee*; for ἐκείνων ἃ με πρᾶξαι οὐ.

(b) The antecedent may be placed after the relative thus attracted; as Σὺν ᾗ ἔχεις δυνάμει, *With the forces which you have*.

This inversion takes place also when apparently there is no attraction; as Εκδύσασθαι ἂν ἔχω χιτῶνα, *To put off the tunic which I have on*. Πάντα ἃ ἔλαβε κρέα, *All the meat which he received*.

(c) In attraction, the noun also in apposition with the relative, after a verb signifying *to call, to believe, to consider, to regard*, regularly takes the case of the relative; as Τούτων ὧν σὺ δεσποινῶν καλεῖς, *Of these whom thou callest mistresses*; for ἃς δεσποινῶς.

(d) In some instances, the relative, even when it would be in the *nominative* or *dative*, is attracted by the antecedent; particularly the *nominative* of οἷος, ἡλίκος; as,

Οὐδέν κω εἰδότες τῶν ἦν περὶ Σάρδεις, *Knowing as yet nothing of what happened at Sardes*; for ἐκείνων ἃ. (*Herod. 1, 78.*)

*Ὡν ἠπίσται πολλούς, *Many of those whom he mistrusted*; for ἐκείνων οἷς. (*Xen. C. 5, 4, 39.*)

So Πρὸς ἄνδρας τολμηροὺς οἷους καὶ Αθηναίους, *To daring men, such as the Athenians are*; for οἷοι καὶ Αθηναῖοι εἰσι. Εκείνο δεινὸν τοῖσιν ἡλίκουσι νῶν, *That will be a hard thing to men of our years*; for ἡλίκου νῶ ἔσμεν. — So Νεανίας δὲ οἷους σὺ διαδεδρακότας, *But young men, like yourself, decamping*; for οἷος σὺ εἶ, where σὺ is not changed into σί.

2. On the other hand, the antecedent is often put in the case of its relative. Most commonly, however, only its *most important* word or words are attracted by the relative and placed after it. E. g.

Οὐκ οἶσθα μοίρας ἧς τυχεῖν αὐτὴν χρεών; *Knowest thou not the fate which she must meet?*

Οἶχεται φεύγων ὃν ἤγες μάρτυρα, *The witness whom you have brought has taken to his heels*.

So Λόγους ἄκουσον οὓς σοι δυστυχεῖς ἦκω φέρων, *Hear the melancholy news which I have brought to thee.* Ἐφασαν εἰς Ἀρμενίαν ἔξειν, ἧς Ορόντας ἤρχε πολλῆς καὶ εὐδαίμονος, *They said that we would come to Armenia which Orontas governed, — a great and rich country.*

This rule applies also to relative adverbs; as Ἄλλοσε ὅποι ἂν ἀφίκη, *In other places whither you may go.*

3. The relative sometimes assumes the case required by a *subordinate* clause; as,

Ἀνθρώποις, οἷς ὅπταν τις πλείονα μισθὸν διδῶ, μετ' ἐκείνων ἐφ' ἡμᾶς ἀκολουθήσουσιν, *Men, who, when one gives them higher pay, will come with him against us; for οἱ μετ' ἐκείνων ἐφ' ἡμᾶς ἀκολουθήσουσιν, ὅπταν τις αὐτοῖς πλείονα μισθὸν διδῶ.*

So Χωρίον εἶπεν εἶναι ἄκρον, ὃ εἰ μὴ τις προκαταλήψοιτο, ἀδύνατον εἶσθαι παρελθεῖν, *He said there was an elevated place, which it would be impossible for one to pass, unless he should occupy it beforehand; for ὃ ἀδύνατον εἶσθαι παρελθεῖν, εἰ μὴ τις προκαταλήψοιτο αὐτό.*

NOTE. Attraction gives rise to the following expressions: Ἄχρι οὗ, or Μέχρι οὗ, *as far as, until, till.* Ἐως οὗ, *until, till.* Ἐξ οὗ, Ἐξ ὅτου, Ἐξ ὧν, or Ἀφ' οὗ, *since.* Εἰς δ, or Ἐστε (that is, *Es de*), *until, till.*

NUMERALS.

§ 176. 1. A *mixed number*, of which the fractional part is *one half*, is expressed by a circumlocution when it denotes a *coin* or *weight*; as Πέμπτον ἡμιμναῖον, *Four and a half minæ*; literally *The fifth part being a half-mina*, implying that the remaining four parts are *whole minæ*: but Πέντε ἡμιμναῖα, *Five half-minæ*, or *Two and a half*.

2. A circumlocution with δέων, *wanting*, may be used when the number consists of *tens* accompanied by *eight* or *nine*; as Δυσὶ δέοντες εἰκοσι, *Twenty wanting two*, simply *eighteen*. Ἐνὸς δέοντες τριάκοντα, *Thirty wanting one*, simply *twenty-nine*.

This principle applies also to *ordinals*, as Ἐνὸς δέον εἰκοστὸν ἔτος, *The nineteenth year*.

Δέων, *being wanting*, neuter, with its substantive may be put in the *genitive absolute*; as Πεντήκοντα μῖας δεούσης, *Fifty wanting one; Forty-nine.* Ἐνὸς δέοντος τριακοστῷ ἔτει, *In the twenty-ninth year.*

OBJECT. — OBLIQUE CASES.

§ 177. 1. That on which an action is exerted is called the *immediate* object. That with relation to which an action is exerted is called the *remote* object.

2. The immediate object is usually put in the *accusative*. The remote object is put in the *genitive* or *dative*; it often however depends on a preposition. E. g.

Αἰολὸς ἔδωκεν Ὀδυσσεῖ τοὺς ἀνέμους, *Æolus gave the winds to Ulysses*, where τοὺς ἀνέμους is the immediate, and Ὀδυσσεῖ the remote object.

3. When the active is followed by two cases, the passive or middle regularly takes that of the remote object. (For examples see below.)

§ 178. 1. Participles and verbal adjectives in *τέον* or *τέα* are followed by the same case as the verb from which they are derived. (For examples see below.)

2. The verbal in *τέον* with *ἐστί* (expressed or understood) is equivalent to *δεῖ* with the infinitive active or middle; as,

ἀκουστέον or ἀκουστέα ἐστίν, *one must hear; it is necessary to hear*; the same as *δεῖ ἀκούειν: μιμητέον, one must imitate; δεῖ μιμῆσθαι*.

NOTE. In some instances, the verbal in *τέον* or *τέα* has a *passive* signification; as *ἡττητέον* or *ἡττητέα, one must be conquered*, the same as *δεῖ ἡττᾶσθαι*.

§ 179. In general, any word, sentence, expression, or clause may be the object of a verb. Particularly,

(a) The object of a verb may be an *infinitive*; as *Εθέλω χρῆσθαι, I wish to use*.

(b) It may be a sentence beginning with *ὅτι, ὥς, ἵνα, ὅπως, ὅφρα*. (For examples see below.)

§ 180. The object of a verb is omitted when it can be readily determined by the context; as *Ποιήσασα ἑαυτῇ εἰκόνα λιθίνην ἔστησεν ἐπὶ τῷ τύμβῳ τῶν παιδων, sc. αὐτήν, Having made for herself a stone-image (statue) she placed it on the tomb of her children*.

ACCUSATIVE.

§ 181. 1. The immediate object of a transitive *verb* is put in the accusative ; as,

Ταῦτα ποιῶ, *I do these things.*

Ποίησας ταῦτα, *Having done these things.*

Ποιητέον ταῦτα, *One must do these things.*

2. Any verb may be followed by the accusative of a noun having a kindred signification. Here the accusative is generally followed by an adjective. E. g.

Πεσεῖν πτώματ' οὐκ ἀνασχετά, *To fall an insupportable fall.*

Ἦιξαν δρόμημα δεινόν, *They rushed furiously.*

3. Verbal *adjectives* and *substantives*, which regularly take the genitive, are sometimes followed by the accusative ; as,

Τρίβων τὰ τοιαῦτα, *Skilled in such matters.*

Τὰ μετέωρα φροντιστής, *One who ponders on things above.*

Further, adjectives or substantives are sometimes followed by the accusative of a kindred noun ; as Δούλος τὰς μεγίστας θωπείας καὶ δουλείας, *The most abject slave.*

NOTE 1. The accusative is, in Poetry, sometimes joined to a verb signifying *to see*, *to look*, to mark the expression of the look ; as Ἡ Βουλὴ ἔβλεψε νᾶπυ, *The Council looked mustard.*

NOTE 2. Many verbs, which are intransitive in English, are transitive in Greek ; as Ἀθανάτους ἀλιτέσθαι, *To sin against the immortals.*

§ 182. The accusative is often put after *verbs*, *adjectives*, *substantives*, and certain expressions, for the sake of limiting, or more fully explaining, their meaning. The accusative, thus used, is called *synecdochical*. E. g.

Κροῖσος ἦν Λυδὸς τὸ γένος, *Cræsus was a Lydian by birth.*

Ταῦτα ψεύδονται, *They lie in these things.*

So τί, *for what ?* τι, *in any thing, in something, somewhat ;* οὐδέν, *in nothing, not ;* τᾶλλα, *in other respects ;* τοῦτο μὲν, *on the one hand,* τοῦτο δέ, *on the other.*

§ 183. The accusative follows the particles of protestation *μά* and *νή*.

Μά is used in *negative*, and *νή* in *affirmative* sentences. But when *ναί* is placed before *μά*, the sentence is affirmative. E. g.

Μά τὴν Αναπνοὴν, μὰ τὸ Χάος, μὰ τὸν Αἶρα, οὐκ εἶδον, By Breath, by Chaos, by Air, I did not see.

Νή τὸν Ποσειδῶ φιλῶ σε, By Posidon, I love thee.

NOTE 1. Sometimes *μά* is omitted; as *Οὐ, τὸν δ' Ὀλυμπον, Νό, by this Heaven.*

NOTE 2. Sometimes the name of the god sworn by is omitted after these particles, in which case the article of the omitted name is always expressed; as *Μά τὸν — ἐγὼ μὲν οὐδ' ἂν ἐπιθόμην, By —, I should not have believed it.*

§ 184. 1. *Verbs* signifying *to ask, to teach, to take away, to clothe, to unclothe, to do, to say, to conceal*, and some others, are followed by two accusatives, the one of a person, and the other of a thing; as,

Ταῦτά με ἐρωτᾷς, Thou askest me about these things.

Αἰτεῖν τὸν δῆμον φυλακάς, To ask guards of the people.

Τὸν δῆμον χλαῖναν ἡμπισχον, I clothed the people with a cloak.

Μουσικὴν ὑπὸ Λάμπρου παιδευθεῖς, Having been taught music by Lamprus.

The accusative of the thing may, in signification, be kindred to the verb; as *Ὁ Φωκικὸς πόλεμος αἰμνηστον παιδείαν αὐτοὺς ἐπαίδευεν, The Phocian war has taught them an ever memorable lesson.*

2. Certain *verbs* may be followed by the accusative and a relative or interrogative sentence, or a sentence beginning with *ὅτι, μή, lest*.

In translation, the accusative is regarded as the nominative of the following sentence. E. g.

Γινώσκεισαντὸν ὅστις εἶ, Know what thou art.

Ἦδει αὐτὸν ὅτι μέσον ἔχει τοῦ Περσικοῦ στρατεύματος, He knew that he occupied the middle of the Persian army.

3. Sometimes passive and middle verbs are followed by the accusative of the remote object, although the active construction is not used; as,

Αποτμηθέντες τὰς κεφαλὰς, Their heads being cut off; Being beheaded.

NOTE 1. The accusative of the person is regularly omitted after verbs signifying *to conquer* (as νικάω). The accusative of the thing after these verbs denotes the nature or place of the conquest. E. g. Μάχην νικᾶν, sc. τινά, *To conquer one in a battle; To gain a battle.* Ολύμπια νενικηκώς, *Having conquered in the Olympic games.* Πολλὰς μάχας ἡττήνται, *They have been defeated in many battles.*

NOTE 2. Some verbs of this class are often constructed differently; thus, Αποστερέω or στερέω τινά τινος, *To deprive one of any thing.* Αφαιρέομαι (or παραιρέομαι, περιελείν) τινά τινος, *To deprive one of any thing.* Αφαιροῦμαι τί τινος, *To take some thing from some one.*

Λέγω or εἰπεῖν τινα εὖ, καλῶς, or κακῶς, *To speak well, or ill, of any one.*

Ἔρδω τί τινι, *To do any thing to any body.* Ποιέω τί τινι, *To do any thing to any one.* Also Ποιέω τινα εὖ, καλῶς, or κακῶς, *To do good, or evil, to any one.*

§ 185. Verbs signifying *to name, to call, to choose, to render, to constitute, to esteem, to consider, to divide*, are followed by two accusatives referring to the same person or thing.

The second accusative may be an adjective or participle. In the passive, these verbs become copulas. E. g.

Στρατηγὸν αὐτὸν ἀπέδειξεν, *He appointed him general.*

Τὸ στράτευμα κατένειμε δώδεκα μέρη, *He divided the army into twelve parts.*

NOTE 1. In reality, the second accusative forms a *predicate*; that is, it is in apposition with the first, and consequently may be preceded by εἶναι; as Σοφιστὴν ὀνομάζουσι τὸν ἄνδρα εἶναι, *They call him a sophist; They say that he is a sophist.* Απεδείχθη τῆς ἵππου εἶναι ἵππαρχος, *He was appointed master of the horse.*

NOTE 2. Sometimes the noun denoting the thing *divided* is put in the *adnominal genitive*; as Διειλόμεθα τῆς εἰδωλοποικῆς εἰδη δύο, *We have divided the art of making images into two parts.*

Terminal functions of the Accusative.

§ 186. 1. In poetry, the accusative often denotes the place *whither?* as,

Ἀγλαὰς ἔβας Θήβας, *Thou camest to illustrious Thebes.*

Ἰλῖον εἴσω, *Into Ilium.*

2. The accusative is used to denote *extent of space*, or *duration of time*; as,

Ἐξελάνει σταθμούς δύο, παρασάγγας δέκα, *He marched two stations, equal to ten parasangs.*

Δέκα ἔτη κοιμῶνται, *They sleep ten years.*

So Ὅς τέθηκε ταῦτα τρία ἔτη, *Who has been dead these three years.*
Οὐδέν πω εἴκοσι ἔτη γεγονώς, *Not being quite twenty years old.*

NOTE 1. Sometimes the accusative seems to denote *repetition of time*; as Εντειλάμενος τὴν ὥρην ἐπαγινέειν σφίσι τὰς αἶγας, *Commanding him to bring the goats to them at the regular time.*

NOTE 2. When the accusative denoting duration of time is accompanied by an *ordinal* number, it answers to the question, *how long ago?* as Ἐνάτην ἡμέραν γεγαμημένην, *Having been married nine days.*

GENITIVE.

§ 187. 1. A *substantive* which limits the meaning of another substantive, denoting a different person or thing, is put in the genitive, called *adnominal*.

This rule applies also to pronouns, and to adjectives and participles used substantively. E. g.

Τὸ τέμενος τοῦ θεοῦ, *The temple of the god.*

Ἔργον Ἡφαίστου, *A work of Hephaestus.*

Ἡ ἀκρόασις τῶν λεγόντων, *The act of hearing the speakers.*

Τὴν πόλιν ἡμῶν, *Our state.* Τὴν ἑαυτοῦ ἀδελφὴν, *His own sister.*

Μέσον ἡμέρας, *The middle of the day.*

Τὸ τετραμμένον τῶν βαρβάρων, *The defeated portion of the barbarians.*

Εἰς τοῦτο ἀνάγκης, *To this degree of necessity.*

So when the first substantive is omitted after the article. (For examples, see § 168, 2.)

2. Many verbal *adjectives* and *adverbs*, which have an active signification, are followed by the genitive of the object; as,

Τρίβων ἵππικῆς, *Skilled in horsemanship.*

Ἀρχικὸς ἀνθρώπων, *Qualified to rule men.*

3. The genitive limits the meaning of some *adjectives* and *adverbs* denoting *possession*, *equality*, *similarity*, *nearness*, or *union*; as,

Τοῖς αὐτῶν ἰδίοις προσέχειν τὸν νοῦν, *To attend to their private affairs.*
 Ἱερὸς τῆς Ἀρτέμιδος, *Sacred to Artemis.*

This rule applies to ἴδιος, ἱερὸς, οἰκεῖος, ἐπιχώριος, κοινός, ἴσος and its compounds, ὁμοῖος, ἀδελφός, γείτων, πλησίος, ἀντίος, ἐναντίος, ἀντί-στροφος, πολέμιος, ἐχθρός; and some of the compounds of ὁμοῦ and σύν, as ὁμώνυμος, συγγενής. These adjectives, however, with the exception of ἴδιος, ἱερὸς, and ἐπιχώριος, are most commonly followed by the dative. — Adverbs of this class are ἄγχι ἀγχοῦ, ἐγγύς, ἱκταρ, πέλας, πλησίον.

4. The genitive limits the meaning of some *adverbs* of place, and of some adverbial cases (§ 135); as,

Σκηπῆς ἔνδον, *Within a tent.*

Ἐντὸς οὐ πολλοῦ χρόνου, *Within a short time.*

Ἐμπορίας ἔνεκα, *For the sake of trade.*

Ἐξ ἧς is followed by the genitive or dative.

NOTE 1. The adnominal genitive denotes various relations, the most common of which are those of *possession, subject, object, quality, material, a whole, component parts.*

It is called *subjective* when it is equivalent to the subject-nominative; *objective*, when it denotes the object of an action. Thus, in Ἔργον Ἡφαίστου, it is subjective, because the expression stands for Ὁ Ἡφαίστος εἰργάσατο, *That which Hephaestus made*; in Ἡ ἀκρόασις τῶν λεγόντων, it is objective, because the expression stands for Τὸ ἀκροῖσθαι τῶν λεγόντων, *To hear the speakers.*

NOTE 2. A substantive is sometimes followed by *two* genitives denoting different relations; as Τὴν Πέλοπος ἀπάσης Πελοποννήσου κατάληψιν, *The taking of the whole of Peloponnēsus by Pelops.*

NOTE 3. The genitive is in a few instances used where one would naturally expect apposition; as (*Æsch. Pers.* 448) Ἀθηνῶν πόλις, *The city of Athens*; for Αθῆναι πόλις.

NOTE 4. Sometimes the genitives μοῦ, σοῦ are equivalent to the apparently superfluous datives μοί, σοί; as Τεθροῦβηταί μου ἡ ψυχή, *My soul is troubled.*

NOTE 5. Ἀκόλουθος and διὰδοχος are followed by the genitive or dative.

§ 188. 1. Adjectives, pronouns, participles, and adverbs, denoting a *part*, are followed by a genitive denoting the *whole*; as,

Οἱ ἀγαθοὶ τῶν ἀνθρώπων, *The good among men; The good men.*

Ὁ ἥμισυς τοῦ ἀριθμοῦ, *Half the number.*

Τὴν πλείστην τῆς στρατιᾶς, *The greatest part of the army*

Τῆς μαρλῆς συχὴν, *A good deal of coal-dust.*
 Οἱ καταφυγόντες αὐτῶν, *Such of them as escaped.*
 Οὐδεὶς τῶν μειρακίων, *No one of the young men.*
 Πάντων λαμπρότατος, *The most splendid of all.*
 Ποῦ γῆς; *Where on earth?*
 Δὺς τῆς ἡμέρας, *Twice a day.*

2. The genitive of the *reflexive* pronoun is put after an adjective of the superlative degree, in order to express the highest degree to which a person or thing attains; as,

*Οὗτε δεινότατος αὐτοῦ ταῦτα ἦσθα, *When your skill in these matters was greatest.*

NOTE 1. The *gender* of the governing word is generally the same as that of the noun in the genitive.

NOTE 2. The genitive plural is used when the whole consists, or is regarded as consisting, of many parts.

NOTE 3. Sometimes this construction is employed even where the partitive relation is not obvious; thus, *δῖος, τάλας, σχέτλιος, δειλῆος, φίλη*, may be followed by the genitive plural of the noun with which they properly agree; as *Δία γυναικῶν, Divine woman.*

§ 189. *Verbs* implying a noun are followed by the genitive; as,

Βασιλεύει αὐτῶν, *He is their king.* (§ 187.)
 Πάντων διαπρέπεις, *Thou surpassest all.* (§ 188.)

This rule applies chiefly to verbs signifying *to rule, to surpass, to excel, to inherit.*

NOTE. *Ἀνάσσω, ἄρχω, and ἡγέομαι*, may take the dative instead of the genitive. *Κληρονομέω*, in later Greek, may be followed by the accusative of the thing inherited, and even of the person whose property is inherited.

Such examples as *Κρατεῖσθαι ὑπὸ τοῦ Ἔρωτος, To be ruled by Love*, show that *κρατέω* may take the accusative instead of the genitive.

§ 190. The genitive after *verbs* signifying *to be, to belong*, denotes most of the relations expressed by the adnominal and partitive genitive; as,

*Ο παῖς Λακεδαιμονίων ἐστίν, *The boy is the gift of the Lacedæmonians.* (§ 187.)

Ἀνόλας ἐστὶ τὸ θηρᾶσθαι κενά, *It is characteristic of folly to pursue vain things.*

Ἐῖναι ἑτῶν τριάκοντα, *To be thirty years old.*

*Ὅτα τὸ εὖρος πλέθρον, *Being a plethrum in breadth.*

Τούτων γενοῦ μοι, *Do become one of them for my sake.* (§ 188.)

§ 191. 1. In general the genitive may be put after any *verb* when its action does not refer to the whole object, but to a *part* only; as,

Πέμπει τῶν Λυδῶν, *He sends some of the Lydians.*

Λαβόντα τῶν ταινιών, *Taking some of the fillets.*

2. Particularly, the genitive is put after *verbs* signifying to *partake, to enjoy, to obtain*; as,

Μετείχον τῆς ἑορτῆς, *They shared in the festival.*

Ἀπολαύομεν πάντων τῶν ἀγαθῶν, *We enjoy all the good things.*

Οὕτως ὀναίμην τέκνων, *So may I enjoy my children.*

NOTE. Sometimes ἀπολαύω, λαγχάνω, μεταδίδωμι, μεταλαγχάνω, τυχεῖν, to *hit*, μετέχω, are followed by the *accusative*.

§ 192. 1. The genitive is put after *verbs* signifying to *take hold of, to touch, to feel, to hear, to taste, to smell, to perceive, to consider, to understand, to remember, to forget*.

Causatives of this class are followed by the *accusative* of the person and the *genitive* of the thing.
E. g.

Λάβεσθε τούτου, *Take hold of this man.*

*Ἀπτεσθαι αὐτῶν, *To touch them.*

Γεῦσαι τῆς θύρας, *Taste of the door; Knock at the door.*

Μέμνησό μου, *Remember me.*

*Υπέμνησέν τέ ἐ πατρός, *And he reminded him of his father.*

Ἐκ δέ με πάντων ληθάνει, *And makes me forget all things.*

Τοὺς παῖδας γευστέον αἵματος, *One must make the children taste blood; give them a taste of blood.*

2. *Verbs* signifying to *take hold of* are often followed by the *accusative* of the object taken hold of, and the *genitive* of the part by which it is taken; as,

Ἐλάβοντο τῆς ζώνης τὸν Ορόντην, *They took Orontes by the girdle.*

NOTE 1. Some verbs of this class may be followed by the *accusa-*

τις; as *Ἀισθῆσθαι τι*, *To perceive something*. Those signifying to *see* are generally followed by the accusative of the immediate object.

NOTE 2. *Μιμνήσκω* and *γεύω* may be followed by two accusatives; as *Οἱ Εγισταῖοι ξυμμαχίαν ἀναμνήσκοντες Ἀθηναίους*, *The inhabitants of Egesta reminding the Athenians of their alliance*. *Γεύσο σε μέθυ*, *I will give thee wine to taste*.

NOTE 3. *Ἀκούω*, *πυνθάνομαι*, and their synonymes, may take that which is heard in the accusative, and that from which the thing heard proceeds, in the genitive; as *Ἦκουσε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου*, *He heard from the messenger the words of Cyrus*. *Τὸν ἄνδρα πυνθάνου τῶν ὁδοιπόρων*, *Inquire of the travellers about the man*.

§ 193. *Verbs signifying to admire, to condemn, to desire, to care for, to neglect*, are followed by the genitive; as,

**Ἀγασθαι τῆς ἀρετῆς*, *To admire virtue*.

Μεγάλων ἐπιθυμείς, *Thou desirest great things*.

NOTE 1. Many verbs of this class are sometimes followed by the accusative of the object; as *Φροντίζοντας τὰ τοιαῦτα*, *Caring about such things*. (*Eurip. Bac.* 503) *Καταφρονεῖ με*, *He despises me; treats me with contempt*.

So in the *passive*; *Εἰπὼν οὖν ταῦτα κατεφρονήθη ὑπ' αὐτοῦ*, *Saying therefore these things I was despised by him*.

NOTE 2. **Ἄγαμαι* and its synonymes may be followed by the genitive of a person and the accusative of a neuter pronoun; as *Τάδ' αὐτοῦ ἄγαμαι*, *I admire him for these things*. **Ὁ θαυμάζω τοῦ ἑταίρου σου Πρωταγόρου*, *For which I admire your friend Protagoras*.

§ 194. 1. The genitive after certain *verbs* and expressions denotes that *on account of* which any thing takes place; as,

Ζηλῶ σε τῆς εὐβουλίας, *I admire you for your wisdom*.

Τῇ ὑμετέρᾳ πόλει τῆς γῆς τῆς ὑπ' Ὀρωπίων δεδομένης φθονοῦσι, *They are jealous of your city, on account of the land given to you by the Oropians*.

2. The genitive, with or without an *interjection*, is used in *exclamations*; as,

**ὦ Πόσειδον, τοῦ μάκρους!* *Posidon, what a length!*

Καὶ τίς εἶδε πόποτε βοὺς κριβανίτας; τῶν ἀλαζονευμάτων! *And who ever saw oxen roasted whole in the oven! what tough stories!*

3. In Poetry, the genitive is sometimes used *after verbs signifying to entreat* to denote the per-

son or thing *for the sake of* which the person entreated is to grant the request ; as,

Μή με γούνων γονάξω μηδὲ τοκήων, *Entreat me not by my knees, nor by my parents.*

Ταύτης ἱκευῖμαί σε, *I beseech thee for her sake.*

Δίσσομαι Ζητὸς Ὀλυμπίου, *I pray you let me alone, for the sake of Zeus Olympius. (Od. 2, 68.)*

4. *Verbs signifying to accuse, to prosecute, to convict*, are followed by the accusative denoting the person accused, and the genitive denoting the crime ; as,

Διώξομαι σε δειλίας, *I will prosecute you for cowardice.*

Κλέωνα δῶρων ἐλόντες, *Convicting Cleon of bribery.*

NOTE 1. Φεύγω, *to be accused*, and δλῶναι, *to be convicted*, are followed by the genitive alone because they have a passive signification.

NOTE 2. Αἰτιάομαι τινά τι, *to accuse one of any thing*. Επεξιέναι or Επισκεπτεσθαι τινί τινος, *to prosecute one for any thing*.

NOTE 3. The genitive of a person after verbs compounded with κατά, as καταγιγνώσκω, καταδικάζω, κατακρίνω, κατατρέχω, καταχειροτονέω, καταψεύδομαι, καταψηφίζομαι, κατερεῖν, κατηγορεῖν, commonly referred to this head, really depends on κατά in composition ; as,

Σεωῦτόν καταδικάζεις θάνατον, *Thou condemnest thyself to death.*

(a) The *passive* construction of these verbs implies that they can take the accusative of a person ; as Εκείνος κατεψηφίσθη, *He was condemned.*

(b) The accusative is often wanting after these verbs ; as Κατηγορεῖν αὐτοῦ, *To accuse him.*

(c) Κατηγορεῖν is sometimes followed by two genitives ; as Παρεπρεσβείας αὐτοῦ κατηγορεῖν, *To indict him for unfaithfully discharging his duties as ambassador.*

NOTE 4. Ἐνοχος and ὑπεύθυνος, *accused of, charged with, guilty of*, are followed by the genitive because they have the force of passive participles. — Ἐνοχος may be followed by the genitive of punishment. Ἐνοχος, *devoted to*, takes the dative.

§ 195. 1. The genitive is sometimes put after some *adjectives, verbs, and adverbs* of manner for the sake of limiting or more fully explaining their meaning ; as,

"Ἀπαις ἀρρένων παίδων, "Ἀτεκνος ἀρσένων παίδων, or "Ἀπαις ἔρσενος γόνου, *Childless in respect to male offspring; Having no sons.*
 Ἀνδρὸς ὠραία, *Of the ripe age to be married.*
 Ἐδ' ἦκειν βίου, *to be well off as to property.*
 Καλῶς ἔχειν μέθης, *To be well off as to drunkenness; pretty tipsy.*
 'Ὡς εἶχε τάχους, *As fast as he could.*
 Οὕτω τρόπου ἔχεις, *This is your character.*

2. The genitive is sometimes found after verbs of *saying, judging, inquiring, and examining*; as,

Τοῦ κασιγνήτου τί φής; *What sayest thou concerning our brother?*
 Εὐδαιμονίας δὲ καὶ ἀθλιότητος ὡσαύτως ἢ ἄλλως κρίνεις; *But about happiness and misery dost thou judge likewise or otherwise?*

3. After σπένδω and ἐγχείω the genitive is used in libations and toasts; as,

Σπείσον ἀγαθοῦ δαίμονος, *Pour out the wine in the name of (or to the honor of) good fortune; May good fortune attend us.*
 "Εγχεί 'Ηλιοδώρας, *Pour out to the health of Heliodora.*

Local and Temporal functions of the Genitive.

§ 196. The genitive often denotes the place *where?* and the time *when? how long since? or how soon?* The genitive of place is chiefly Poetic. E. g.

Οὐκ "Αργεος ἦεν; *Was he not in Argos?*
 Τῆς νυκτὸς νέμονται, *They feed in the night.*
 Τριάκοντα ἡμερῶν ἀπὸ ταύτης τῆς ἡμέρας, *Within thirty days from this day.*

Ablative functions of the Genitive.

§ 197. 1. In Poetry, the genitive sometimes denotes the place *whence?* as,

Πυθῶνος ἀγλαὰς ἔβας Θήβας, *From Pytho thou camest to illustrious Thebes.*

2. The genitive is put after *verbs, adjectives, and adverbs*, implying *proceeding from, separation, departure, cessation.*

Transitive verbs of this class are followed by

he accusative of the immediate, and the genitive of the remote, object. E. g.

Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, *Of Darius and Parysatis were born two children.*

Τούτου μεθίεσθαι, *To let him go.*

Διέσχον ἀλλήλων, *They separated from each other.*

*Ἄνευ τινός, *Without any thing.*

NOTE. Διάφορος, *different*, takes the genitive; διάφορος, *opposed to, hostile*, takes the dative. — Κατάρχω is found also with the accusative.

§ 198. 1. The genitive is put after *adjectives* and *adverbs* of the *comparative* degree to denote that with which the comparison is made; as,

Κρείττων τούτου, *Better than this man.*

Τῶν ἵππων θάττον ἔτρεχον, *They ran faster than the horses.*

2. The genitive is put after *adjectives, adverbs, and verbs* implying a comparison; as,

*Ετέρους τῶν νῦν ὄντων, *Other than those who now are.*

*Ὀρνι τριπλάσιον Κλεωνύμου, *A bird three times as large as Cleonymus.*

Πλεονεκτήσω τοῦ Ἱπποκενταύρου, *I shall have the advantage of the Hippocentaur.*

So Ἐλασσὸν τινά τινος, *to make one less than any thing.* — Προέχω, *to surpass*, is found also with the accusative.

3. When the substantive which is compared is the same as that with which it is compared, the latter is omitted when it is limited by the adnominal genitive; as,

Χώραν ἔχετε οὐδὲν ἥττον ἡμῶν ἐντίμον, *You have a position not less honorable than ours; sc. τῆς χώρας.*

Terminal functions of the Genitive.

§ 199. The genitive sometimes denotes that *towards* which an action is directed; as,

Ἐστοχάζετο τοῦ μαιρακίου, *He was taking aim at the young man*

Οἰστεύσον Μενελάου, *Shoot an arrow at Menelaus.*

Ρίψω πέτρον τάχα σου, *I will soon throw a stone at you.*

Εὐθύ Πελλήνης, *Straight to Pellene.*

Instrumental functions of the Genitive.

§ 200. 1. Sometimes the genitive denotes the *instrument*, or the *agent* after a passive form; as,

Πρήσαι πυρὸς δηΐου θυετρα, *To burn the gates with consuming fire.*

Πληγείς θυγατρὸς τῆς ἐμῆς, *Being struck by my daughter.*

2. The genitive is used after *verbs* and *adjectives* to denote the *material* of which any thing is made; as,

Χαλκοῦ ποίονται, *They are made of brass.*

Βουὸ ποιετήν, *Made of ox-hide.*

3. The genitive is used after *verbs*, *adjectives*, and *adverbs*, implying *fulness* or *want*.

Transitive verbs of this class are followed by the accusative of the immediate, and the genitive of the remote, object. E. g.

Πενίας ἔγεμεν, *It was full of poverty.*

Κενῶν δοξασμάτων πλήρεις, *Full of vain notions.*

Τῶν τεθνηκότων ἄλις, *Enough of the dead.*

4. The genitive is used to denote the *price* of a thing; as,

Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί, *The gods sell to us every good thing for labor.*

᾽Ωνεύονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων, *They buy their wives of their parents for much money.*

Χρημάτων ὀνητή, *That can be bought for money.*

NOTE 1. The noun denoting the *punishment*, that is, the price of crime, is sometimes put in the *genitive*. In classical Greek, however, this applies chiefly to *θανάτου*, *of death*; as,

Θανάτου ὑπαγαγὼν Μιλτιάδεα ἐδίωκε, *He accused Miltiades capitally.*
Καταδικασθεὶς θανάτου ἢ φυγῆς, *Being condemned to death or banishment.*

*Ενοχὸς δεσμοῦ, *Deserving chains.*

NOTE 2. *Ἀξίος, *worthy*, and ἀξιῶς, *worthily*, are followed by the genitive of price or value; as *Ἀξίος θανάτου, *Worthy of death*. — Its verb ἀξιόω, *to think worthy*, is followed by the accusative of a person, and the genitive of a thing; as Ἀξιούσιν αὐτὸν μεγάλων, *They think him worthy of great things*.

When *δέξις* means *fit, proper, becoming*, it is followed by the dative.

DATIVE.

§ 201. 1. The dative is used after many *verbs, adjectives, adverbs, and substantives*, to denote the object *to* or *for* which any thing is or is done.

Transitive verbs of this class are followed by the accusative of the immediate, and the dative of the remote, object. E. g.

Τοῖς θανούσι πλούτος οὐδὲν ὠφελεῖ, *Wealth in no way benefits the dead.*

Λυμαινομένη τῷ νεκρῷ, *Abusing the dead body.*

Δοκῶ μοι, *I seem to myself; It seems to me.* Δοκεῖς μοι, *You seem to me.* Δοκεῖ μοι, *It seems to me.*

Ἐπισχνοῦμαί σοι δέκα τάλαντα, *I promise to you ten talents.*

Ποθεῖνός τοῖς φίλοις, *Dear to his friends.*

Ἐγὼ τινι ἐμποδῶν εἰμι; *Am I in any body's way?*

Σοτὴν τοῦ θεοῦ δόσιν ὑμῖν, *The gift of the god to you.* Βασιλεῖ δαμός, *Tribute to the king.*

2. Some *verbs, adjectives, and substantives* may be followed by the genitive of a thing, and the dative of a person; as,

Τῶν κρεῶν διαδιδόναι τοῖς θεραπευταῖς, *To give some of the meat to the attendants.* (§ 191.)

Ἐπεχώρησεν αὐτῷ τοῦ θρόνου, *He yielded the throne to him.* (§ 197, 2.)

Αὐτῷ προειστῆκει τοῦ ξενικοῦ, *He was the commander of his mercenary troops.* (§ 189.)

Μάλιστα σπουδῆς ἄξια τῇ πόλει, *Of the utmost consideration to the state, or Deserving the most serious attention of the state.* (§ 200, n. 2.)

Δείγμα' ἐστὶ πᾶσι μικροψυχίας, *It is a sign of pusillanimity to all.* All consider it a sign of pusillanimity. (§ 187.)

3. The dative is used after verbs signifying *to be* (*εἶμι, γίγνομαι*), to denote that to which any thing belongs; as,

Τέλλω παῖδες ἦσαν καλοὶ τε καὶ ἀγαθοί, *Tellus had good and noble children.*

Τοῖς πλουσίοις πολλὰ παραμύθια φασιν εἶναι, *They say that the rich have many consolations.*

Πάντα σοι γενήσεται, *All things will be done to thee.*

4. The dative is used after *verbs* and *adjectives* to denote that *with regard to* which any thing is affirmed ; as,

Σφῶν μὲν ἐντολὴ Διὸς ἔχει τέλος δὴ, *As to you two, the command of Zeus is now done.*

Τί σοι παράσχω δῆτα τῷ τεθνηκότι, *What shall I now offer thee for the deceased?*

Ἀπὸ Ἐλεφαντίνης πόλιος ἄνω λόντι ἄναυτὲς ἔστι τὸ χωρίον, *To a person going up from the city Elephantinē the country appears steep.*

In certain parenthetical phrases ὥς precedes this dative ; as *Ἐπεὶ περ εἰ γενναῖος ὥς ἰδόντι*, *Since thou art of noble descent to one who sees thee; as thy appearance indicates.* Ὡς ἐμοί or Ὡς γ' ἐμοί, *In my opinion.* Ὡς γέροντι, *For an old man.* Κρέων ἦν ζηλωτός, ὥς ἐμοί, ποτε, *Creon was once, in my opinion, enviable.*

5. The dative is often used after verbs, and sometimes after nouns, where the adnominal genitive would naturally be expected ; as,

Ἦρχον τοῦ ναυτικοῦ τοῖς Συρακουσίοις, *They commanded the navy of the Syracusans.*

Οἱ ἵπποι αὐτοῖς δέδενται, *Their horses are tied.*

Διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα, *Because his army has dispersed.*

6. The dative is put after the *interjections* οἶ, ὦ, ἰώ, οὐαί ; as *Οἶ μοι*, *Woe is me!*

NOTE 1. Many verbs of this class are sometimes followed by the accusative of the immediate object ; as *Ὁφελεῖν τοὺς φίλους*, *To benefit one's friends.*

So in the passive : *Οἱ Λακεδαιμόνιοι ἀπιστοῦνται ὑπὸ πάντων Πελοποννησίων*, *The Lacedaemonians are distrusted by all the Peloponnesians*, implying *Πάντες Πελοποννήσιοι ἀπιστοῦσι Λακεδαιμονίοις.*

NOTE 2. *Ἀφαιρῶ τί τι*, *To take away any thing from any one.* *Δέχομαι τί τι*, *To receive or accept any thing from any one.* *Ὠνείσθαι* or *Πρίσθαι τί τι*, *To buy any thing of any one.*

NOTE 3. In the Epic dialect the dative is sometimes followed by a participle in the genitive ; and on the other hand a participle in the dative is sometimes appended to a noun in the genitive (5) ; as (*Od* 9, 257) *Ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ δεισάντων.* (*Il.* 14, 139) *Ἀχιλλῆος ὀλοὸν κῆρ δερκομένῳ.*

NOTE 4. The impersonals *δεῖ*, *χρή*, *μέλει*, *μέτεστι*, *προσέκε* may be followed by the genitive of a thing and the dative of a person

as Δειῶν δέ σοι βουλευμάτων ἔοικε δεῖν, *And it is clear that you need strong arguments.* Μέλει σοι τούτου, *Thou carest for this.*

Most commonly, however, δεῖ and χρεῖ are followed by the accusative of a person, and the genitive of a thing; as Αὐτόν σε δεῖ Προμηθεῖως, *Thou thyself needest a Prometheus.*

The genitive in connection with μέτεστι and προσήκει depends on μέρος expressed or understood; as Ὦν μηδὲν μέρος τοῖς πονηροῖς μέτεστι, *Of which the wicked have no part.* Προσέκει οὐδενὶ ἀρχῆς, *Government belongs to nobody.*

NOTE 5. Frequently the dative of the personal pronoun is apparently superfluous; Εἰπέμεναι μοι, Τρῶες, ἀγαυοῦ Ἰλιονῆος πατρὶ φίλῳ καὶ μητρὶ γοήμεναι, *O Trojans, do tell the beloved father and mother of illustrious Ilioneus to bewail*, where μοι might have been omitted without any essential injury to the sense.

It may be observed here that the pronoun τοί (σοί) most commonly has the force of a particle, and may be rendered *You know, You see, certainly, or Sir.*

§ 202. 1. The dative is used after *adjectives, adverbs, verbs, and substantives*, implying *resemblance, equality, union, approach.*

Transitive verbs of this class are followed by the accusative of the immediate, and the dative of the remote, object. E. g.

Ὅμοιοι τοῖς τυφλοῖς, *Like the blind.*

Ἐγγὺς ὁδῷ, *Near a road.*

Λακεδαιμονίοις διαμάχεσθαι, *To fight against the Lacedæmonians.*

Ὁ σίδηρος ἀνισοί τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς, *Steel renders the weak equal to the strong.*

Ὁμῆλτᾶ Σωκράτει, *Companions (pupils) of Socrates.*

2. When the substantive, which depends on ἴσος, or ὅμοιος, is the same as that with which ἴσος, or ὅμοιος, agrees, the former is omitted, and the limiting noun is put in the dative; as,

Κόμαι Χαρίτεσσιν ὅμοιαι, *Hair resembling that of the Graces; for ὅμοιαι ταῖς κόμαις τῶν Χαρίτων.*

Οὐ γὰρ μετείχες τὰς ἴσας πληγὰς ἐμοί, *For thou didst not receive the same number of stripes with me.*

NOTE 1. Ὁ αὐτός, *idem, the same*, and εἷς, *one, the same*, may be followed by the dative. In general, however, the dative to which they directly refer is omitted, and the limiting noun takes its place. E. g.

Οὐδὲν τῶν αὐτῶν ἐκείνοι πράττομεν, *We do nothing like the things : they did*, αὐτῶν refers to the deeds, and ἐκείνοις to the doers.

Ὅσαύτως, *likewise, in the same manner*, the adverb of δὲ takes the dative.

NOTE 2. Κοινωνέω, κοινωνός, μετέχω, συμμετέχω *ma* followed by the genitive of a thing, and the dative of a *per* (§§ 187; 189; 191.)

§ 203. The dative is used after *verbs* to denote the *cause* of an event, or that *on account* of which anything takes place; as,

Αποθνήσκει νόσῳ, *He died of disease.*

Ταύτῃ γαυριᾷς, *You feel proud on account of this.*

Τοῖς πεπραγμένοις αἰσχυνόμενοι, *Being ashamed of their past de*

Local and Temporal functions of the Dative.

§ 204. The dative often denotes the *place* *where*, and the time *when*; as,

Μαραθῶνι ὅτ' ἦμεν, *When we were at Marathon.*

Ταύτῃ τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, *The king did not fight that day.*

Terminal functions of the Dative.

§ 205. The dative is used after certain *verbs* and *adjectives* to denote that *to* or *towards* which their action is directed; as,

Αὐτῷ ἀφίκοντο, *They came to him.*

Πίπτειν πέδῳ, *To fall on (to) the ground.*

Instrumental and Modal functions of the Dative.

§ 206. 1. The dative is used to denote the *instrument*, *manner*, and *means*; as,

Θύρσον λαβὼν δεξιᾷ χειρὶ, *Taking the thyrsus with the right ha*
Δρόμῳ ἔντο ἐς τοὺς βαρβάρους, *They went running against the*
barians.

2. The dative is often put after *adjectives*, *statives*, *verbs*, and *adverbs* of manner, for the *s* of limiting or more fully explaining their meaning
as,

Δυνατοὶ τοῖς σώμασι, *Strong in body.* Ἰσχύειν τοῖς σώμασι, *To be strong in body.*

Θάψακος ὀνόματι, *Thapsacus by name.*

Εγχείη ἐκέκαστο, *He was eminent with the spear.*

3. The dative is put after *comparatives* to denote the *excess* of one thing over another ; as,

Πόλιν λογίμην ἢ Ἑλλάς γέγονε ἀσθενεστέρα, *Greece has become weaker by one distinguished city.*

Πολλῷ ὕστερον, *Long after.*

Ἐνὶ μόνῳ προέχουσιν οἱ ἵππεῖς ἡμᾶς, *The horsemen surpass us in one thing only.*

4. The dative after *passive* verbs and verbal adjectives in -τος and -τεος denotes the *agent* of the action ; as,

Προσπόλιν φυλάσσεται, *He is taken care of by the servants.*

Ἐρρητο ταῦτα τῷ Εὐθυδήμῳ, *These things had been said by Euthydemus.*

Τοῖς ἄλλοις εὐκτά, *Desirable to others.*

Ὀφελήτεια σοι ἢ πόλις ἐστίν, *The state must be benefited by thee.*

5. The dative denotes that by which any thing is accompanied ; as,

Τοῖς λειπομένοις ἐς Πλάταιαν ἐλθόντες, *Having come into Plataea with those that were left.*

Εβοήθησαν τοῖς Δωριεῦσιν ἐαυτῶν τε πεντακοσίοις καὶ χιλίοις ὀπλίταις καὶ τῶν συμμάχων μυρίοις, *They assisted the Dorians with one thousand five hundred heavy-armed soldiers of their own, and ten thousand of their allies.*

This rule applies also to the dative of αὐτός accompanied by a substantive ; as Τριήρεις αὐτοῖς πληρώμασι διεφθάρησαν, *A number of galleys was destroyed with every thing on board.*

NOTE 1. Δωρέομαι τί τινι, *To present any thing to any one,* § 201, 1 ; or Δωρέομαι τινά τινι, *To present one with any thing.*

NOTE 2. The dative after χράομαι, *utor, to avail one's self, to apply one's need with, to use,* denotes the *instrument*. This dative may have another dative in apposition with it ; or it may be accompanied by the synecdochical τί, τι, ὃ τι. — Νομίζω, *to use,* takes the dative after the analogy of its synonyme χράομαι.

NOTE 3. The dative after such verbs as ἵημι, σφενδονάω, denotes the *instrument* ; as Ὡς εἶδε τὸν Κλέαρχον διελαύνοντα ἵησι τῇ ξίφει, *As he saw Clearchus riding by, he threw the axe at him ; intending to hit him with the axe.*

NOTE 4. The dative of *instrument* may be put after a *substantive*; as Ἡ τοῖς βέλεσιν ἔφεσις, *The throwing of missiles.*

NOTE 5. When the verbal in -τέον or -τέα is equivalent to *δεῖ* with the infinitive, the *accusative* may be used instead of the dative; as Οὔτε μισθοφορήτέον ἄλλους ἢ τοὺς στρατευομένους, *Nor must others, than those who serve in the army, receive wages*; equivalent to Οὔτε δεῖ ἄλλους μισθοφορεῖν ἢ τοὺς στρατευομένους.

VOICES.

§ 207. 1. The *active* voice comprises the greater number of *active* or *transitive*, and *neuter* or *intransitive*, verbs; as κόπτω, τρέχω, εἶμι.

2. *Causative* verbs, that is, verbs signifying *to cause one to do any thing*, have the *active* form; as γέω, *to cause to taste.*

NOTE 1. The *accusative* of the reflexive pronoun is often omitted, in which case the verb becomes *intransitive*; as ἐλαύνω, *to impel one's self, to proceed, march*; μίγνυμι, *to join one's self.*

NOTE 2. The *second perfect* and *pluperfect*, and *second aorist active*, of some verbs have the signification of the *passive* or *middle*; as ἄγνυμι ἔαγα, ἴστημι ἔστην. Also the *perfect* of ἀλίσκομαι, γίγνομαι, ἴστημι, σβέννυμι, ΣΚΕΛΛΩ, and φύω.

NOTE 3. Some *active* verbs are often constructed like *passives*; that is, they are followed by *ὑπό* or *πρός* with the *genitive* of the agent; as ἀκούω, κλύω, *to be called*, ἀποθνήσκω, τελευτάω, *to die by the hand of.*

NOTE 4. The *grammatical* subject of an *active* verb is not always the agent of the action. Thus, κατακαίω τι, *I burn something*, may mean also *I cause or order somebody to burn something.*

§ 208. The *passive* takes for its subject that which was the immediate object of the *active*. That which was the subject-nominative in the *active* becomes *genitive* in the *passive*, and depends on *ὑπό*, *πρός*, *παρά*, or *ἐξ*. E. g.

Κύων τὸν δεσπότην φιλεῖ, *The dog loves his master*, in the *passive* becomes Ὁ δεσπότης φιλεῖται ὑπὸ τοῦ κυνός, *The master is loved by his dog.*

NOTE 1. (a) The *aorist* *passive* often has the force of the *middle*; in which case, the *aorist* *middle* is either rare or obsolete; as ἀπαλλάσσω, *to deliver*, ἀπαλλαγῆναι, *to deliver one's self*; μνησέσκω, *to remind*, μνησθῆναι, *to remind one's self, to remember.*

(b) The *future* *passive* sometimes has the force of the *middle*; as μνησέσκω, μνησθήσομαι, μνησόμεαι.

NOTE 2. Some *neuter* verbs are used also in the passive, especially when they are followed by the dative of the agent; as *Εμοὶ κεκλαύσεται*, for *Κεκλαύσομαι*.

§ 209. 1. Frequently the *middle* is equivalent to the active followed by the *accusative* of the *reflexive* or *reciprocal* pronoun; as,

Νίπτομαι, *I am washed*, sc. *by myself*, the same as *νίπτω ἑμάντον*, *I wash myself*.

Δοιδορούμεθα, *We revile one another*.

2. Very frequently the middle is equivalent to the active followed by the *dative* of the *reflexive* or *reciprocal* pronoun. In this case the middle is used *transitively*. E. g.

Ποιεῖσθαι τὴν εἰρήνην, *To make peace for one's self*; but *Ποιεῖν τὴν εἰρήνην*, *To make peace for others*.

Τὴν χώραν κατανεμένηται, *They have divided the place among themselves*.

3. The middle is not unfrequently equivalent to the active followed by the *genitive* of the *reflexive* pronoun. Here also it is used *transitively*. E. g.

Παῖδα μ' ὀνομάζετο, *He called me his son*.

Λυσόμενος θυγάτρα, *To ransom his own daughter*.

Αποφήνασθαι γνώμην, *To express one's own opinion*.

Στέφον κάρα, *Crown thy head*.

NOTE 1. When the active is causative, the middle is commonly *intransitive*; as *ἔλπω ἔλπομαι*, *γέυω γεύομαι*.

NOTE 2. Sometimes the reflexive or reciprocal pronoun is, for the sake of emphasis, annexed to a middle verb; as *Ἐπεδείξαντο τὰς αὐτῶν ἀρετάς*, *They showed their virtues*. *Ἰσχύει ἡμῖν αὐτοῖς προσθησόμεθα*, *We shall add power to ourselves*.

NOTE 3. The middle, like the active, may be used to express an action which takes place at the command of the subject of the verb; as *Τράπεζαν παρατίθεσθαι*, *To place a table*, or *To have a table placed*, *before one's self*.

NOTE 4. Sometimes the middle is apparently equivalent to the active; as *ὁράσθαι*, *ιδέσθαι*, *χορεύσασθαι*.

NOTE 5. (a) The *future* middle of many verbs is equivalent to the future active, in which case the future active is either rare or obsolete; as *θανυμῶ θανύσομαι*. (See Catalogue of Greek Verbs, § 51.)

(b) Not unfrequently the future middle has a passive signification; as *ἀδικέω ἀδικήσομαι*. (See Catalogue of Greek Verbs, § 52.)

NOTE 6. In the Epic dialect, the *second aorist* middle has sometimes the force of the passive; as *βλήσθαι*, *κτάσθαι*, *οὐτάμενος*.

§ 210. In respect to signification, a *deponent* verb is either transitive or intransitive ; as *ἐπιμέλομαι, ἐπεμελήθην, to take care of* ; *βρῦχάομαι, ἐβρυχησάμην, to roar*.

NOTE 1. Some deponents have both the aorist passive and the aorist middle ; as *δύναμαι, ἠδυνήθην, ἔδυνησάμην*. Most commonly, however, when both aorists are used, the passive has a passive signification ; as *δέχομαι, δεχθῆναι, δέξασθαι*.

NOTE 2. It has already been remarked that the future of a deponent verb is taken from the middle. It is added here that a few deponents have also a future passive ; as *ἐπιμέλομαι, ἐπιμελήσομαι, ἐπιμεληθήσομαι*. (§ 82, 2.)

NOTE 3. Some deponents have, in the *perfect* and *pluperfect*, also a passive signification ; as *ἐργάζομαι, εἵργασμαι, μιμέομαι, μεμιμημένος*.

TENSES.

§ 211. 1. The *present* in the indicative expresses action or being which is going on *now* ; as *γράφω, I write, I am writing* ; *εἰμί, I am*.

In the other moods and in the participle, the present expresses *continued* action, but without regard to time.

2. The *perfect*, in all the moods and in the participle, expresses action which is *completed*, and whose effects are, or are regarded as, still continuing ; as *γέγραφα, I have written*.

3. The *future*, in all the moods and in the participle, expresses an action or event which will take place ; as *γράψω, I shall or will write*.

4. The *future perfect* is equivalent to the perfect participle with the future of *εἰμί, to be* ; that is, it denotes an action which will be completed in future time ; as *γεγράψεται, the same as γεγραμμένον ἔσται, it will have been written*.

Most commonly, however, the future perfect does not differ from the future ; as *δέω, δεδήσομαι, shall be bound* ; *πυπράσκω, πεπράσσομαι, shall be sold*.

5. The *imperfect* expresses *continued* or *repeated* action going on in *past* time ; as *ἔγραφον, I was writing*.

6. The *aorist* in the indicative and participle expresses *finished past* action, without reference to the time required for its completion ; it simply narrates that which took place ; as *ἔγραψα, I wrote*.

In the other moods, the aorist expresses *finished* action without regard to time.

7. The *pluperfect* expresses action which was completed at some past time ; as ἐγγράφειν, *I had written*.

NOTE 1. In animated narration, the *present* and even the *perfect* may be used for the *aorist* ; as Παίει κατὰ τὸ στήρνον, καὶ τιτρώσκει διὰ τοῦ θώρακος, *He struck him in the breast, and wounded him through the cuirass*. Ελήλυθε ἀνὴρ Ἀθηναῖος, *An Athenian came*. (Her. 8, 50.)

NOTE 2. The *perfect* and *aorist* are often used for the *present* to express a *customary* action ; as Ὁ κρατῶν ἅμα πάντα συνήπακε, *He who conquers takes possession of every thing*.

So Παρὰ μὲν οὖν φίλον οὐ μάθεις ἂν τοῦθ', ὁ δ' ἐχθρὸς εὐθὺς ἐξηγάσασεν, *Now from a friend you might not learn this ; but the enemy (as a common thing) immediately compels you to learn it*.

NOTE 3. The *perfect*, *aorist indicative*, and *future perfect* are sometimes used for the *future* to denote the *rapidity* or *certainly* of an action ; as Ὁλῶλας εἰ σε ταῦτ' ἐρήσομαι πάλιν, *Thou shalt certainly perish, if I ask thee again this question*. Ἀπωλόμεσθ' ἄρ' εἰ κακὸν προσοίσομεν νῖον παλαιῷ, *Then we are undone, if we add a new evil to an old one*.

So Πράσσω, *to do* ; πεπράξεται, *It shall immediately be done*. Θάπτω, *to bury* ; τεθάψεται, *He shall be buried in spite of thee*.

NOTE 4. Sometimes the *present* is used for the *future* ; as προσκτᾶσθε, ἐλευθεροῦτε, for προσκτήσεσθε, ἐλευθερώσετε, (Thuc. 4, 95.) — Εἴμι most commonly has the force of the *future*, *I shall go*.

On the other hand, the *future* is sometimes used where one would naturally expect the *present* ; as ὑπάγεται, ἐπάγεται, δυσόμενος, καταβήσεται, in Sophocles, Homer, and Hesiod.

NOTE 5. Ἦκω, *to have come*, and οἴχομαι, *to be gone*, have the force of the *perfect*. The imperfect ἦκον has the force of the *pluperfect*, *I had come* ; ᾤχόμην is used as *aorist* or *pluperfect* ; *I was gone* ; *I had gone*.

Τίκτω, *to be the parent of*, and ἀκούω, *to hear*, in certain connections, stand for the *aorist* ἔτεκον, ἤκουσα.

NOTE 6. The *perfect* of some verbs has the signification of the *present* ; in which case, the *pluperfect* has the signification of the *imperfect* ; as εἶκω εἶκα, *to seem* ; ἐφύκειν, *I seemed*.

NOTE 7. The *perfect imperative* is used when the *perfect* has the force of the *present* (n. 6) ; as ἀνώγω ἀνωγέτω ἀνώγετε, γίγνομαι γυγονέτω, κράζω κέκραχθι κεκράγετε, Εἶδῶ ἴσθι, μιμήσχω μέμνησο, χάσκω κεχήνετε, πείθω πέπεισθι πέποιθε, κλύω κέκλυκε, παραπίπτω παραπεπτώκετω.

In the *passive* and *middle*, however, the *third person* of the *perfect imperative* of any verb is equivalent to the *perfect participle* with the *imperative* of εἶμι ; as ἤχθω, *let it be drawn* and remain so ; δέδωθω, *be it given* ; λελείφω, *let it remain* ; λελέχθω, *ειρήσθω*, *be it said*.

NOTE 8. In later Greek, the *perfect* is sometimes confounded with the *aorist*; as (*N. T. Matth.* 13, 46) Ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἡγόρασεν αὐτόν. (*Heb.* 11, 17) Πίστει προσεήνοχεν Ἀβραὰμ τὸν ἱσαάκ.

NOTE 9. The *future perfect* is the natural future of verbs whose perfect has the force of the present (*n.* 6); as κτάομαι κέκτημαι, κεκτήσομαι, *I shall possess*; μνησκώ μένημαι, μενήσομαι, *I shall remain mindful*.

NOTE 10. The *imperfect* may denote a *customary* past action; as Τοὺς πολῖτας μεθ' ὧτων ἐξέπεμπον, *They usually sent out the citizens armed*.

NOTE 11. The *imperfect* is often used for the *aorist*, especially in the *ionic* writers; as ἔφην, *I said*, not *I was saying*; ἐκαθεζόμην, *I sat*, sometimes, *I was sitting*.

When the regular signification of the imperfect is *aoristic*, the present of the dependent moods and participle also becomes *aoristic*; that is, these moods are, so far as signification is concerned, subjoined to the imperfect; as ἔφην, φῶ φαῖν φαθί φάναι φάς; ἔσχεθον, σχέθω σχέθουμι σχέθε σχέθεις σχέθων. So in verbs in -άθω, of which the present indicative is not used; as ἀλέξω, ἀλκάθειν *aoristic*.

NOTE 12. Sometimes the *imperfect* expresses an attempt; as Εμσθοῦτο τὴν αὐλήν, *He endeavoured to hire the court-yard*. Οὐκ ἔπειθε τὸν Ξέρξεα, *He could not convince Xerxes*.

NOTE 13. The *imperfect* is sometimes used where one would naturally expect the present; as (*Xen. A.* 1, 4, 9) ἐνόμουν, εἶω, for νομίζουσιν, εἴωσιν.

Ἦν, *was*, often stands for ἐστίν, *is*; as Ἀγαθὸν γὰρ ἦν οὐ πάντες ἐφίενται, *For that is good which all men desire*.

Ἔπλεον, πέλεον, *thou art*; ἔπλετο, *he is*; from πέλω, πέλομαι, *to be*. So ἐγίγνετο, ἀπόλλυτο, for γίγνεται, ἀπόλλυται. The *aorist* ἔφυν, from φύω, regularly has the force of the present, *to be, to be born*.

NOTE 14. The *aorist* indicative and participle is often used where the perfect or pluperfect would be more logical; as Κατάβηθ' ὥς ἐμέ, ἵνα μ' ἐκδιδάξης ὥνπερ οὐνec' ἐλήλυθα. ΣΩΚ. Ἦλθες δὲ κατὰ τί; *Come down to me, to teach me those things for which I have come*. ΣΟΚ. *But you have come for what?*

NOTE 15. The *aorist* indicative of some verbs is, in colloquial style, often used for the present, in order to express a decided feeling of admiration, pity, contempt, or pleasure; as Ἦσθην ἀπειλαῖς, *It amuses me to hear your threats*.

So ἐγάλασα, *I can't help laughing*; ἤνεσα, ἐπήνεσα, *I admire*, or *I thank* you; ἀπέπτυσσα, *I do despise*; ᾤμωξα, *I groan* from the bottom of my heart; ἀπεπυδάρισα, περιεκόκκυσα, *I sneeze* at it.

NOTE 16. In the old writers, the *pluperfect* sometimes has the force of the *aorist*; as βεβλήκει for ἔβαλε. (*Il.* 5, 66.)

MOODS.

§ 212. 1. The *indicative* is the mood of *certainty*; it affirms or denies, and is used in independent or dependent sentences.

2. The *subjunctive* is the mood of *probability*; it is used in dependent sentences, and is regularly connected with the primary tenses of the indicative, the imperative, or with any verbal form implying time present or future.

3. The *optative* is the mood of *possibility*; it is used in dependent sentences, and is regularly connected with the secondary tenses of the indicative, the aorist participle, or with any verbal form implying time past.

4. The *imperative* is used to express a command, an exhortation, entreaty, or a prohibition.

NOTE. When the past is represented as present, the *subjunctive* or *indicative* takes the place of the optative. On the other hand, when the present is conceived of as past, the *optative* is used for the subjunctive or indicative.

In later Greek, however, the indicative and subjunctive are very often used where the early writers would have used the optative.

QUOTATIONS (ὅτι, ὥς).

§ 213. 1. Words said by a person may be quoted without any change. Further, ὅτι may stand before the words thus quoted. E. g. a

Ἀπεκρίνατο ὅτι “Ὁ δέσποτα, οὐ ζῇ,” *He answered, “O master, he is not living.”*

2. When that which is quoted is not in the words of the speaker, the *indicative* with ὅτι or ὥς (negatively ὅτι οὐ, ὥς οὐ) is used after the primary tenses and after the imperative; the *optative* with the same particles is used after the secondary tenses. In this case, the *tense* employed by the person whose words or thoughts are indirectly quoted is used. E. g.

Λέγουσι Πέρσαι ὥς Δαρείος ἦν κάπηλος, *The Persians say that Darius was a huckster; they say, “Δαρείος ἦν κάπηλος.”*

Εἰσάγγελλε Τειρεσίας ὅτι ζητεῖ νιν, *Announce that Tiresias inquires for him; say to him “Τειρεσίας ζητεῖ σε.”*

“Ἦδη γάρ, ὅτι ἐξ αὐτῶν καλόν τι ἀνακύψοιτο τῶν ἐρωτημάτων, *For I knew that something good would come out of these questions; I said to myself, “Εξ αὐτῶν καλόν τι ἀνακύψεται τῶν ἐρωτημάτων.”*

(a) As the *optative* has no imperfect, the imperfect indicative, in in-

direct quotations, remains unaltered; as *Εἶχε λέγειν ὅτι βασιλεῖ συνεμύχοντο*, *He could confidently say that they fought with the king*, where *συνεμύχοντο* would mean that he said “*Βασιλεῖ συνεμάχονται*.”

(b) Before an interrogative word, *ὅτι*, *ὥς*, are omitted; as *Ἡρώτων τί θέλοι*, *They asked what he wanted*.

NOTE 1. (a) In animated narration, the *indicative* takes the place of the *optative*; as “*Ἐλεγεν ὅτι ἐλεύθερός ἐστι*, *He said that he was a free-man*.”

(b) On the other hand, when the present is conceived of as past, the *optative* takes the place of the *indicative*; as *Απομνημονεύεται ὥς λέγοι*; for *ἔλεγε*.

NOTE 2. When the present has the force of the aorist, it is regularly followed by the *optative* with *ὅτι*, *ὥς*; as *Γράφει ἐπιστολὴν παρὰ βασιλείᾳ ὅτι ἔξοι*, *He wrote a letter to the king, saying that he should come*.

NOTE 3. The imperfect or pluperfect *indicative* is sometimes used for the *optative*; as (*Xen. An. 3, 1, 2*) *ὅτι ἦσαν, ἐμελλεν, προῦδεδωκεισαν, καταλείμμενοι ἦσαν*.

END, MOTIVE, (*ἵνα*, *ὥς*, *ὅπως*, *ὅφρα*.)

§ 214. 1. The *subjunctive* and *optative*, preceded by *ἵνα*, *ὥς*, *ὅπως*, *ὅφρα*, (negatively *ἵνα μή*, *ὥς μή*, *ὅπως μή*, *ὅφρα μή*.) regularly denote an *end* or *motive*; as,

Αναμνήσω ὑμᾶς ἵνα εἰδῆτε, *I will remind you, that you may know*.

Ἐκβίβασον αὐτὴν ἵνα καὶ νῦν θεᾷσώμεθα τὴν ἀηδόνα, *Bring her out, that we too may see the nightingale*.

Ἐπτακοσίους λογάδας τῶν ὀπλιτῶν ἐξέκριναν ὅπως εἴησαν φύλακες,
They selected seven hundred heavy-armed soldiers, in order that they might serve as guards.

(a) The expression *ὅπως μή*, after words denoting *fear*, *anxiety*, expressed or understood, generally omits *ὅπως*; in which case *μή* is usually translated *lest*; as,

Δέδοικά σ', ὃ πρεσβύτε, μή πληγῶν δέη, *I am afraid, O old man, that you will need stripes*.

Ἐδεοίκεν μή φάρμακα μεμιγμένα εἶη, *I was afraid lest poisons had been mixed with it*.

(b) The *future indicative*, with *ὅπως* (rarely *ὅπως ἂν*), or *ὅφρα*, (negatively *ὅπως μή*, *ὅφρα μή*, or simply *μή*), may take the place of the *subjunctive*; as,

Δέδοικα ὅπως μή ἀνάγκη γενήσεται, *I fear lest there will be a necessity*.

Φοβούμαι μή εὐρήσομεν, *I fear lest we shall find*.

(c) The secondary tenses of the *indicative* are sometimes put after *ἵνα*, *ὥς*, *ὅπως*, rendered *so*, *so that*, *so as*, in *this way*; as,

Τύριον οὖμα λιποῦσ' ἔβαν ἔν' ὑπὸ δειράσι Παρναῶσιν κατενάσθην, *Having left the Tyrian surge I came, so that I might have dwelt under the summits of Parnassus.*

2. All the sentences depending upon *ἵνα*, *ὥς*, *ὅπως*, or *ὅφρα*, are put in the subjunctive or optative, as the principal verb may require; as,

Ἔδωκε τὰ γράμματα τοῖς φίλοις καὶ τοῖς ἀρχουσιν ὅπως εἶδειεν τῶν ἐπιτρόπων οἱ τε σῶα αὐτοῖς ἀποδιδόειν, οἱ τε μὴ, *He gave the inventory to his friends and to the rulers, that they might know who of the agents delivered the things safe, and who did not.* Ἐπιβουλεύουσιν ὥς, ἣν δύναται, ἀπολέσσωσιν, *They are plotting against us, in order that they may destroy us, if they can.*

NOTE 1. In animated speech, or when the aorist has the force of the perfect, the *subjunctive*, or *future indicative* with *ὅπως*, *ὅφρα*, or *ὅτῳ τρόπῳ*, takes the place of the optative. On the other hand, when the present is conceived of as past, the *optative* takes the place of the subjunctive. E. g. Ἄ τότε Ἀβροκόμας κατέκαυσεν ἵνα μὴ Κύρος διαβῇ, *Which Abrocomas then burned up, that Cyrus might not pass over.* Τοῦτον δ' ὄχῳ ἵνα μὴ ταλαιπωροῖτο, *And I let this fellow ride that he may not suffer hardship.*

NOTE 2. When the present is used for the aorist, it is regularly followed by the *optative*; as Βουλὴν ἐπιτεχνάται ὅπως μὴ ἀλισθεῖεν Ἀθηναῖοι, *He contrived a plan, which should prevent the Athenians from assembling.*

NOTE 3. Sometimes *ὅπως*, or *ὅπως μὴ*, depends on *ὅρα*, *σκόπει*, *see*, *consider*, understood; as Ὅπως δὲ γυνλλιζέετε καὶ κοιζέετε, *And be sure to grunt and squeal.* Καὶ σοι φράσω πρᾶγμ' ὃ σὺ μαθὼν ἀνὴρ ἔσει· ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα, *And I will tell you something which having learned you will be a man; but see that you communicate it to nobody.*

NOTE 4. Ὅπως may be omitted before the *future indicative*; in which case this tense has the appearance of the imperative; as Διώξεις δὲ μηδαμῇ εἰς ἀφανέας, *And thou shalt by no means pursue the enemy into a place out of sight.*

NOTE 5. After *βούλει* or *θέλεις*, *ἵνα* may be omitted; as Εἴτε τι βούλει προσθῆς ἢ ἀφέλῃς, *Whether thou wishest to add or take away any thing.*

Here *τι βούλει* corresponds to *quodvis*, *quidvis*, *quodlibet*, *quidlibet*.

NOTE 6. Sometimes *ἄν* accompanies *ἵνα*, *ὅπως*, *ὥς*, *ὅφρα*, *μή*, with the optative.

NOTE 7. The *future optative* is rarely found after *ὅπως*. (*Xen. Cyr.* 8, 1, 43) Ὅπως ἔσονται. (*Id. ib.* 8, 3, 8) Ὅπως ἔξοι.

NOTE 8. In later Greek, *ἵνα* is sometimes followed by the *future indicative*.

CONDITIONAL SENTENCES (εἰ, εἰάν, ἄν, ἥν).

§ 215. In a clause containing a condition and consequence or conclusion, the former is called *protasis*, and the latter *apodosis*.

The *protasis* usually begins with εἰ, εἰάν, ἄν, or ἥν, si, if, negatively εἰ μή, εἰάν μή, ἄν μή, or ἥν μή, nisi, if not, unless.

1. When the condition is assumed as a certainty, the *protasis* is put in the *indicative* with εἰ. When it is not assumed as a certainty, it is put in the *subjunctive* with εἰάν, ἄν, or ἥν, (rarely εἰ,) or in the *optative* with εἰ (rarely εἰάν).

When the consequence is assumed as a certainty, the *apodosis* is put in the *indicative*, *imperative*, or *subjunctive* in prohibitions. When it is not assumed as a certainty, it is put in the *indicative* or *optative*, generally with the modifying adverb ἄν (negatively οὐκ ἄν). E. g.

Δεινὰ πεισόμεθα εἰ σιγήσομεν, *We shall suffer terrible disasters if we shall keep silence.*

Εἰσόμεθα αὐτίκα ἂν ποιήσωμεν ψόφον, *We shall immediately know, if we make a noise.*

Εἰ γὰρ μὴδὲ ταῦτα οἶδα, καὶ τῶν ἀνδραπόδων φανυλότερος ἂν εἴην, *If I do not know even these things, then I am perhaps more vile than the slaves.*

Εἴ τις ἔροιτό με, τί νομίζω μεγιστον εἶναι τῶν Εὐαγόρα πεπραγμένων, εἰς πολλὴν ἀπορίαν ἂν κατασταίην, *Should any one ask me, which of the deeds of Evagoras I consider greatest, I should find myself in great perplexity.*

2. When the condition and consequence refer to time past, the secondary tenses of the *indicative* are used both in the *protasis* and in the *apodosis*. The *apodosis* is accompanied by the adverb ἄν, except when the consequence admits of no doubt whatever. E. g.

Οὔτοι εἰ ἦσαν ἄνδρες ἀγαθοί, οὐκ ἂν ποτε ταῦτα ἔπασχον, *If they had been good men, they would never have suffered these things.*

Ναὶ μὰ Δία ἤσυχνόμεν μέντοι, εἰ ὑπὸ πολέμιον γε ὄντος ἐξηπατήθην, *Yes, by Zeus, I should be ashamed indeed, if I had been deceived by one who was my avowed enemy.*

3. Not unfrequently the *protasis* is lost sight of; in which case, the *optative* with or without ἄν has the appearance of a weak present or future indicative, or of a mild imperative; the *subjunctive* in this case always has the force of a weak future indicative. The simple *negative* particle is οὐ. But, in

the Attic dialect, the *subjunctive* can have the force of the future only when it comes after οὐ μή. E. g.

Οὐ γὰρ ἂν ᾗψατ' αὐτῶν, *For he could not have touched them.*

Οὐκ ἂν μεθείμην τοῦ θρόνου, *I will not give up the throne.*

Ἥδέως ἂν οὖν αὐτῶν πυθοίμην, *Fain would I ask them.*

Λέγεις ἂν, *You may speak; milder than λέγε, speak thou.*

Οὔτε γίγνεται οὔτε γέγονεν οὐδὲ οὖν μὴ γένηται, *It is not, it has not been, it will never be.*

4. When both the protasis and the apodosis are in the optative, the sentences depending upon them are put in the *optative* or *indicative*; as,

Εἰ δὲ πᾶν σπουδάξοι φαγεῖν, εἴποιμ' ἂν ὅτι παρὰ ταῖς γυναῖξιν ἔστιν, ἕως παρατείναιμι τοῦτον, *And if he was very eager to eat, I would tell him he was in the women's apartment, until I worried this fellow to death.*

5. Sometimes the *infinitive* or *participle* with ἂν is used where one might expect a finite mood; as,

Εἰ ἐθέλεις ἔλθειν, οἶμαι ἂν σε πιστευθῆναι, *If you would go, I think you would be believed.*

Τὰ δικάως ἂν ῥηθῆναι κατὰ τῆς πόλεως, *Those things which might justly be said against the state.*

NOTE 1. Sometimes the *optative* is used in the apodosis instead of the indicative, especially in the Epic writers, contrary to the second rule; as Καὶ νῦν κεν ἔνθ' ἀπολοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη, *And now Æneas, king of men, had perished, had not Aphrodite, daughter of Zeus, quickly perceived.*

NOTE 2. In the Attic dialect the *future indicative* in the apodosis is very seldom accompanied by the adverb ἂν. The *present* and *perfect indicative*, in the apodosis, were most probably never accompanied by ἂν.

NOTE 3. The secondary tenses of the *indicative* are sometimes used in the apodosis even when the protasis is in one of the primary tenses of the indicative, or in the optative; as Εἰ οὕτω ταῦτα ἔχει, πῶς ἂν πολλοὶ ἐπεθύμουν τυραννεῖν; *If these things are so, how is it that many desire to be tyrants?* Εγὼ μὲν ἂν, εἰ ἔχοιμι, ὥς τάχιστα ὅπλα ἐποιούμην, *For my part, if I could, I would, as quickly as possible, make arms for myself.*

NOTE 4. In the Epic dialect, the *subjunctive*, with or without κέ or κέν, is often used in the apodosis instead of the future indicative; as Εἰ δέ κε μὴ δώωσι, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, *But if they shall not give it, I will take it myself.*

NOTE 5. Ἄν is often repeated in the apodosis; as Οὐδ' οὐκ ἂν εἰ-
λεσθ' οὐδ' ἂν οἰνόπτας προτοῦ, *Whom formerly you would not have appointed even inspectors of wine.*

NOTE 6. (a) After certain words, *εἰ* or *ἰάν* has the force of an interrogative word, *whether, whether....or not*; as *Ἐκυνθάνετο εἰ σωθῶσιν παῖρες*, *He asked whether all were safe*.

So *Σκοπεῖν* or *Σκέψασθαι εἰ*, *To see whether*. *Τὸν νοῦν προσέχει εἰ*, *To see whether*. *Οὐ δῆλον εἰ*, *It is not known whether*.

(b) Sometimes *εἰ* has the force of *ὅτι*, *that, because of*; as *Δισχύνεσθαι εἰ*, *To be ashamed of*. *Ἀγαπᾷν εἰ*, *To be contented that*. *Θαυμάζειν εἰ*, *To wonder that*.

(c) Not unfrequently *εἰ* has the force of a relative adverb of time (*ὅτε*, *ὅποτε*); in which case it is followed by the *optative* when it depends on a secondary tense; as *Οὐκ ἦν λάβεῖν, εἰ μὴ θηρῶεν*, *It was not possible to take, unless they hunted*. **Ὀικτεῖρον εἰ ἀλώσουντο*, *They pitied them, if they should be taken*.

(d) *Εἴ τις* is often equivalent to the relative *ὅστις*, *whoever, whatever, such as*.

NOTE 7. **Αν* is sometimes found without a verb, when the verb can be easily supplied from the context; as *Φοβούμενος ὥσπερ ἂν εἰ παῖς*, *Fearing like a child; as a child would fear*.

Expression of a Wish.

§ 216. 1. When the wish refers to present time, the *present optative* with or without *εἰ*, *εἰ γάρ*, *εἴθε*, *ὥς*, (negatively *εἰ μὴ*, *εἰ γὰρ μὴ*, *εἴθε μὴ*, *ὥς μὴ*, or simply *μὴ*), *O that, would that*, is used; as,

Εἰ γὰρ ἐγὼν Διὸς παῖς αἰγιόχοιο εἶην! *O that I were the son of ægis-bearing Zeus!*

2. If the wish refers to past time, the secondary tenses of the *indicative* are used after the above-mentioned particles; as,

Εἴθ' εἶχες, ὦ τεκοῦσα, βελτίους φρένας! *Would that thou, O mother, hadst a better understanding!*

Εἴθε σ' ἦπ' Δίῳ ἦναι δαίμων! *O that fate had slain thee under Ilion!*

3. If the wish refers to future time, the *aorist optative* is used with or without the above-mentioned particles; as,

Εἰ γὰρ γένοιτο! *May it come to pass!*

**Ὡς ἀπόλοιτο!* *Thus may he perish!*

4. The sentences depending upon the expression of a wish are put in the *optative*, *subjunctive*, or *indicative*, as the sense may require; as,

Γενοίμην ἀερὸς ὑψιπέρης ὥς ἂν ποταθῇην, *May I become a soaring eagle that I may fly.*

Σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενυνᾶς, *And may the gods give thee as many things as thou desirest in thy heart.*

5. The *infinitive* preceded by ὄφελον, ὄφελον, from ὄφει-
λω, with or without the above-mentioned particles, is often used
in the expression of a wish. The time to which the wish in
this case refers is determined by the tense of the infinitive.

E. g.

᾿Ωφеле μηδεις ἄλλος Αριστογείτονι χαίρειν! *Would that no other man
delighted in Aristogiton!*

Ολέσθαι δ' ὄφελον! *And would that I had perished!*

NOTE 1. The *subjunctive* is very seldom used after εἴθε; (*Eurip.*
Sup. 1029; *Hel.* 270) Εἴθε φανῶσι. Εἴθε λάβω.

NOTE 2. The imperfect indicative is often used when the wish re-
fers to present time; it is however milder than the present optative;
thus, εἴθ' εἴχες is weaker than εἴθ' ἔχοις.

NOTE 3. In later Greek, ὄφελον or ὄφελον has the force of the
particle εἴθε; as (*N. T. Cor.* 2, 11, 1).

NOTE 4. Sometimes the expression of a wish assumes the form of
a question beginning with πῶς ἂν with the optative; as Πῶς ἂν ὀλοί-
μην; *How might I perish? May I perish!*

RELATIVE SENTENCES.

§ 217. 1. When the relative sentence is assumed as a
certainly, the relative is connected with the *indicative*. (§ 212, 1.)
The *negative* particle is οὐ, placed after the relative word. E. g.

Αὐτός εἰμι ὃν ζητεῖς, *I am the very man you inquire for.*

Ἦσαν πρὸς τῇ κώμῃ ἔνθα Χειρίσφοπος ἠυλίζετο, *They were near the
village where Chirisophus was encamped.*

These rules apply to relative pronouns, pronominal adjectives, and ad-
verbs. Also to ἄχρι, μέχρι, ἕστε, ἔνθα, ἐνθεν, ἐπεὶ, ἐπειδή. (§§ 75; 76.)

2. When the relative sentence is assumed as a *probability*
or *possibility*, the relative is connected with the *subjunctive*
(generally with ἂν), or *optative* (generally without ἂν), as the
leading sentence may require (§ 212, 2. 3). The *negative* par-
ticle is μή, placed after the relative word. E. g.

Ζῶα οὐ ταῦτα καλεῖς, ἃ ἂν ψυχὴν ἔχῃ; *Do you not call animals those
things which have life.*

᾿Οπότ' ἂν ἀποκρίνηται τὸ μαιράκιον, ἐξελεγχθήσεται, *Whatever
answer the young man may give, he will be confuted.*

᾿Εσφαττον ὧν κρατεῖν δύναντο, *They butchered those whom they
could get hold of.*

Εἰδούσαν λαμβάνειν ὃ τι βούλοιο, *They allowed him to take whatever
he wished*

Εἰλκον τὰς νευρὰς ὅποτε τοξεύοιεν, *They pulled the strings when
they shot.*

Ἠγεῖσθαι ἐκέλευον ὅπου τὸν δρόμον πεποιηκὼς εἶη, *They requested him to lead them to the place where he had prepared the race-ground.*

3. Ὡστε, *so that, so as*, denotes a consequence or effect, and is followed by the *indicative, optative, infinitive*, and sometimes by the *imperative*. Ὡστε ἄν is used with the optative, infinitive, or with the secondary tenses of the indicative. E. g.

Τὰ ἐν τῷ παραδείσῳ θηρία ἀηλῶκει ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία, *He destroyed the wild beasts in the park, so that Astyages could no longer collect wild beasts for him.*

4. Ἐφ' ᾧ, or Ἐφ' ᾧ τε, *on this condition, on condition that, for the purpose of*, is followed by the *infinitive*, and sometimes by the future *indicative*.

NOTE 1. When the past is represented as present, the *subjunctive* or *indicative* takes the place of the optative; as (*Xen. An. 4, 7, 20 24*) ὄψονται, σκηπήσουσι, for ὄψοντο, σκηπήσουεν.

On the other hand, when the present is represented as past, the *optative* takes the place of the subjunctive.

NOTE 2. The *indicative* with the relative sometimes denotes *purpose, end, motive*; as Πρεσβείαν δὲ πέμπειν ἥτις ταῦτ' ἐρεῖ, *And to send ambassadors who shall say these things; in order to say.*

NOTE 3. The relative may take the *indicative* even when its antecedent is logically indefinite; in which case the negative particle is μή; as Ἀνὴρ δίκαιός ἐστιν οὐχ ὁ μὴ ἀδικῶν, ἀλλ' ὅστις ἀδικεῖν δυνάμενος μὴ βούλεται, *A just man is not he who does no wrong, but he who being able to do wrong is not willing.*

NOTE 4. Ὡς ἄν, Ὡς περ ἄν, *As if*, are followed by the *optative*.

The Epic Poets may use ὥς, *as*, with the *subjunctive*, and ὥς εἰ, *as if*, with the *subjunctive* or *optative* in comparisons.

EXHORTATIONS, COMMANDS, PROHIBITIONS.

§ 218. 1. The *imperative* is used to express a command, an exhortation, or entreaty; as φεῦγε, *begone!* φευγόντων, *let them depart.*

2. The first person of the *subjunctive*, and the second or third of the *optative*, may be used in exhortations. The first person of the subjunctive may be preceded by ἄγε, *come, let*; and the second person of the optative may be accompanied by ἄν. The negative particle in this case is μή, *not*. E. g.

Φέρ' ἴδω, *Let me see.* Φέρε ἀκούσω, *Let me hear.*

Τὸν Μενέλεων μιμώμεθα, *Let us imitate Menelaus.* Μὴ ἴωμεν, *Let us not go.*

Κλαίετε τὸν ἡμερόεντα Βίωνα, *Weep ye for the lovely Bion.* Δέγους ἄν, *You may speak; softer than Δέγε, Speak thou.*

*Ἐλθωμεν δ' ἀνὰ ἄστυ, βοῇ δ' ὤκιστα γένοιτο, *And let us go to the city, and let a loud cry be set up very quickly.*

3. In *prohibitions*, the present *imperative*, or the aorist *subjunctive*, is used after μή; as,

Μὴ λέγε, *Say not.* Μὴ λεγέτω, *Let him not say.*

Μὴ λέξης, *Say not.* Μὴ λέξη, *Let him not say.*

NOTE 1. Sometimes μη is followed by the aorist *imperative*, particularly by the third person; as Μὴ πρίω, Μηδεὶς ἰδέτω.

NOTE 2. When the speaker is in great haste, the *second person* of the imperative may be used for the third; as Χώρει δεῦρο πᾶς ὑπηρέτης, τόξευε πᾶς τις, *Come hither, every servant, shoot, every one of you!*

NOTE 3. The *imperative* is sometimes found in dependent sentences, especially in connection with a *relative* pronoun or adverb after οἶσθα; *knowest thou?* where one might expect δεῖ with the infinitive; as,

Οἶσθ' οὖν ὃ δρᾶσον; *Knowest thou what thou must do?* Οἶσθ' ὡς ποιήσον; *Dost thou know how thou must act?*

Οἶσθα νῦν ἃ μοι γενίσθω; *Dost thou know what I now desire to be done for me?*

NOTE 4. The imperative φέρε is sometimes found with the second person of the subjunctive; as (*Soph. P.* 300) Φέρε μάθης, essentially the same as μάθε.

NOTE 5. In the New Testament, ἀφες is used for ἄγε or φέρε with the subjunctive; as *Αφες ἐκβάλλω. *Αφες ἰδωμεν.

INTERROGATIVE SENTENCES.

§ 219. 1. When a definite answer is expected, the *indicative* is used in interrogative sentences. The *negative* particle in this case is οὐ, *not*. E. g.

Τί ποιεῖς; *What art thou doing?*

Οἶδε τί βούλεται, *He knows what it wants.* *Ἦν πύθησθ' ὅστις εἰμί,

When you have learned who I am.

Οἶε γάρ σοι μαχεῖσθαι, ὦ Κύρε, τὸν ἀδελφόν; *Dost thou really think, O Cyrus, that thy brother will fight.*

2. When no definite answer is expected, the *subjunctive* (generally without ἄν) or the *optative* (with or without ἄν) is used; as,

Πῶς φῶ ἐπίστασθαι; *How can I say that I know?*

Τίποτ' ἂν οὖν λέγωμεν; *What shall we then say?*

Τίς ἂν φράσει; *Who could tell?*

Καὶ τί βέξαιμι; *And what could I do?*

Ποῖ τις φύγοι; or Ποῖ τις ἂν φύγοι; *Whither should one flee?*

3. When a person asks another what he is to do, the first person of the *subjunctive*, with or without βούλει or θέλεις, is used. The negative particle here is μή. E. g.

Βούλει οὖν δύο εἶδη θῶμεν πειθοῦς; *Wilt thou that we now suppose two kinds of persuasion?*

Εἰπω τι; *Shall I say any thing?*

Εγὼ σιωπῶ; *Am I to keep silence?*

4. In negative interrogations, οὐ is used when *yes* is expected; and μή, when *no* is expected or desired. Further, οὐ with the *future indicative* forms an emphatic imperative. E. g.

Οὐ παραμενῆς; *Will you not wait?* I wish you would wait.

Μή ἀρχιτέκτων βούλει γενέσθαι; Οὐκ οὖν ἔγωγε, *Do you wish to become an architect? Not I.*

Μή πη δοκοῦμέν σοι οὐκ ἀναγκαῖα ἕκαστα διεληλυθῆναι; *Do you suppose that we have not gone through every thing necessary?* No, I do not suppose any such thing.

5. Interrogative sentences may be preceded by the interrogative particles ἤ, ἤρα or ἤρά γε, οὐκοῦν (οὐκ οὖν), μὲν (μή οὖν), ἀν? -ne? num? Also by the phrase ἄλλο τι or ἄλλο τι ἤ. E. g.

Ἦ οὗτοι πολέμοι εἰσιν; *Are they enemies?*

Οὐκοῦν καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν; *Do you not wish to please your neighbour also?* I know you do.

Τί χρήμα μαστεύουσα; μὲν ἐλευθέρων αἰῶνα θέσθαι; *Desiring what? to obtain your liberty?*

So Εἰ μὲν γὰρ τυγχάνει ταῦτα ἀληθῆ ὄντα, ἄλλο τι ἢ ἡμῶν ὁ βίος ἀνατετραμμένος ἂν εἴη; *If these things were true, would not then our life be in confusion?*

NOTE 1. The second and third persons of the *subjunctive*, and the second of the *optative*, are not much used in interrogations. Further, when the third person of the *subjunctive* is used after interrogatives, it almost always stands for the first; as Ποῖ τις οὖν φύγη; Ποῖ τις ἔλθῃ;

NOTE 2. When οὐ μή stands before the *future indicative* or the *aorist subjunctive*, in an interrogative sentence, οὐ is interrogative, and μή modifies the verb immediately following; as Οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί; *Won't you stop your nonsense and follow me?* Prate not, but follow me.

NOTE 3. The sentences depending upon the *optative* in interrogations are put in the *optative* or *indicative*, according to § 215, 4; as Πῶς δ' ἂν νῆες ὅποι δεῖ ἀφίκωντο; *How could ships safely arrive at the place of their destination?*

NOTE 4 When *εἰ* means *whether*, that is, when it is an interrogative particle, it may be followed by the *subjunctive*; as *Οὐκ οἶδ' εἰ προσάνατ' αὐτῷ δῶ*, *I do not know whether I shall give to this Chryseias*.

COMPARATIVE SENTENCES (*ἤ, than*).

§ 220. 1. *ἤ, than*, after a comparative adjective or adverb may stand before any tense or mood; as,

Θάπτον ἢ ὥς τις ἂν φέτο, *Sooner than one could have thought*.

Νεώτεροί εἰσι ἢ ὥστε εἰδέναι, *They are younger than to know; too young to know*.

**Ἠδιὸν οὐδὲν οὐδὲ μουσικώτερον ἢ δύνασθαι λοιδορούμενον φέρειν*,
Nothing is pleasanter or more musical than to be able to bear being ridiculed; to bear ridicule.

After *πρίν*, *prius, before, before that*, *ἤ* is omitted; *πρὶν ἤ*, *priusquam*, however, is sometimes found before the *infinitive*, or the secondary tenses of the *indicative*.

2. *Πρίν, before, before that*, is used with the *subjunctive*, *plative*, or with the secondary tenses of the *indicative*. With the *subjunctive* and *optative* it refers to future time; with the secondary tenses of the *indicative*, to time past. Further, with the *subjunctive*, it is regularly followed by *ἂν*.

Most commonly *πρίν* is preceded by *πρότερον, πρόσθεν*, or by another *πρίν*, in the same sentence. E. g.

Οὐ γὰρ παύσομαι πρίν ἂν φράσῃς μοι, *I will not cease before you have told me*.

**Ὑποσχόμενος αὐτοῖς μὴ παύσασθαι πρὶν αὐτοὺς κατάγει*, *Promising to them not to cease before he brought them back*.

Οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες πρίν ἐποίησαν, *They did not cease from waging war, until they made*.

NOTE. In the Epic dialect, the *future indicative* is sometimes used or the *subjunctive* with *πρίν*; as (*Il.* 18, 283) *Πρίν ἔδονται*. (*Il.* 1, 9) *Πρίν ἔπεισιν*, with the force of the future.

INFINITIVE.

§ 221. The infinitive with or without the neuter article always has the force of a *neuter verbal noun*.

The *subject* of the infinitive, if expressed, is put in the *accusative*; as,

Δεῖ ἐμὲ λέγειν, *It is necessary that I should speak*.

- Τὸ ἀμαρτάνειν ἀνθρώπουσ ὄντας οὐδὲν, οἶμαι, θαυμαστόν, *That men, as such, should err, is I think nothing strange.*

§ 222. 1. In certain connections, the infinitive, with or without the article, has the force of the *subject-nominative* (§ 153, a); as,

Αεὶ κράτιστόν ἐστι τᾷληθῇ λέγειν, *It is always best to speak the truth.*
 Δρᾶν ταῦτα χρή, *One must do these things.*

2. When the infinitive has the force of the *genitive* or *dative*, it is generally preceded by the article. When it has the force of the *accusative*, it takes the article chiefly when it depends on a preposition. E. g.

Κρείττον ἐστὶ τὸ σωφρονεῖν τοῦ πολυπραγμονεῖν, *To be wise is better than to meddle with other men's affairs.*

Ὡρα βαδίζειν, *It is time to go*; genitive.

Ἀνάγκη σε πάντα ἐπίστασθαι, *You must of necessity know all things*; genitive.

Πρὸς τὸ πρᾶγμα φιλονεικοῦντα λέγειν τοῦ καταφανὲς γενέσθαι, *To argue in order that the thing may become evident.* (§ 194. 1.)

Σεμνυνόμεθα ἐπὶ τῷ βέλτιον γεγονέναι τῶν ἄλλων, *We pride ourselves upon being of nobler descent than other people.*

Διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας, *Because he had many servants.*

3. After certain *verbs* and expressions, the infinitive has the force of the *accusative* of the immediate or remote object; as,

Ἐθέλω μαθεῖν, *I wish to learn.*

Μαθάνουσι τοξεύειν, *They learn to shoot with bow and arrows.*

Ἀδικεῖν δυνάμενος, *Being able to do wrong.*

Ἐδεῖτο αὐτῶν βοηθεῖν ἐμοί, *He prayed them to aid me.*

Παραινῶ σοι σιωπᾶν, *I advise thee to be silent.*

Παρήγγειλεν ἡμῖν καθεύδειν, *He commanded us to sleep.*

Διδάσκουσιν αὐτοὺς πείθεσθαι, *They teach them to obey.*

- (a) When a verb, in addition to the infinitive, is followed by a noun denoting a person, a *participle* referring to that noun is commonly put in the *accusative*; as,

Εγὼ δὲ ὑμῶν δέομαι καταψηφίσασθαι Θεομνήστου, ἐνθυμουμένους ὅτι,
And I beseech you to condemn Theomnestus, when you consider that.

Ξενία ἤκειν παρήγγειλε λαβόντα τοὺς ἄνδρας, *He requested Xenias to take the men and come.*

This construction arises from the fact that, in connection with the infinitive, any verb may take the accusative. Thus (*Isae. Frag. 5*)
 εἶμαι οὖν ὑμᾶς συγγνώμην ἔχειν. (*Æsch. Ch. 16*) ὦ Ζεῦ, δός με
 σασθαι μόνον πατρός.

(b) When a verb would be followed by the accusative of the reflexive pronoun and the infinitive, the reflexive pronoun is omitted, except in case of emphasis or antithesis; as,

Οἶμαι εὕρηκέναι, sc. ἐμαυτόν, *I think I have found.* Οἶμαί με ακηκοέναι, *I think I have heard.*

*Ἐφῆ ἔσεσθαι, *He said he should be.*

Κροίσκος ἐνόμισε ἐαυτὸν εἶναι ἀνθρώπων ἀπάντων δαβιώτατον, *Croesus thought that he himself was the happiest of all men.*

Ἐβούλετο ἐαυτὸν φιλεῖσθαι, *He wished that he alone should be beloved.*

(c) The nominative of the personal pronoun, expressed or understood, may, in connection with the infinitive, take the place of the accusative of the reflexive; which nominative, grammatically considered, is in apposition with the subject of the verb on which the infinitive depends; as,

Νομίσεις ἡμᾶς μὲν ἀνέξεσθαί σου, αὐτὸς δὲ τυπήσειν; *Dost thou think that we shall tolerate thee, and that thou canst strike?* here αὐτὸς stands for σαντόν.

Ἐύχοο ὃ Ἀπόλλωνι ῥέξειν ἐκατόμβην οἴκαδε νοστήσας, *And vow to Apollo to offer him a hecatomb when thou returnest home;* sc. σύ, for σαντόν.

4. After verbs signifying *to say, promise, think,* and their synonymes, the infinitive is put in the *gerundive* employed by the person whose words or thoughts are indirectly quoted; as,

*Ἐφασαν ἀποδώσειν, *They said they would give back;* they said "Ἀποδώσομεν."

Εἶναι θεοὺς ἐνόμιζεν, *He believed that there are gods;* he said to himself "Εἰσὶ θεοί."

(a) The *present* infinitive may stand also for the imperfect; as Τὸν ὕπνον ἔφασαν λέγειν, *They said that Cyrus said;* they said "Ὁ Κύρος λεγεν." Ἴασθαι αὐτὸς τὸ τραῦμα φησι, *He says that he himself cured he wound;* he said "Ἰώμην ἐγὼ τὸ τραῦμα."

(b) Sometimes the *aorist* or *present* infinitive takes the place of the future; as Ὑποσχόμενος μὴ παύσασθαι, *Promising that he would not ease;* he said "Οὐ παύσομαι."

(c) When the active takes the accusative and infinitive, the passive retains the infinitive; as Λέγουσι or Ὁμολογοῦσι τὸν Κύρον γενέσθαι; or the passive Ὁ Κύρος λέγεται or Ὁμολογεῖται γενέσθαι.

CONDITIONAL SENTENCES (εἰ, εἰάν, ἄν, ἥν).

§ 215. In a clause containing a condition and consequence or conclusion, the former is called *protasis*, and the latter *apodosis*.

The *protasis* usually begins with εἰ, εἰάν, ἄν, or ἥν, si, if, negatively εἰ μή, εἰάν μή, ἄν μή, or ἥν μή, nisi, if not, unless.

1. When the condition is assumed as a certainty, the *protasis* is put in the *indicative* with εἰ. When it is not assumed as a certainty, it is put in the *subjunctive* with εἰάν, ἄν, or ἥν, (rarely εἰ,) or in the *optative* with εἰ (rarely εἰάν).

When the consequence is assumed as a certainty, the *apodosis* is put in the *indicative*, *imperative*, or *subjunctive* in prohibitions. When it is not assumed as a certainty, it is put in the *indicative* or *optative*, generally with the modifying adverb ἄν (negatively οὐκ ἄν). E. g.

Δεινὰ πεισόμεθα εἰ σιγήσομεν, *We shall suffer terrible disasters if we shall keep silence.*

Εἰσόμεθα ἀντίκα ἂν ποιήσωμεν ψόφον, *We shall immediately know, if we make a noise.*

Εἰ γὰρ μὴδὲ ταῦτα οἶδα, καὶ τῶν ἀνδραπόδων φανλότερος ἂν εἶην, *If I do not know even these things, then I am perhaps more vile than the slaves.*

Εἰ τις ἑροῖτό με, τί νομίζω μεγιστον εἶναι τῶν Εὐαγόρα πεπραγμένων, εἰς πολλὴν ἀπορίαν ἂν κατασταίην, *Should any one ask me, which of the deeds of Evagoras I consider greatest, I should find myself in great perplexity.*

2. When the condition and consequence refer to time past, the secondary tenses of the *indicative* are used both in the *protasis* and in the *apodosis*. The *apodosis* is accompanied by the adverb ἄν, except when the consequence admits of no doubt whatever. E. g.

Οἷοι εἰ ἦσαν ἄνδρες ἀγαθοί, οὐκ ἂν ποτε ταῦτα ἔπασχον, *If they had been good men, they would never have suffered these things.*

Ναὶ μὰ Δία ἥσυχνόμεν μέντοι, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην, *Yes, by Zeus, I should be ashamed indeed, if I had been deceived by one who was my avowed enemy.*

3. Not unfrequently the *protasis* is lost sight of; in which case, the *optative* with or without ἄν has the appearance of a weak present or future indicative, or of a mild imperative; the *subjunctive* in this case always has the force of a weak future indicative. The simple *negative* particle is οὐ. But, in

the Attic dialect, the *subjunctive* can have the force of the future only when it comes after οὐ μή. E. g.

Οὐ γὰρ ἂν ἤψατ' αὐτῶν, *For he could not have touched them.*

Οὐκ ἂν μεθείμην τοῦ θρόνου, *I will not give up the throne.*

Ἥδέως ἂν οὖν αὐτῶν πυθοίμην, *Fain would I ask them.*

Λέγοις ἂν, *You may speak; milder than λέγε, speak thou.*

Οὔτε γίγνεται οὔτε γέγονεν οὐδὲ οὖν μὴ γένηται, *It is not, it has not been, it will never be.*

4. When both the protasis and the apodosis are in the optative, the sentences depending upon them are put in the *optative* or *indicative*; as,

Εἰ δὲ πάνυ σπουδάζοι φαγεῖν, εἶπομι' ἂν ὅτι παρὰ ταῖς γυναῖξιν ἔστιν, ἕως παρατείνωμι τούτον, *And if he was very eager to eat, I would tell him he was in the women's apartment, until I worried this fellow to death.*

5. Sometimes the *infinitive* or *participle* with ἂν is used where one might expect a finite mood; as,

Εἰ ἐθέλεις εἰλεῖν, οἶομαι ἂν σε πιστευθῆναι, *If you would go, I think you would be believed.*

Τὰ δικάως ἂν ῥηθέντα κατὰ τῆς πόλεως, *Those things which might justly be said against the state.*

NOTE 1. Sometimes the *optative* is used in the apodosis instead of the *indicative*, especially in the Epic writers, contrary to the second rule; as Καὶ νῦν κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη, *And now Æneas, king of men, had perished, had not Aphrodite, daughter of Zeus, quickly perceived.*

NOTE 2. In the Attic dialect the *future indicative* in the apodosis is very seldom accompanied by the adverb ἂν. The *present* and *perfect indicative*, in the apodosis, were most probably never accompanied by ἂν.

NOTE 3. The secondary tenses of the *indicative* are sometimes used in the apodosis even when the protasis is in one of the primary tenses of the *indicative*, or in the *optative*; as Εἰ οὕτω ταῦτα ἔχει, πῶς ἂν πολλοὶ ἐπεθύμουν τυραννεῖν; *If these things are so, how is it that many desire to be tyrants? Εγὼ μὲν ἂν, εἰ ἔχοιμι, ὥς τάχιστα ὄπλα ἐποιούμην, For my part, if I could, I would, as quickly as possible, make arms for myself.*

NOTE 4. In the Epic dialect, the *subjunctive*, with or without κέ or κέν, is often used in the apodosis instead of the *future indicative*; as Εἰ δέ κε μὴ δώωσι, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, *But if they shall not give it, I will take it myself.*

NOTE 5. Ἄν is often repeated in the apodosis; as Οὐδ' οὐκ ἂν ἐλεσθ' οὐδ' ἂν οἰνόπτας προροῦ, *Whom formerly you would not have appointed even inspectors of wine.*

NOTE 6. (a) After certain words, *εἰ* or *εἰάν* has the force of an interrogative word, *whether, whether....or not*; as *Ἐπυνθάνετο εἰ σωθεῖεν πάντες*, *He asked whether all were safe*.

So *Σκοπεῖν* or *Σκέψασθαι εἰ*, *To see whether*. *Τὸν νοῦν προσέχει εἰ*, *To see whether*. *Οὐ δῆλον εἰ*, *It is not known whether*.

(b) Sometimes *εἰ* has the force of *ὅτι*, *that, because of*; as *Αἰσχύνεσθαι εἰ*, *To be ashamed of*. *Αγαπᾷν εἰ*, *To be contented that*. *Θαυμάζειν εἰ*, *To wonder that*.

(c) Not unfrequently *εἰ* has the force of a relative adverb of time (*ὅτε*, *ὅποτε*); in which case it is followed by the optative when it depends on a secondary tense; as *Οὐκ ἦν λαβεῖν, εἰ μὴ θηρῶεν*, *It was not possible to take, unless they hunted*. *᾿Ωκτεῖρον εἰ ἀλώσουντο*, *They pitied them, if they should be taken*.

(d) *Εἴ τις* is often equivalent to the relative *ὅστις*, *whoever, whatever, such as*.

NOTE 7. *Ἄν* is sometimes found without a verb, when the verb can be easily supplied from the context; as *Φοβούμενος ὥσπερ ἄν εἰ παῖς*, *Fearing like a child; as a child would fear*.

Expression of a Wish.

§ 216. 1. When the wish refers to present time, the *present optative* with or without *εἰ*, *εἰ γάρ*, *εἴθε*, *ὥς*, (negatively *εἰ μὴ*, *εἰ γὰρ μὴ*, *εἴθε μὴ*, *ὥς μὴ*, or simply *μὴ*), *O that, would that*, is used; as,

Εἰ γὰρ ἐγὼν Διὸς παῖς αἰγιόχοιο εἴην! *O that I were the son of ægis-bearing Zeus!*

2. If the wish refers to past time, the secondary tenses of the *indicative* are used after the above-mentioned particles; as,

Εἴθ' εἶχες, ὦ τεκοῦσα, βελτίους φρένας! *Would that thou, O mother, hadst a better understanding!*

Εἴθε σ' ἔπ' Διὶ φ' ἦναρ δαίμων! *O that fate had slain thee under Ilion!*

3. If the wish refers to future time, the *aorist optative* is used with or without the above-mentioned particles; as,

Εἰ γὰρ γένοιτο! *May it come to pass!*

Ὡς ἀπόλοιτο! *Thus may he perish!*

4. The sentences depending upon the expression of a wish are put in the optative, subjunctive, or indicative, as the sense may require; as,

Γενοίμην ἀετὸς ὑψιπέτης ὥς ἂν ποταθείην, *May I become a soaring eagle that I may fly.*

Ζοῖ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενουῖας, *And may the gods give thee as many things as thou desirest in thy heart.*

5. The *infinitive* preceded by *ῥέλον*, *ῥέλειον*, from *ῥέλω*, with or without the above-mentioned particles, is often used in the expression of a wish. The time to which the wish in this case refers is determined by the tense of the infinitive. E. g.

**ὦφελε μηδεις ἄλλος Ἀριστογείτονι χαίρειν! Would that no other man delighted in Aristogiton!*

Ὀλέσθαι δ' ῥέλειον! And would that I had perished!

NOTE 1. The *subjunctive* is very seldom used after *εἴθε*; (*Eurip. Sup.* 1029; *Hel.* 270) *Εἴθε φανῶσι. Εἴθε λάβω.*

NOTE 2. The imperfect indicative is often used when the wish refers to present time; it is however milder than the present optative; thus, *εἴθ' εἴχες* is weaker than *εἴθ' ἔχοις*.

NOTE 3. In later Greek, *ῥέλον* or *ῥέλειον* has the force of the particle *εἴθε*; as (*N. T. Cor.* 2, 11, 1).

NOTE 4. Sometimes the expression of a wish assumes the form of a question beginning with *πῶς ἂν* with the optative; as *Πῶς ἂν ὀλοίμην*; *How might I perish? May I perish!*

RELATIVE SENTENCES.

§ 217. 1. When the relative sentence is assumed as a *certainty*, the relative is connected with the *indicative*. (§ 212, 1.) The *negative* particle is *οὐ*, placed after the relative word. E. g.

Αὐτός εἰμι ὃν ζητεῖς, I am the very man you inquire for.

**Ἦσαν πρὸς τῇ κώμῃ ἔνθα Χειρίσοφος ἠυλίζετο, They were near the village where Chirisophus was encamped.*

These rules apply to relative pronouns, pronominal adjectives, and adverbs. Also to *ἄχρι*, *μέχρι*, *ἕστε*, *ἐνθα*, *ἐνθεν*, *ἐπεὶ*, *ἐπειδὴ*. (§§ 75; 76.)

2. When the relative sentence is assumed as a *probability* or *possibility*, the relative is connected with the *subjunctive* (generally with *ἂν*), or *optative* (generally without *ἂν*), as the leading sentence may require (§ 212, 2. 3). The *negative* particle is *μή*, placed after the relative word. E. g.

Ζῶα οὐ ταῦτα καλεῖς, ἃ ἂν ψυχὴν ἔχῃ; Do you not call animals those things which have life.

**Ὅποτερ' ἂν ἀποκρίνηται τὸ μεράκιον, ἐξελεγχθήσεται, Whatever answer the young man may give, he will be confuted.*

**Ἐσφαττον ὧν κρατεῖν δύναντο, They butchered those whom they could get hold of.*

Εδίδosan λαμβάνειν ὃ τι βούλοιο, They allowed him to take whatever he wished

Εἰλκον τὰς νευρὰς ὅποτε τοξεύοιεν, They pulled the strings when they shot.

Ἠγεῖσθαι ἐκέλευον ὅπου τὸν δρόμον πεποιηκὼς εἷη, *They requested him to lead them to the place where he had prepared the race-ground.*

3. Ὡστε, *so that, so as*, denotes a consequence or effect, and is followed by the *indicative, optative, infinitive*, and sometimes by the *imperative*. Ὡστε ἄν is used with the optative, infinitive, or with the secondary tenses of the indicative. E. g.

Τὰ ἐν τῷ παραδείσῳ θηρία ἀηλῶκει ὥστε ὁ Αἰσχύλης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία, *He destroyed the wild beasts in the park, so that Astyages could no longer collect wild beasts for him.*

4. Εφ' ᾧ, or Εφ' ᾧ τε, *on this condition, on condition that, for the purpose of*, is followed by the *infinitive*, and sometimes by the future *indicative*.

NOTE 1. When the past is represented as present, the *subjunctive* or *indicative* takes the place of the optative; as (*Xen. An.* 4, 7, 20 24) ὄψονται, σκηνήσουσι, for ὄψοντο, σκηνήσουεν.

On the other hand, when the present is represented as past, the *optative* takes the place of the subjunctive.

NOTE 2. The *indicative* with the relative sometimes denotes *purpose, end, motive*; as Πρεσβείαν δὲ πέμπειν ἦτις ταῦτ' ἐρεῖ, *And to send ambassadors who shall say these things; in order to say.*

NOTE 3. The relative may take the *indicative* even when its antecedent is logically indefinite; in which case the negative particle is μή; as Ἀνὴρ δίκαιός ἐστιν οὐχ ὁ μὴ ἀδικῶν, ἀλλ' ὅστις ἀδικεῖν δυνάμενος μὴ βούλεται, *A just man is not he who does no wrong, but he who being able to do wrong is not willing.*

NOTE 4. Ὡς ἄν, Ὡς περ ἄν, *As if*, are followed by the *optative*.

The Epic Poets may use ὡς, *as*, with the *subjunctive*, and ὡς εἰ, *as if*, with the *subjunctive* or *optative* in comparisons.

EXHORTATIONS, COMMANDS, PROHIBITIONS.

§ 218. 1. The *imperative* is used to express a command, an exhortation, or entreaty; as φεῖγε, *begone!* φευγόντων, *let them depart.*

2. The first person of the *subjunctive*, and the second or third of the *optative*, may be used in exhortations. The first person of the subjunctive may be preceded by ἔγε, *come, come*, ἔα, *let*; and the second person of the optative may be accompanied by ἄν. The negative particle in this case is μή, *not*. E. g.

Φέρ' ἴδω, *Let me see.* Φέρε ἀκούσω, *Let me hear.*

Τὸν Μενέλεω μιμώμεθα, *Let us imitate Menelaus.* Μὴ ἵωμεν, *Let us not go.*

Κλαίετε τὸν ἱερὸν Βίωνα, *Weep ye for the lovely Bion.* Δέγους ἄν, *You may speak*; softer than Δέγε, *Speak thou.*

*Ἐλθῶμεν δ' ἀνὰ ἄστυ, βοή δ' ὤκιστα γένοιτο, *And let us go to the city, and let a loud cry be set up very quickly.*

3. In *prohibitions*, the present *imperative*, or the aorist *subjunctive*, is used after μή; as,

Μὴ λέγε, *Say not.* Μὴ λεγέτω, *Let him not say.*

Μὴ λέξης, *Say not.* Μὴ λέξη, *Let him not say.*

NOTE 1. Sometimes μη is followed by the aorist *imperative*, particularly by the third person; as Μὴ πρίω, *Mηδεις ιδέρω.*

NOTE 2. When the speaker is in great haste, the *second person* of the imperative may be used for the third; as Χώρει δεῦρο πᾶς ὑπηρέτης, τόξευε πᾶς τις, *Come hither, every servant, shoot, every one of you!*

NOTE 3. The *imperative* is sometimes found in dependent sentences, especially in connection with a *relative* pronoun or adverb after οἶσθα; *knowest thou?* where one might expect δεῖ with the infinitive; as,

Οἶσθ' οὖν ὃ δρᾶσον; *Knowest thou what thou must do?* Οἶσθ' ὡς ποίησον; *Dost thou know how thou must act?*

Οἶσθα νῦν ἃ μοι γενέσθω; *Dost thou know what I now desire to be done for me?*

NOTE 4. The imperative φέρε is sometimes found with the *second person* of the subjunctive; as (*Soph. P.* 300) Φέρε μάθης, essentially the same as μάθε.

NOTE 5. In the New Testament, ἄφες is used for ἄγε or φέρε with the subjunctive; as *Ἀφες ἐκβάλω. *Ἀφες ἰδωμεν.

INTERROGATIVE SENTENCES.

§ 219. 1. When a definite answer is expected, the *indicative* is used in interrogative sentences. The *negative* particle in this case is οὐ, *not*. E. g.

Τί ποιεῖς; *What art thou doing?*

Οἶδε τί βούλεται, *He knows what it wants.* *Ἦν πύθησθ' ὅστις εἰμί,

When you have learned who I am.

Οἶει γάρ σοι μαχεῖσθαι, ὦ Κύρε, τὸν ἀδελφόν; *Dost thou really think, O Cyrus, that thy brother will fight.*

2. When no definite answer is expected, the *subjunctive* (generally without ἄν) or the *optative* (with or without ἄν) is used; as,

Πῶς φῶ ἐπίστασθαι; *How can I say that I know?*

Τίποτ' ἂν οὖν λέγωμεν; *What shall we then say?*

Τίς ἂν φράσει ; *Who could tell ?*
 Καὶ τί ρέξαιμι ; *And what could I do ?*
 Ποῖ τις φύγοι ; or Ποῖ τις ἂν φύγοι ; *Whither should one flee ?*

3. When a person asks another what he is to do, the first person of the *subjunctive*, with or without βούλει or θέλεις, is used. The negative particle here is μή. E. g.

Βούλει οὖν δύο εἶδη θῶμεν πειθοῦς ; *Wilt thou that we now suppose two kinds of persuasion ?*

Εἰπω τι ; *Shall I say any thing ?*

Εγὼ σιωπῶ ; *Am I to keep silence ?*

4. In negative interrogations, οὐ is used when *yes* is expected ; and μή, when *no* is expected or desired. Further, οὐ with the *future indicative* forms an emphatic imperative. E. g.

Οὐ παραμένεις ; *Will you not wait ?* I wish you would wait.

Μὴ ἀρχιτέκτων βούλει γενέσθαι ; Οὐκ οὖν ἔγωγε, *Do you wish to become an architect ?* Not I.

Μὴ πη δοκοῦμέν σοι οὐκ ἀναγκαῖα ἕκαστα διεληλυθέναι ; *Do you suppose that we have not gone through every thing necessary ?* No, I do not suppose any such thing.

5. Interrogative sentences may be preceded by the interrogative particles ἤ, ἤρα or ἤρά γε, οὐκοῦν (οὐκ οὖν), μῶν (μὴ οὖν), ἀν ? -ne ? num ? Also by the phrase ἄλλο τι or ἄλλο τι ἤ. E. g.

Ἦ οὗτοι πολέμοι εἰσιν ; *Are they enemies ?*

Οὐκοῦν καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν ; *Do you not wish to please your neighbour also ?* I know you do.

Τί χρεῖμα μαστεύουσα ; μὴν ἐλεύθερον αἰὼνα θέσθαι ; *Desiring what ? to obtain your liberty ?*

So Εἰ μὲν γὰρ τυγχάνει ταῦτα ἀληθῆ ὄντα, ἄλλο τι ἢ ἡμῶν ὁ βίος ἀνατετραμμένος ἂν εἴη ; *If these things were true, would not then our life be in confusion ?*

NOTE 1. The second and third persons of the *subjunctive*, and the second of the *optative*, are not much used in interrogations. Further, when the third person of the *subjunctive* is used after interrogatives, it almost always stands for the first ; as Ποῖ τις οὖν φύγη ; Ποῖ τις ἔλθῃ ;

NOTE 2. When οὐ μή stands before the *future indicative* or the *aorist subjunctive*, in an interrogative sentence, οὐ is interrogative, and μή modifies the verb immediately following ; as Οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί ; *Won't you stop your nonsense and follow me ?* Prate not, but follow me.

NOTE 3. The sentences depending upon the *optative* in interrogations are put in the *optative* or *indicative*, according to § 215, 4 ; as Πῶς δ' ἂν νῆες ὅποι δεῖ ἀφίκοντο ; *How could ships safely arrive at the place of their destination ?*

NOTE 4 When *εἰ* means *whether*, that is, when it is an interrogative particle, it may be followed by the *subjunctive*; as *Οὐκ οἶδ' εἰ Χρυσάντῳ τούτῳ δῶ, I do not know whether I shall give to this Chrysantus*

COMPARATIVE SENTENCES (*ἤ, than*).

§ 220. 1. *ἤ, than*, after a comparative adjective or adverb may stand before any tense or mood; as,

Θάρτον ἢ ὥς τις ἂν φέτο, *Sooner than one could have thought.*

Νεώτεροί εἰσι ἢ ὥστε εἰδέναι, *They are younger than to know; too young to know.*

*Ἥδιον οὐδὲν οὐδὲ μουσικώτερον ἢ δύνασθαι λαιδορούμενον φέρειν, *Nothing is pleasanter or more musical than to be able to bear being ridiculed; to bear ridicule.*

After *πρίν*, *prius, before, before that*, *ἤ* is omitted; *πρίν ἤ*, *priusquam*, however, is sometimes found before the *infinitive*, or the secondary tenses of the *indicative*.

2. *Πρίν, before, before that*, is used with the *subjunctive*, *optative*, or with the secondary tenses of the *indicative*. With the *subjunctive* and *optative* it refers to future time; with the secondary tenses of the *indicative*, to time past. Further, with the *subjunctive*, it is regularly followed by *ἂν*.

Most commonly *πρίν* is preceded by *πρότερον, πρόσθεν*, or by another *πρίν*, in the same sentence. E. g.

Οὐ γὰρ παύσομαι πρίν ἂν φράσῃς μοι, *I will not cease before you have told me.*

*Υποσχόμενος αὐτοῖς μὴ παύσασθαι πρίν αὐτοὺς κατάγοι, *Promising to them not to cease before he brought them back.*

Οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες πρίν ἐποίησαν, *They did not cease from waging war, until they made.*

NOTE. In the Epic dialect, the *future indicative* is sometimes used for the *subjunctive* with *πρίν*; as (*Il.* 18, 283) *Πρίν ἔδονται. (Il.* 1, 29) *Πρίν ἐπεισιν*, with the force of the future.

INFINITIVE.

§ 221. The infinitive with or without the neuter article always has the force of a *neuter verbal noun*.

The *subject* of the infinitive, if expressed, is put in the *accusative*; as,

Δεῖ ἐμὲ λέγειν, *It is necessary that I should speak.*

- Τὸ ἀμαρτάνειν ἀνθρώπους ὅντας οὐδὲν, οἶμαι, θαυμαστόν, *That men, as such, should err, is I think nothing strange.*

§ 222. 1. In certain connections, the infinitive, with or without the article, has the force of the *subject-nominative* (§ 153, a); as,

Λεῖ κράτιστόν ἐστι τἀληθὴ λέγειν, *It is always best to speak the truth.*
 Δρᾶν ταῦτα χρή, *One must do these things.*

2. When the infinitive has the force of the *genitive* or *dative*, it is generally preceded by the article. When it has the force of the *accusative*, it takes the article chiefly when it depends on a preposition. E. g.

Κρεῖττόν ἐστι τὸ σωφρονεῖν τοῦ πολυπραγμονεῖν, *To be wise is better than to meddle with other men's affairs.*

Ὅρα βαδίζειν, *It is time to go*; genitive.

Ἀνάγκη σε πάντα ἐπίστασθαι, *You must of necessity know all things*; genitive.

Πρὸς τὸ πρᾶγμα φιλονεικοῦντα λέγειν τοῦ καταφανὲς γενέσθαι, *To argue in order that the thing may become evident.* (§ 191. 1.)

Σμερνόμεθα ἐπὶ τῷ βελτίον γεγονέναι τῶν ἄλλων, *We pride ourselves upon being of nobler descent than other people.*

Διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας, *Because he had many servants.*

3. After certain *verbs* and expressions, the infinitive has the force of the *accusative* of the immediate or remote object; as,

Ἐλθέ μεθεῖν, *I wish to leave.*

Μαυνοῦσιν ταυτεῖν, *They turn to black with fear and sorrow.*

Ἀδελφὲ δάμιεναι, *Being able to do wrong.*

Ἐλθέτε αὐτὸν βοηθεῖν ἐμοί, *He prayed them to aid me.*

Παρακαλῶ σε κοιμᾶν, *I advise thee to be silent.*

Παρακαλεῖται αὐτὸν καθεύδειν, *He exhorted us to sleep.*

Διδασκοντο αὐτοὺς ταυτεῖν, *They teach them to do.*

(a) When a verb, in addition to the infinitive, is followed by a noun denoting a person, a participle referring to that noun is commonly put in the accusative: as,

Ὅτε δὲ τὸν Λέωνα κατανοήσαντα θεωρήσαντες, ἐβουλόμενος εἶπαι, *And I perceived you to consider Περικλέους, when you consider him.*

Ἰκέαι πρὸς ταυτοῦντε λαβόντα τὸν Ἰάσονα, *He requested Xenias to take the man and come.*

This construction arises from the fact that, in connection with the infinitive, any verb may take the accusative. Thus (*Isae. Frag. 5*) ἡμαί οὖν ὑμᾶς συγγνώμην ἔχειν. (*Æsch. Ch. 16*) ὦ Ζεῦ, δός με ἀσθαι μόνον πατρός.

(b) When a verb would be followed by the accusative of the reflexive pronoun and the infinitive, the reflexive pronoun is omitted, except case of emphasis or antithesis; as,

οἶμαι εὕρηκέναι, sc. ἐμαντόν, *I think I have found.* οἶμαί με ακηκοίμαι, *I think I have heard.*

Ἐφη ἔσεσθαι, *He said he should be.*

Κροίσος ἐνόμισε ἐωϋτόν εἶναι ἀνθρώπων ἀπάντων ὀλβιώτατον, *Croesus thought that he himself was the happiest of all men.*

Ἐβούλετο ἑαυτὸν φιλεῖσθαι, *He wished that he alone should be beloved.*

(c) The nominative of the personal pronoun, expressed or understood, may, in connection with the infinitive, take the place of the accusative of the reflexive; which nominative, grammatically considered, is in apposition with the subject of the verb on which the infinitive depends; as,

Νομίζεις ἡμᾶς μὲν ἀνέξεσθαι σου, αὐτὸς δὲ τυπήσειν; *Dost thou think that we shall tolerate thee, and that thou canst strike?* here αὐτός stands for σαντόν.

Εὐχεο δ' Ἀπόλλωνι ῥέξειν ἑκατόμβην οἰκαδε νοστήσας, *And vow to Apollo to offer him a hecatomb when thou returnest home;* sc. σύ, for σαντόν.

4. After verbs signifying *to say, promise, think*, and their synonymes, the infinitive is put in the use employed by the person whose words or oughts are indirectly quoted; as,

Ἐφασαν ἀποδώσειν, *They said they would give back;* they said “Ἀποδώσομεν.”

Εἶναι θεοὺς ἐνόμιζεν, *He believed that there are gods;* he said to himself “Εἰσὶ θεοί.”

(a) The present infinitive may stand also for the imperfect; as Τὸν ἔφασαν λέγειν, *They said that Cyrus said;* they said “Ὁ Κύρος εἶπεν.” ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι, *He says that he himself cured wound;* he said “Ἰώμην ἐγὼ τὸ τραῦμα.”

(b) Sometimes the aorist or present infinitive takes the place of the future; as Ὑποσχόμενος μὴ παύσασθαι, *Promising that he would not cease;* he said “Ὁὐ παύσομαι.”

(c) When the active takes the accusative and infinitive, the passive joins the infinitive; as Λέγουσι or Ὁμολογοῦσι τὸν Κύρον γενέσθαι; the passive Ὁ Κύρος λέγεται or Ὁμολογεῖται γενέσθαι.

5. The infinitive is often put after a sentence denote a *cause* or *motive* ; as,

Παρέχουσιν ἑαυτοὺς τοῖς ἄρχουσι χρῆσθαι, *They offer themselves the magistrates to employ.*

6. The infinitive is put after certain *adjective adverbs, pronouns, substantives*, and expressions, the sake of limiting or more fully defining th meaning ; as,

Πολεμεῖν ἱκανός, *Capable of fighting.*

Πίνεσθαι ἡδιστος, *Very pleasant to drink.*

Πάσχειν ἀλγεινός, *Painful to endure.*

Θαῦμα ἰδέσθαι, *A wonder to behold.*

Οὐχ οἷός τ' εἶμ' ἀποσοβῆσαι τὸν γέλωτα, *I am not able to drive a my laughter.*

Pronouns of this class are τοῖος, τοῖόσδε, τοιοῦτος, τηλίκος, οἷος, *τε*, *capable* ; ποῖος, *how capable ? what sort of ?* ὅσον, ὅσα, *enough, ficient*.

7. Two or even three infinitives may stand gether ; as,

*Ἐφη ἐθέλειν πορεύεσθαι, *He said he was willing to go.*

Ἀθηναίους πάντας μετὰ τοῦ θείου νομίζεις δυνήσεσθαι ποιῆσαι πεσθαί σοι ; *Do you think that you will be able to make all the Athenians, together with your uncle, follow your advice ?*

*Ἦν ὁδὶ μὲν οὐ φησι χρῆναι τοὺς νέους ἀσκεῖν, *Which, this man a young men ought not to exercise.*

When two infinitives are in connection with an *impersonal* verb, of them has the force of the subject-accusative ; as Δοκεῖ μοι πρέευνθεν ποιήσασθαι τὴν ἀρχήν, *It seems to me proper to begin h where ποιήσασθαι is the subject of πρέπειν.*

NOTE 1. (a) The infinitive is sometimes omitted, when it can readily supplied from the context ; as (*Arist. Pl.* 1100 - 2) Εἰπ' εἰ σὺ τὴν θύραν ἔκοπτες οὕτως σφόδρα ; EPM. Μὰ Δι', ἀλλ' ἐμελλον. *me, was it you that knocked at the door so furiously ? HERM. No. Zeus, but I was going to knock.*

In certain connections, *ἵνα*, *to go*, is omitted ; as (*Id. R.* 1279) Εγὼ μὲν οὖν ἐς τὸ βαλανεῖον βουλομαι, *Now for my part, I w to go to the bath.*

(b) On the other hand, the verb upon which the infinitive depends, in certain connections, omitted ; as *Α δειλοί ! πόσ' ἵμεν ; *A wretches ! whither do ye intend to go ?*

NOTE 2. After verbs denoting *volition* (as ἐθέλω), the *future a perfect* infinitive were perhaps never used by classical writers.

§ 223. 1. The infinitive is often put after *ὥς, ὥστε* (sometimes *ὥστ' ἄν*), *so that, so as, that, ἐφ' ᾧ, ἐφ' ᾧ τε, on this condition, on condition that, for the purpose of; as,*

Κύπρις ἤθελ' ὥστε γίγνεσθαι τάδε, Cypriis wished that these things should happen.

**Ἐφασαν ἀποδώσειν ἐφ' ᾧ μὴ καίειν τὰς χώρας, They said they would deliver on condition that they should not burn the villages.*

2. The infinitive with the relatives *ὥς, ὅσον, ὅ τι*, is often used in *parenthetical* phrases; *ὥς* however may be omitted; as, *Ὡς ἔπος εἰπεῖν, So to speak. Οὐ πολλῷ λόγῳ εἰπεῖν, Not to use many words.*

**Ὡς ἐν πλείονι λόγῳ δηλώσαι, To explain more fully.*

**Ὅσον γ' ἐμ' εἰδέναι, At least as far as my knowledge extends.*

**Ὅ τι καμ' εἰδέναι, For aught I know.*

Δοκεῖν ἐμοί, As it appears to me.

Ολίγου δεῖν, almost, nearly. In phrases like this, *δεῖν* is sometimes omitted.

3. The infinitive is often put after *πρίν* (*Epic πάρος*), *πρὶν ἢ, πρότερον ἢ, or πρόσθεν ἢ, prius, priusquam, before, before that, and sometimes after ὕστερον ἢ, postquam, after, after that; as,*

Διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι, They passed over before the others answered.

**Ὑστερον ἢ αὐτοὺς οἰκίσαι, After they settled.*

4. In *narration*, the infinitive often takes the place of the indicative; as,

“Σάκα δέ,” φάναι τὸν Ἀστυάγην, “οὐδὲν δίδως;” “But,” said Astyages, “will you not give Sacas something?”

5. The infinitive often takes the place of the imperative; as *Μήποτε σὺ γυναικὶ ἥπιος εἶναι, Thou must never be indulgent to thy wife.*

6. The infinitive is used also in exhortations, commands, proclamations; as,

Ἀκούετε λεφί! τοὺς ἐπλιτᾶς νῦν μενῖ ἀνελομένους θώπλα ἀπέναι πάντων οἴκαδε, Hear ye people! the hoplitæ must for the present take up their shields and go back home.

7. Sometimes the infinitive expresses a *wish*; as *Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν ἢ Τυδείος υἱόν, Father Zeus, grant that the lot may fall upon Ajax or upon the son of Tydeus.*

8. The infinitive with or without *τοῖς* is sometimes used in exclamations of surprise or indignation; as *Τὸ δὲ μὴ κινεῖν*

οἶκοθεν εἰπεῖν ἐμὲ τὸν κακοδαίμον' ἔχοντα, *But that I, a wretch, should have come from home without a helmet* — it is too bad.

9. The infinitive εἶναι, *to be*, is sometimes apparently superfluous, particularly in connection with ἐκόν, *willing*, and generally in negative sentences; as Ἐκὼν τε εἶναι οὐδ' ἂν μουνομαχείοιμι, *And if I had my choice, I should not fight even against a single man.*

§ 224. When the *copula* of a sentence is an infinitive, the noun in the predicate agrees in case with the noun to which it refers; as,

Εκεῖνος εἶναι φησι Διόνυσος θεός, *He says he is the god Dionysus.*

Κύρου ἐδέοντο προθυμοτάτου γενέσθαι, *They besought Cyrus to be very eager.*

Πολλοὶ τῶν προσποιησαμένων εἶναι σοφιστῶν, *Many of those who pretended to be sophists.*

Εφ' ἡμῶν ἔσται τὸ ἐπιεικέσι καὶ φαύλοις εἶναι, *It will depend upon ourselves to be respectable or worthless.*

Βούλεσθε γενέσθαι αὐτὸν σοφόν; *Do you wish him to become wise?*

NOTE. Sometimes the noun in the predicate is put in the *accusative*, although the noun it refers to is in the genitive or dative; as Ἀθηναίων ἐδεήθησάν σφισι βοηθοῦς γενέσθαι, *They prayed the Athenians to become their helpers.*

So Ὑπὸ τῶν δεομένων μου προστάτην γενέσθαι, *By those who desired me to become their protector.* Ενόμιζον αὐτοῖς προσήκειν ἀγαθοῦς εἶναι, *They thought that it became them to be good.*

PARTICIPLE.

§ 225. 1. The participle preceded by the *article* is equivalent to ἐκεῖνος ὅς, *he who*, and the finite verb; as Ὁ λέγων, *He who says.* Ἡ λέγουσα, *She who will say.* Τὸ λεχθέν, *That which was said.*

But when the article stands before the substantive with which the participle agrees, the participle retains its participial signification; as Ακούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον, *And Clearchus, having heard this, asked the messenger.*

2. The participle is very often equivalent to the indicative, subjunctive, or optative, with a *relative* pronoun or a relative adverb of time; as,

Πόλις ἐστὶν ἐν τῇ Εὐξείνῳ Πόντῳ Τρικαρηνία καλουμένη, *There is a city on the Euxine Sea, called Tricarenia.*

Γέροντα δὲ αὐτὸν γεγονότα ἡ ὄψις ἀπέλειπεν, *And when he became an old man, his eyesight failed him.*

3. The participle often denotes the *manner* or *means* ; as,

Πυθομένη ἡ Ἀλκηστis ὅτι μέλλει Ἀδμητος ἀναιρεῖσθαι δι' αὐτὴν, ἐξελθοῦσα ἐαυτὴν παρέδωκεν, *Alcestis, hearing that Admetus was about to be put to death on her account, came out and surrendered herself.*

Λαβὼν δὲ τὴν Γοργόνα κατέκοψεν, *And taking Gorgon he cut her up*

4. The participle often denotes a *cause*. When it denotes an assumed cause, it is preceded by ὥς, *as, as if, supposing that* ; as,

Αγανακτισάμενος Ἡρακλῆς ἐπιτίθεται τῷ Ἀκάσῳ, *Hercules being indignant fell upon Acastus.*

Μετεμέλοντο ἀποδεδωκότες, *They regretted that they had restored.*

Τιμώμενοι χαίρουσιν, *They delight in being honored.*

So in the phrases τί μαθών; *For what reason?* Ὅ τι μαθών, *be-cause.* τί παθών; *From what motive? What induced or possessed you?*

5. The *future* participle (and sometimes the *present*) is regularly put after verbs of motion to express the *purpose* of the action of those verbs ; as,

ἦλθε πρὸς τὸν Ἀγησιλάου ἀσπασόμενος, *He came to Agesilaus to bid him farewell.*

6. The participle may form the *protasis* of a conditional clause.

It is used also where the English employs *although, notwithstanding* ; in which case it is commonly preceded by καί, καί περ, καίτοι, καὶ ταῦτα, or followed by ὅμως. E. g.

Γενόμενος δὲ καὶ σὺ γνώσῃ ὅτι ἡδέα ταῦτά ἐστιν, *If you taste, you also will see that these things are sweet.*

Οὐκ ἂν προδοίην οὐδέ περ πράσσω κακῶς, *I will not betray, though I am unfortunate.*

7. In connection with certain verbs, adjectives, and phrases, the participle is apparently equivalent to the object of these words. And when it refers to the subject of the sentence, it is put in the nominative. E. g.

Μέμνημαι σφῶ ἐπογγελλομένῳ, *I remember your professing. Μέμνημαι ἀκούσας, I remember having heard.*

Γινούς βαπτιζόμενον τὸ μερικάκιον, *Perceiving that the stripling was overwhelmed. Επειδὴν γνῶσιν ἀπιστοῦμενοι, When they perceive that they are distrusted.*

Τὸ δύνασθαι διψῶντα ἀνέχεσθαι, *To be able to endure thirst.*

Παῦσαι φλυᾶρων, *Stop talking nonsense.*

Ἡμεῖς ἀδύνατοι ὁρώμεν ὄντες, *We see that we are unable.*

Δῆλος ἦν ἀνιώμενος, *It was evident that he was grieved.*

8. The participle after the following auxiliary verbs contains the leading idea of the expression :

Βῆ, *he went*, in Homer ; Βῆ φεύγων ἐπὶ πόντον, *He fled to the sea* ; Διάγω, *to pass time* ; Διάγουσι μανθάνοντες, *They pass their time learning*.

Διατελέω, Διατρίβω, *to continue* ; Διατελοῦσι δικάζοντες, *I am continually deciding cases*.

Δανθάνω, *to escape notice* ; Δέληθα ἑμαντὸν σοφὸς ὦν, *I did know that I was wise*.

Οἴχομαι, *to be gone* ; Ὀχιετο φεύγων, *He departed precipitately*.

Τυχάνω, *to happen* ; Τυχάνομεν ἐπιθυμοῦντες, *We happen to be desirous*.

Φαίνομαι, *to appear* ; Διαφέρων ἐφαίνετο, *He appeared different* ; He differed.

Φθάνω, *to anticipate* ; Φθάνει ἀναβάς, *He went up first*. The phrase Οὐκ ἂν φθάνοις, with a participle, may be rendered *You can be too soon ; quickly*.

Add to these the Ionic expressions πολλὸς εἰμι, πολλὸς ἔγκει, *παρτοῖος γίγνομαι* ; also, the *periphrastic tenses*.

9. The *dative* of the participles βουλόμενος, θέλων, ἡδόμενος, προσδεχόμενος, ἐλπόμενος, and of the adjective ἄκων, after *ei* and after verbs signifying *to come*, has the force of the corresponding verbal noun, *willingness, wish, expectation, hope, unwillingness* ; as,

Οἱ Κροτωνῆται εἶπον οὐκ ἂν σφισι βουλομένοις εἶναι, *The Crotonians said that it would not be in accordance with their wishes*.

NOTE 1. The participle is sometimes preceded by αὐτίκα, ἐξαίφῃ, εὐθύς, μετὰ, ὁρᾶ ; as Εὐθύς μὲν μεράκιον ὦν ἐπεθύμει γενέσθαι ἄνθρωπον, *As soon as he was a boy, he wished to become a man*. Ἄμα καὶ λαβόντες προσεκέατό σφιν, *As soon as they had overtaken them, they pressed hard upon them*.

So Μετὰ τὸ παίζειν εἰσέρχεται, *He came in while he played*. Τὸ ταχὺ πορευομένουσιν μήτε ἐσθίειν μήτε πίνειν, *Neither to eat nor drink while marching*.

NOTE 2. (a) The participle after σύννοια and συγγιγνώσκω followed by the *dative* of the reflexive pronoun, is put either in the *dative*, or in the *nominative*, the case of the subject of the verb ; as Ἐμὲ τῷ ξυνηδεῖν οὐδὲν ἐπισταμένῳ, *I was conscious to myself that I knew nothing*. Πῶς οὖν ἑμαντῷ τοῦτ' ἐγὼ ξυνείσομαι φεύγοντ' ἀπολύειν ἄνδρα ; *Now how shall I endure the thought that I have let a defend escape?*

(b) In a few instances the participle, in connection with these verbs is put in the *accusative* ; as (Xen. Œc. 3, 7) Εγὼ σοὶ σύννοια....ἀντιστοιχέω....βαδίζοντα....ἀναπείθοντα.

(c) When the participle after οἶδα refers to the subject of the sentence, it is put either in the *nominative*, or in the *accusative* agree-

with the reflexive pronoun; as *Κρείττων ἦδει ὦν*, *He knew he was superior*. *ὥς ἴσθι*, sc. *ὦν*, *Know that thou art safe*. **Ἦδει ἐαυτὸν ἵτιονα ὄντα*, *He knew himself to be inferior; He knew that he was inferior*.

NOTE 3. **Ἐχων*, *having*, in certain expressions denoting contempt, is apparently superfluous; as *Ποῖα ὑποδήματα φλυαρεῖς ἔχων*; *What shoes art thou talking nonsense about?*

NOTE 4. **Ἐχων*, *ἄγων*, *φέρων*, *λαβών*, *having*, *bringing*, *taking*, are in certain connections rendered *with*.

§ 226. A substantive with a participle is often put in the *genitive*, called *absolute*, to denote *time*, *manner*, *means*, *cause*, *condition*; as,

Ταῦτ' ἐπράχθη, Κόνωνος στρατηγούντος, *These things were done when Conon was general*.

Τελευτήσαντος Αλυάττεω, ἐξεδέξατο τὴν βασιληίην Κροῖσος, *After the death of Alyattes, Cræsus received the kingdom*.

(a) Frequently *ὥς*, *ὥσπερ*, *ὥστε*, *ἄτε*, *οἷα*, *that*, *as if*, *inasmuch as*, on the supposition *that*, stand before the *genitive absolute*, when it enotes an assumed *cause*. Often however the *accusative* is put after these particles instead of the *genitive*.

**Ὡς δὲ ἔχόντων τῶνδ' ἐπίστασθαι σε χρή*, *Thou must know that these things are so*.

Οἱ Ἕλληνες οὕτως ἡγανάκτησαν, ὥσπερ ὅλης τῆς Ἑλλάδος πεπορημένης, *The Greeks felt very indignant, as if the whole of Greece had been devastated*.

Εὔχετο πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι, ὥς τοὺς θεοὺς κάλλιστα εἰδότες, *He prayed to the gods to give him the good things without specifying them, because he believed that the gods knew best what was good for him*.

Οὐχ ὕβρει λέγω τὰδ', ἀλλ' ἐκείνον ὥς παρόντα νῶν, *I do not say these things out of wantonness, but because I believe that he is near us*.

So **Ἦν γὰρ ἀδύνατος, ὥστε σηπομένου τοῦ μηροῦ*, *For he was feeble, inasmuch as his thigh was ulcerating*.

(b) When the subject of a sentence is not expressed, or when it begins with *ὅτι*, the participle alone is put in the *genitive absolute*. But when the subject of a sentence is an infinitive, the participle is put in the *accusative absolute*. E. g.

**Υγντος πολλῶ*, *It raining heavily*; from **Υεῖ πολλῶ*, *It rains heavily*.

Σαφῶς δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων, *It being quite apparent that in the ships of the Greeks*.

Παρέδον αὐτῶ βασιλεία γενέσθαι, ἀλλῶ περιέθηκε τὸ κράτος, *It being in his power to become a king, he conferred this dignity upon another person*.

**Ὡς ἐξὸν ἦδη ποιεῖν αὐτοῖς ὃ τι ἂν βούλονται*, *Inasmuch as it now was permitted to them to do whatever they pleased*.

NOTE 1. When the subject of a sentence begins with *ὅτι*, the participle absolute may be put in the *genitive plural*, if the subject of the sentence beginning with *ὅτι* is in the plural; as *Εἰσαγγελέσθων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς ἐπέπλεον*, *It having been announced that Phœnician ships were sailing against them.*

NOTE 2. The genitive absolute refers to a person or thing different from the subject of the sentence. Sometimes however it refers to the subject of the sentence; as *Ταῦτα εἰπόντος αὐτοῦ ἔδοξέ τι εἰπεῖν τῷ Αστυάγει*, *Saying these things, he seemed to Astyages to say something to the purpose.*

NOTE 3. In a few instances, the *dative* seems to take the place of the genitive absolute; as (*Xen. Hel. 3, 2, 25*) *Περμόντι δὲ τῷ ἐνιαυτῷ φαίνουσι πάλιν οἱ ἔφοροι φρουρὰν ἐπὶ τὴν Ἥλιν*.

ADVERB.

§ 227. Adverbs modify verbs, participles, adjectives, and other adverbs; as,

Οὕτω ποιῶ, *I do so.*

Καλῶς ποιῶν, *Doing well.*

Επιτήδειος πάνυ, *Very convenient.*

Πάνυ καλῶς, *Very well.*

NOTE. The following adverbs modify all parts of speech: *δή*, *δῆτα*, *θὴν*, *δῆθεν*, *δήπουθεν*, *δαί*: *γέ*, *πέρ*, *τοί*: *μήν* (Doric *μάν*), *ἦ*, *ἦπου*, *ἦτοι*, *ἦ μήν*, *μέν* *τοι*, *μενοῦν* *οἱ* *μέν* *οὖν*, *μέν* *δῆ*.

§ 228. 1. An adverb preceded by the article has the force of an adjective; as *Οἱ τότε ἄνθρωποι*, *The men of that time.* *Κάδμου τοῦ πάλαι*, *Of ancient Cadmus.*

2. An adverb preceded by the article, without any substantive expressed, has the force of a substantive; as *Ἡ αὔριον*, *sc. ἡμέρα*, *The morrow.* *Πρὸς τοὺς οἴκοι*, *To those at home.*

Σο τὸ πάλαι, *or τοπάλαι*, *in olden time*; *τὰ νῦν*, *or τανῦν*, *at the present time*; *τὸ αὐτίκα*, *immediately.*

3. Not unfrequently, an adverb has the force of a noun even when no article is prefixed to it; in which case it always depends on a preposition or another adverb; as, *ἀπὸ τότε*, *or ἔκτοτε*, *from that time*; *εἰσαί*, *for ever*; *ἔμπροσθεν*, *before*, *μέχρι ἐνταῦθα*, *as far as here.*

§ 229. The Greek has two simple negative adverbs, *οὐ*, *non*, *no*, *not*, and *μή*, *ne*, *not*. Both *οὐ* and *μή* precede the word to which they belong.

1. Οὐ expresses a direct and absolute negation ; consequently it is used with the *indicative*. The same remark applies also to its compounds οὐδέ, οὔτε, οὐδεῖς, οὔτις, οὐκέτι, &c.

2. Μή is used with the *subjunctive*, *optative*, or *imperative*. The same remark applies also to its compounds μηδέ, μήτε, μηδεῖς, μήτις, μηκέτι, &c.

3. When the action of the *infinitive* or *participle* is assumed as a certainty, οὐ is used ; in all other cases, μή ; as,

Εἶναι δίκαιος, κοῦ δοκεῖν εἶναι θέλει, *He means to be just, and not merely to appear to be such.*

Τὸ μὴ φιλεῖν, *Not to love ; The not loving.*

Κήρυγμα ποιησάμενος μηδένα ἅπτεσθαι τῆς ληΐης, *Proclaiming that no one should touch the booty.*

Ὁ οὐ πειθόμενος, *He who does not obey.* Ὁ μὴ πειθόμενος, *He who may not obey.*

Οὐκ ἀκροώμενοι, *Not hearing.* Μὴ ἀκροώμενοι, *Not hearing, as a supposition.*

4. *Adjectives*, *adverbs*, and *abstract nouns* may take οὐ or μή ; as,

Οὐχ ἱκανός, *Who is not capable.* Μὴ ἱκανός, *Who may not be capable.*

Οὐ σοφῶς, *Certainly not wisely.* Μὴ σοφῶς, *Perhaps not wisely.*

Ἡ οὐ διδάσκει, *The not destroying.* Ἡ μὴ ἐμπειρία, *The not having experience.*

NOTE 1. The formulas οὐ τε, οὔτε τε, (sometimes τε οὐ..... τε, οὔτε καί, οὔτε δέ,) are equivalent to οὔτε οὔτε, when both refer to the same verb ; as (*Il.* 1, 603) Οὐ μὲν φόρμιγγος περικαλλέος ἦν ἔχ' Ἀπόλλων, Μουσάων θ' αἱ ᾄδον, *Neither of the harp of surpassing beauty, which Apollo had, nor of the Muses, who were singing.*

But if the verb of the second sentence is *different* from that of the first, the second member (τε) of the formula has an affirmative meaning : as Οὔτε πρότερον ἡμεῖς ἤρξαμεν πόλεμον πρὸς ὑμᾶς· νῦν τ' ἐθέλομεν σπονδὰς ποιεῖσθαι, *We never began the war against you ; and now we are willing to make a treaty.*

NOTE 2. The first negative particle of a negative formula is sometimes omitted ; as Τρωὰς οὐθ' Ἑλληνίς, for Οὔτε Τρωὰς οὐθ' Ἑλληνίς, *Neither a Trojan woman nor a Grecian woman.*

NOTE 3. Not unfrequently μή is used where οὐ might be expected ; on the other hand οὐ is sometimes used where μή would be more logical.

§ 230. 1. Two or more negatives, belonging to the same verb, strengthen the negation ; as,

Οὐποτε εἰρεῖ οὐδεὶς, *No one will ever say.*

*Ὅταν μὴ φῆτε καλὸν εἶναι μηδέν, *When you say that there is nothing beautiful; when you deny.*

2. But when they refer to *different* verbs, they retain their distinct force; as,

*Ὅθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα, οὐδ' οὐκ ἐθέλοντα μάχεσθαι, *Here you could not have seen Agamemnon sleeping, nor unwilling to fight.*

Οὐτε μὴ μεμνήσθαι δύναμαι αὐτοῦ, *Neither can I forget him.*

Οὐδέν ο ἅτι οὐκ ἥρωτα, *Nothing which he did not ask; He asked every thing.*

Οὐδεὶς ὅστις οὐκ ᾤετο, *There was no one who did not think; Every body thought.*

3. *Verbs, nouns, and adverbs* which contain a negation are regularly followed by μὴ or μὴ οὐ, with the *infinitive*; and sometimes by ὅτι οὐ, or ὥς οὐ, with the *indicative* or *optative*; as,

Τοῖς νέοις ἀπειπέτην μὴ διαλέγεσθαι, *They forbade him to converse with young men.*

Οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν, *I will not object to speaking.*

NOTE 1. The double negative μὴ οὐ is used with the *infinitive* or *participle*, and is almost always preceded by a negation, expressed or implied.

NOTE 2. When οὐ is preceded by ὅπως μὴ, or μὴ, after verbs denoting *fear, anxiety*, it belongs to the verb following; as Μὴ νύ τοι οὐ χραίσμη, *Fear lest it be of no avail to thee.* (§ 214, 1, a.)

NOTE 3. When οὐ or μὴ is equivalent to *a-* privative, it should be regarded as a part of the word to which it belongs; (see οὐκ ἐθέλοντα for ἀθελόντα, μὴ μεμνήσθαι for ἐπιλανθάνεσθαι, under the second paragraph.)

NOTE 4. Μὴ and μὴ οὐ, after negative words, and words implying *fear, anxiety*, are, so far as sense is concerned, superfluous. (§§ 230, 3; 214, 1, a.)

§ 231. PREPOSITION.

Ἀμφί, AROUND, ABOUT, with Genitive, Dative, or Accusative.—Ἀμφὶ τοῦ, *around, about, concerning, on account of, for, for the sake of.*—Ἀμφὶ τῷ, *around, about, upon, near, at, concerning, on account of, for, for the sake of.*—Ἀμφὶ τόν, *around, about, round about, along.*

Ἀνά, ON, UP, UPON, with Genitive (rarely), Dative, or Accusative.—Ἀνά τοῦ, only in the Homeric expression Ἀνά νηὸς βαίνειν, *To go on shipboard.*—Ἀνά τῷ, *on, upon,* Epic and Lyric.—Ἀνά τόν, *on, up, upon, up to, in, to, through, during;* with numerals it means *at the rate of, apiece.*

Ἀντί, with Genitive, BEFORE, AGAINST, rare in this sense; commonly *instead of, in the place of, equal to, for, for the sake of.*

πó, with Genitive, FROM, *away from, far from; after, with reference to place or time; by means of.* After passive verbs, *by, on the of.*

ιά, THROUGH, with Genitive or Accusative. — Διὰ τοῦ, *through, ng.* Before numeral adjectives it denotes repetition; as Διὰ τρίτων, *Every third year.* — Διὰ τόν, *through, during, on account for.*

ἕς or ἔς, with Accusative, TO, INTO, *till, until.* It is also found re the Genitive, the noun to which it properly belongs being omitted as Εἰς παιδορπίβου, sc. οἴκου, *To the teacher's house.*

κ, or Εξ, with Genitive, OUT OF, FROM. After passive forms it ns *by.*

ν, IN, AT, with Dative. Also before the Genitive, its noun being omitted; as, Εν ᾿Αΐδου, sc. δόμῳ, *In Hades.*

πί, UPON, ON, with Genitive, Dative, or Accusative. — Ἐπὶ τοῦ, *on, at, near, towards, to, during, in, concerning.* — Ἐπὶ τῷ, *on, at, by, near, against, in addition to, on account of, for, on ition that.* — Ἐπὶ τόν, *upon, on, until, during, for, against.*

κά, DOWN, with Genitive or Accusative. — Κατὰ τοῦ, *down, i from, down upon, against, down to, under. on.* — Κατὰ τόν, *down to, in, on, near, throughout, during, according to, in relation, as to.*

μετὰ, AFTER, WITH, with Genitive, Dative, or Accusative. — Μετὺ, *with, together with, among.* — Μετὰ τῷ, *with, among, in, Po* — Μετὰ τόν, *after, among, to, into the midst of.*

παρά, ALONG, NEAR, with Genitive, Dative, or Accusative. — Παρά *from near, from, of, by.* — Παρά τῷ, *near, at, with, among, by the of.* — Παρά τόν, *along, near, to, besides, contrary to, against, durin comparison with, than, on account of.*

περί, AROUND, ABOUT, with Genitive, Dative, or Accusative. — Περιὺ, *around, about, concerning, in respect to, on account of, for, for ake of.* — Περι τῷ, *around, about, upon, near, at, concerning, on unt of, for, for the sake of.* — Περι τόν, *around, about, along, ng.*

πρό, with Genitive, BEFORE, *in behalf of, for the sake of, in preference, in comparison with, than.*

πρός, BEFORE, TOWARDS, with Genitive, Dative, or Accusative. — ε τοῦ, *before, towards, on the side of, in behalf of, for, for the sake n the name of, by.* — Πρὸς τῷ, *before, with, in addition to.* — Πρὸς τόν, *towards, to, with, in respect to, in, against.*

ὥν or ἔϋν, with Dative, WITH, *together with, by means of, with help of.*

ὑπέρ, OVER, with Genitive or Accusative. — Ὑπὲρ τοῦ, *over, above. nd, in behalf of, for, for the sake of.* — Ὑπὲρ τόν, *over, beyond, e.*

CONJUNCTION.

§ 236. The conjunctions *καί*, *τέ*, *ἀλλά*, *ἤ*, connect similar words; as,

Πολέμου καὶ μάχης, *Of war and battle.*
 Δικαίως καὶ ἀδίκως, *Justly and unjustly.*
 Ἀγαπᾶν ἢ μισεῖν, *To love or to hate.*

NOTE 1. Sometimes a *possessive* pronoun or adjective and a *genitive* are connected by *καί*; in which case the *genitive* is joined to the *genitive* implied in the pronoun or adjective; as Παῖδες ἐμοὶ καὶ πατρὸς ἀτασθάλου, *Sons of me and of a wicked father.*

So when the *dative* has the force of the *genitive*; (*Eur. Ion.* 884)
 Παις μοι καὶ σός, *My son and thine.*

NOTE 2. After adjectives and adverbs implying *resemblance*, *union*, *approach*, *καί* may be rendered *as*; as Οὐχ ὁμοίως πεποιήκασι καὶ Ὅμηρος, *They have not composed in the same manner as Homer.*

So Παραπλήσιά τε ἐπεπόνθεσαν καὶ ἔδρασαν αὐτοὶ ἐν Πύλῳ, *And they suffered disasters similar to those they themselves had caused at Pylius.*

NOTE 3. Conjunctions often correspond to each other and to other words; thus,

καὶ καί	both and, as well as
τε τε	both and
τε καὶ (not separated)	both and
καὶ τε τε	stronger than καί, and
καὶ τε	stronger than καί, and
μὲν δέ	on the one hand on the other, indeed but
ἢ μὲν ἢ δέ or ἰδέ	both and, as well as
οὐ μὴν ἀλλὰ	nevertheless, meanwhile, rather
οὐ μόνον ἀλλὰ	not only but
οὐ μόνον ὅτι ἀλλὰ	not only but
οὐχ ὅτι ἀλλὰ	not only but
οὐχ ὅπως ὅτι ἀλλὰ	not only not but
οὐχ ὅπως (οὐχ οἶον) ἀλλ' οὐδέ	not only not but not even
μὴ ὅπως ἀλλὰ	not only not but
μὴ ὅτι ἀλλ' οὐδέ	not only not but not even
μὴ ὅτι (οὐχ ὅπως) alone	much less
οὐ ἀλλὰ	not but
ἢ οἱ ἦτοι ἢ	either or
πότερον οἱ πότερα ἢ	whether or
εἴτε εἴτε	whether or
ἢν τε ἂν τε	whether or

IRREGULAR CONSTRUCTION.

§ 237. 1. Frequently a *nominative* stands without a verb ; as,

(*Xen. Hier.* 6, 6) Ὡςπερ οἱ ἀθληταὶ οὐχ, ὅταν ἰδιωτῶν γένωνται κρείττους, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ' ὅταν τῶν ἀνταγωνιστῶν ἥττους, τοῦτ' αὐτοὺς ἀνῆ, *As the athletes, when they become superior to inexperienced men, — this does not gladden them ; but when they prove inferior to their opponents, — this grieves them ;* where one might expect Οἱ ἀθληταὶ τοῦτ' εὐφραίνονται τοῦτ' ἀνιώνται.

(*Il.* 3, 211) Ἀμφω δ' ἐξομένω, γεραρότερος ἦεν Ὀδυσσεύς, *But when both were sitting, Ulysses looked more commanding ;* where one might expect Ἀμφοῖν δ' ἐξομένοιιν.

2. The *dative* of the *participle* is sometimes used instead of the genitive or accusative ; as,

(*Thuc.* 1, 62) Ἦν δὲ γνώμη τοῦ Ἀριστεύς τὸ μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι ἐν τῷ Ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους, *And it was the design of Aristeus on the one hand to observe, at the Isthmus, the movements of the Athenians with the army which he had with him ;* where the author had in his mind ἔδοξε τῷ Ἀριστεῖ.

3. The *accusative* is often found where one might expect a different construction ; as,

(*Od.* 1, 275) Μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέσθαι, ἂψ ἔω ἐς μέγαρον πατρός, *As to thy mother, if she very much desires to be married, let her go back to her father's house ;* where the speaker had ἀπέπεμψον in his mind ; (see *Od.* 2, 113.)

(*Aristoph. Av.* 1268 — 9) Δεινὸν γε τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν, *It is a terrible thing, that the herald who was despatched to the mortals should not return ;* where an *infinitive* would be more regular.

(*Id. ib.* 650) Ὡς ἐν Διῳππου λόγοις ἐστὶ λεγόμενον δὴ τι, τὴν ἀλώπεχ', ὡς φλαύρως ἐκoinώνησεν ἀετῷ ποτε, *That in the fables of Esop something is said about the fox, that she was once scurvily treated by her partner the eagle ;* the indicative instead of the infinitive.

(*Soph. El.* 479) Ὑπεστί μοι θράσος ἀδυπνῶν κλύουσιν ἀερίαι ἀειράτων, *I take courage, having just heard sweetly breathing*

dreams ; where κλύουσιν depends on θράσος μ' ἔχει, implied in the first three words.

§ 238. Sometimes with two or more substantives only one verb is put, which can belong only to one of them. This irregularity of construction is called *zeugma*. E. g.

(Æschyl. *Prom.* 21, 22) Ἴν' οὔτε φωνήν, οὔτε του μορφὴν βροτῶν ἴψαι, *Where thou wilt neither hear the voice, nor see the form of any mortal* ; where φωνήν, properly speaking, depends on ἀκούσει understood.

ARRANGEMENT OF WORDS.

§ 239. 1. When the words of a sentence are *logically* arranged they stand in the following order :

Subject before its predicate.

Leading substantive before the substantive in apposition to it.

Substantive before its adjective.

The oblique cases after the words on which they depend.

The remote object after the immediate.

Adverbs after the words modified by them.

2. The Greeks however most commonly disregard what is called the logical arrangement ; their rule is this :

The word or sentence, which, in the mind of the speaker or writer, is most important, is said or written first. Not unfrequently, however, *euphony* determines the position of a word or sentence.

3. The following words do not commence a sentence : Adverbs, ἄν, κί or κέν, ἄρα, βιά, αἶ, δῆ (except the Epic δὴ τότε, δὴ γάρ), δαί, δῆθεν, δῆτα, δῆποθεν, γέ, γοῦν, θῆν, πέρ, τοί, μέντοι, τοίνυν, οὖν, μήν, νύν, ποθέν, ποθί, ποί, πῆ, πού, πῶς, ποτέ, πό. Conjunctions, μέν, δέ, τέ.

4. The Greeks were fond of connecting kindred words as closely as possible ; as, (Æschyl. *Ag.* 836) Τοῖς αὐτοῖς αὐτοῦ πῆμασι βαρύνεται, *He is oppressed by his own misfortunes.* (Id. *Choëph.* 87) Παρὰ φίλης φίλῃ γυναικὸς ἀνδρὶ, *From a dear wife to a dear husband.*

PART IV.

VERSIFICATION.

§ 240. Every verse is divided into portions called *feet*. Feet are either simple or compound. A simple foot consists of two syllables or three syllables; a compound foot, of four.

Simple Feet.

Spondee	--	Tribrach	---
Pyrrhic	---	Molossus	----
Trochee	--	Amphibrach	---
Iambus	---	Cretic	---
Dactyle	---	Bacchius	---
Anapest	---	Antibacchius	---

Compound Feet.

Dispondee	----	Epitritus I	----
Proceleusmatic	-----	Epitritus II	----
Ditrochee	----	Epitritus III	----
Diiambus	----	Epitritus IV	----
Greater Ionic	-----	Pæon I	-----
Smaller Ionic	-----	Pæon II	-----
Choriambic	-----	Pæon III	-----
Antispast	-----	Pæon IV	-----

§ 241. *Arsis* is that part of a foot on which the *stress* (*ictus, beat*) of the voice falls. The rest of the foot is called *thesis*. The arsis is on the long syllable of a foot. For example, the arsis of an iambus or anapest is on the last syllable; the arsis of a trochee or dactyle, on the first.

The arsis of a *spondee* is determined by the nature of the verse in which this foot is found. Thus, in trochaic or dactylic verse the arsis is on the first syllable; in iambic or anapestic, on the last.

The *tribrach* has the *arsis* on the first syllable, when it is found in trochaic verse; on the third syllable, when it stands in iambic verse.

The *dactyle* in anapestic or iambic verse has the *arsis* on the last syllable.

The *anapest* in trochaic verse has the *arsis* on the first syllable.

§ 242. 1. Verses are usually denominated from the foot which predominates in them. For example, the verse is called *dactylic*, when the dactyle predominates in it.

2. A complete verse is called *acatalectic*. A verse, of which the last foot is deficient, is called *catalectic*.

3. The *trochaic*, *iambic*, and *anapestic* verses are measured by dipodies; (a *dipody* is a pair of feet.) Thus, an iambic verse of four feet is called iambic dimeter; of six, iambic trimeter; of eight, iambic tetrameter.

4. The *last syllable* of most kinds of verse is common; that is, it can be long or short without regard to the nature of the foot.

5. *Anacrusis* is an introductory syllable at the beginning of a verse of which the fundamental foot begins with a long syllable; as Πα-ρών απο-θήμει.

Sometimes the anacrusis consists of two short syllables; as Γλυκυ-πικρον α-μᾶχανον ορπετόν.

6. *Basis* is an introductory foot at the beginning of a verse of which the fundamental foot commences with a long syllable. The basis consists of one of the following feet: trochee, spondee, tribrach, dactyle, iambus, anapest, amphibrach, bacchius, antibacchius, molossus, pæon third.

7. The repetition of one of these feet, trochee, spondee, tribrach, dactyle, iambus, anapest, gives a *double basis*, so called.

Further, these feet, taken two and two, give thirty more double bases, some of which however may not be in use.

8. Sometimes a double basis receives an anacrusis.

9. The basis, or the double basis, is sometimes placed at the end of a verse, in which case it is called *ecbasis*.

10. In most kinds of verse a long syllable may be *resolved*

into two short ones. Thus, a cretic is equivalent to five short syllables, to a pæon first, or to a pæon fourth.

§ 243. *Cæsura* is the separation, by the ending of a word, of syllables rhythmically or metrically connected. There are three kinds of *cæsura*; *cæsura* of the foot, *cæsura* of the rhythm, *cæsura* of the verse.

1. The *cæsura* of the foot occurs when a word ends before a foot is completed; as *Ιλιον εξαλα-παξε πο-λιν, χη-ρωσε δ' αγυιάς*.

2. The *cæsura* of the rhythm occurs when the *arsis* falls upon the last syllable of a word. This can take place only in feet which have the *arsis* on the first syllable. E. g. *Ἀρες Ἀ-ρες βροτολογε, μαιφονε τειχεσιπλητα*.

3. The *cæsura* of the verse is a pause in verse, so introduced as to aid the recital, and render the verse more melodious. It divides the verse into two parts, and in most kinds of verse its place is fixed.

§ 244. 1. The Epic and Lyric Poets often shorten a long vowel or diphthong at the *end* of a word, when the next word begins with a vowel; in which case a diphthong is shortened by simply dropping its last vowel; but *α, η, φ*, respectively become *α, ε, ο*. This kind of elision can take place only when the long vowel or diphthong is in the *thesis* of a foot. E. g.

Ω ποιοι, η μαλα δη μετεβουλευ-σαν θεοι αλλως
Χρῦσεφ α-να σκηπτρφ, και ε-λίσσετο παντας Αχαιους

2. A short syllable is often made long by the Epic Poets. This takes place chiefly when the short syllable is in the *arsis* of a foot. E. g.

Επει-δη τονδ' ανδρα θεοι δαμασασθαι εδωκαν
Δωρα παρ' Αιο-λον μεγαλητορος Ιπποταδῖο

3. Sometimes a long vowel or diphthong, before another vowel, is shortened even in the *middle* of a word; thus, *ἔμπαιον, τοιαντί, τουτουί, αύτηί* are often to be scanned *ἐμπᾶον, τοαντί, του-τοί, αύτεί*.

4. In a dactylic verse, when the first two syllables of a word, beginning with *ζ*, or *σκ*, form an iambus, *ζ, σκ* do not make position; as,

Οί τε Ζᾱ-κυνθον εχον, ηδ' οί Σαμον αμφενημοντο
Δωκε δ' ε-πειτα σκε-παρνον ευξοον· ηρχε δ' ὀδωι

NOTE. It is natural to suppose that when the Poets lengthened a short vowel, they substituted its corresponding long vowel. When however the vowel to be lengthened was followed by λ, μ, ν, ρ, σ, it is more than probable that the consonant following it was *doubled* in pronunciation, and not unfrequently even in writing; as,

Ζηνος ε-νι μεγαροιςιν Ολυμπιου αθροοι ησαν
 Τω δε κορυσσεσθην αμα δε νεφος ειπετο πεζων
 Εκ δε και αυτοι βημεν ε-πι ρηγμῖνι θαλασσης
 Αλλ' ουχ ἦρει φωτας ο-τε σευαυτο διωκειν

In an ancient inscription we find the following dactylic pentameter; Τρισσον υπολλυκαβαν Γραμματικος τελεω, where υπολλυκαβαν stands for ὑπό λυκάβαν.

TROCHAIC.

§ 245. The fundamental foot of the trochaic verse is the *trochee*. The *tribrach* can stand in every place instead of the trochee. The *spondee* or the *anapest* can stand only in the even places (2d, 4th, 6th, 8th).

In proper names the *dactyle* can stand in all the places, except the 4th and the 7th.

1. The trochaic *monometer* consists of two feet; the *dimeter*, of four feet; the *trimeter* (a rare verse), of six feet; as,

Την δε νῦνι monometer acatalectic
 Ξυμφε-ρει monometer catalectic
 Τουτο μεν γε ηρος αιει dimeter acatalectic
 Του δε χειμω-νος πα-λιν dimeter catalectic
 Τιν' εκ τωνδ' | εικα-σαι λο-γος παρα
 Δωρι-φ φω-νῶν εν-αρμο-ξαι πε-διλω trimeter

With an anacrusis, the trochaic dimeter acatalectic forms the third verse of the *Alcaic* strophe; as,

Οὐ γαρ ποτ' ἀμνᾶ-σται γ' ὁ φῦσᾶς

2. The *Ithyphallic* verse is a trochaic tripod (three feet); as Βαρβα-ρους πε-ρωιτες.

(a) Sometimes the Ithyphallic is subjoined to a trochaic or iambic dimeter acatalectic; as Εμφερη εχοισα μορφᾶν Κληῖς ᾗ γαπαῖα. Τὼς πηλον, ω πατερ πατερ, τουτονι φυλαξαι.

(b) Sometimes two Ithyphallics are united into one verse; as Δευρο δευτε, Μοισαι, χρῦσιον λιποισαι.

3. The trochaic *tetrameter acatalectic* (a rare verse) is composed of two trochaic dimeters acatalectic; as Κλυθι μεν γεροντος ευε-θειρα χρῦσσοπεπλε κουρη.

4. The trochaic *tetrameter catalectic* is formed by subjoining

the trochaic dimeter catalectic to the trochaic dimeter acatalectic. Its verse-cæsure occurs at the end of the first hemistich; but it is sometimes neglected. E. g.

Οἰσθα νῦν ἂ μοι γέρεσθω; || Σὺν το σσημαινεῖν τοδε
 Εἰτα δοκεῖ στεῖχωμεν, ὦ γεν-ναῖον εἰρηκως ἔπος

5. The *Hipponactean* trochaic tetrameter is the same as the preceding, except that its seventh foot is always a *spondee*; as
 Εἰτα δ' ἐστὶν ἐκ θαλασσης θυννος οὐ κακὸν βρωμα.

6. Sometimes the trochaic *tetrameter* is formed by subjoining a pæon first, and a cretic or dactyle, to the trochaic dimeter acatalectic; in which case the verse-cæsure is commonly at the end of the fourth foot; as,

Οὐδεν ἐστὶ θηριον γυναικος ἀμαχωτερον
 Οὐδε πῦρ, οὐδ' ὧδ' ἀναίδης οὐδεμια παρδαλις

7. The trochaic *pentameter catalectic* (a rare verse) consists of nine feet and a syllable; as Ἐρχεται πολὺς μὲν Ἀργαῖον διατμη-
 ξας ἀπ' οἰηρης Χίου.

IAMBIC.

§ 246. The fundamental foot of the iambic verse is the *iambus*. The *tribrach* can stand in every place instead of the iambus. The *spondee* or the *dactyle* can stand in the odd places (1st, 3d, 5th, 7th).

The *anapest* can stand in all the places except the last. The tragedians admit an anapest in an even place only when it is contained in a *proper name*.

1. The iambic *monometer* consists of two feet; the *dimeter*, of four feet; as,

Και τοῖς κολοῖς monometer acatalectic
 Αἶαι δακρυ-εις monometer
 Ἄνηρ ἀνευ-ρηκεν τι ταῖς dimeter acatalectic
 Σπονδαι-σιν ἡ-δυ κοῦκ εἰ- dimeter acatalectic
 κεν οὐ-δενι με-ταδω-σείν dimeter catalectic

2. The IAMBIC TRIMETER ACATALECTIC consists of six feet. It never has a tribrach in the last place.

The tragedians admit a *dactyle* only in the first and third places. They admit an *anapest* chiefly in the first place; but in proper names they admit the anapest in any place (except the last), in which case the anapest is contained in the proper name.

The *verse-cæsura* occurs after the thesis of the third foot; and sometimes after the thesis of the fourth foot. E. g.

Το στον γαρ αν-θος || παν-τεχνον πυρος σελας
 Ἄς σοι πατηρ εφει-το, || του-δε προς-πετραῖς
 Ω παν-τα νω-μων, Τει-ρεσιᾷ διδα-κτα τε
 Ἐμοι μεν ου-δεις μῦ-θος, Αν-τιγονη φίλων
 Ἀδανω-τινων δεσμων εν αρ-ρηκτοις πεδαις
 Κιμμερι-κον ἤ-ξεις, ὃν θρασυ-σπλαγχνως σε χρη
 Της ορ-θόβου-λου θεμι-δος αι-πυμη-τα παι

3. The *scazon* or *choliambus* is the same as the preceding, except that its last foot is a *spondee* or *trochee*; as,

Ἐγω Φιλαινις, ἥ πῖβωτος ἀνθρώποις

4. The iambic *tetrameter acatalectic* (a rare verse) is composed of two iambic dimeters acatalectic; as Βοῖσκος ὁ ἀπο Κυ-
 ζικου παντος γραφεὺς ποιήματος.

5. The iambic *tetrameter catalectic* is formed by subjoining the iambic dimeter catalectic to the iambic dimeter acatalectic. Its *verse-cæsura* occurs at the end of the first hemistich; but it may be neglected. E. g.

Ουκουν παλαι δηπου λεγω; || συ δ' αὖτος ουκ ακουεις
 Ὁ δεσποτης γαρ φησιν ὑ-μᾶς ἡδεως ἀπαντας

DACTYLIC.

§ 247. The fundamental foot of the dactylic verse is the *dactyle*. The *spondee* may stand for the dactyle.

1. The dactylic *dimeter* consists of two feet; the *trimeter*, of three; the *tetrameter*, of four; the *pentameter*, of five; as,

Μυστοδο-κος δομος dimeter
 Παντα δε πυργων Adonic
 Πα-ρων απο-δημει Adonic with anacrusis
 Ἀδυμε-λη κελα-δησω trimeter
 Τη-λεσκοπη ομματι γαιαν trimeter
 Οτω-νων βασι-λεως trimeter
 Ω μεγα χρῦσειον αστερο-πης φαος tetrameter
 Θούριος ορνις Τευκριδ' επ' αιαν tetrameter
 Πολλα βρο-των δια-μειβομε-νᾶ tetrameter
 Ω χθονι-αι βαρυ-ᾶχεες ομβροφο-ροι θ' ᾄμα pentameter
 Ἀτρεϊ-δᾶς μαχι-μους εδα-η λαγο-δαιτᾶς pentameter
 Των μεγα-λων Δανα-ων υπο-κληζομε-νᾶν pentameter

2. The *Elegiac pentameter* consists of two dactylic trimeters

catalectic on one syllable. The first hemistich almost always ends in a long syllable; the second hemistich always consists of two dactyles and a syllable. The verse-cæsure occurs at the end of the first hemistich.

This kind of verse is customarily subjoined to the heroic hexameter. E. g.

Βουλεο δ' ευσεβειων ολιγοις συν χρημασιν οικειν,
Η πλου-τειν, αδι-κως || χρηματα πασαμε-νος

3. The dactylic *hexameter* acatalectic consists of six feet, the last of which is a dactyle. It is used by the tragedians in systems of tetrameters. E. g.

Αλλ' ω παντοιας φιλοτητος αμειβομεναι χαριν

4. The dactylic *HEXAMETER* catalectic on two syllables (or *HEROIC HEXAMETER*) consists of six feet, the last of which is a trochee or spondee; the fifth foot is commonly a dactyle.

(a) The predominant *verse-cæsure* is that in the middle of the third foot, either directly after the arsis, or in the middle of the thesis of a dactyle; as,

Μηνιν α-ειδε, θε-α, || Πη-ληϊα-δεω Αχι-λῆος
Ανδρα μοι εννεπε, μουσα, || πο-λυτροπον, δε μαλα πολλα
Μνησσομαι ουδε λα-θωμαι Α-πολλω-νος Έκα-τοιο

(b) Not unfrequently the *verse-cæsure* occurs immediately after the arsis of the fourth foot; as,

Αρνυμε-νος ἦν τε ψυ-χην || και νοστον ε-ταιρων

(c) The pause at the end of the fourth foot is called the *bucolic cæsure*; as,

Νυν ροδα φοινισ-σεσθε τα πενθιμα, | νυν ανε-μωνā
Αρχετε Σικελι-και τω πενθεος, | αρχετε, Μοισαι

5. The *hexameter miurus* (μείουρος) is the same as the preceding, except that its last foot is an iambus; as,

Αλλ' εθανε ψολοεντα δαμεισα θεου φρενα βελει

§ 248. A dactylic verse is called *logædic* (λογαοδικός) when its beginning is dactylic, but its end trochaic; as,

Μαρμαρε-αις εν αυγαις Και κνισ-ση τινα θυμ-ησās
Παρθενε ταν κεφα-λāν τα δ' ε-νερθε νυμφα Praxillean

1. The *greater Alcaic* consists of an anacrusis, a trochee, a trochee or a spondee, and two dactyles; the last foot may be a cretic. The *verse-cæsure* regularly comes at the end of the second foot. E. g.

Οὐ χρεῖ κακοῖσι || θῦμον ἐπιτρέπειν
 Νῦν χρεῖ μεθυσθῆν, καὶ τινα πρὸς βίῳ

2. The *lesser Alcaic* consists of two dactyles and two trochees; the last foot may be a spondee; as,

Οἶνον ἐνείκαμε-νοῖς μεθυσθῆν

3. The *Sapphic* verse consists of five feet; a trochee, a trochee or spondee, a dactyle, and two trochees; the last foot may be a spondee. The *verse-cæsure* is after the second foot, or after the arsis of the dactyle; sometimes it comes in the middle of the thesis of the dactyle. E. g.

Ποικι-λοθρον' || ἄθανατ' Ἀφρο-δίτῃ
 Φαίνε-ται γοῖ || κηνος ἰ-σος θε-οῖσιν
 Τῆς ἐ-μᾶς αὐ-δᾶς || αἰ-οῖσα πηλυ

4. The *Phalæcean* verse consists of five feet, the first of which is a dissyllabic basis; the second a dactyle; the rest are trochees; the last foot may be a spondee; as,

Φρουρεῖν ὁμ' ἐπὶ σφ μα-λιστα καιρῷ
 Ἐ-χει μὲν Ἀνδρομε-δᾶ κα-λᾶν ἀ-μοιβᾶν with anacrusis

5. The *Glyconic* verse consists of a basis, a dactyle, a trochee or tribrach, and a long syllable. When the last syllable is short by nature, the consonant or consonants at the beginning of the next verse make it long by position. — Sometimes the last syllable is resolved into two short ones. E. g.

Ἀλλὰ καὶ τοδ' ἐ-γωγε θαν-	Περιβαλλ', ὦ τεκνον, ὠλε-νᾶς
μα(ὦ τῆς ὑο-μουσι-ᾱς	'Ἰν' ὑπο δειρασι νιφοβο-λοῖς
Ὄθεν περ καὶ Ὀ-μηρι-δαί	Ἴονι-ον κατὰ κολπον ἐλᾶ-
Ἐπιμε-νεῖ με κο-μᾶς ἐ-μᾶς	τῇ πλεν-σᾶσα πε-ριρρυ-των

(a) Sometimes the Glyconic verse wants the first syllable; as
 Κε-χηνας ὁ νους δε σου.

(b) Sometimes it has a redundant syllable at the end; and sometimes it takes an anacrusis; as Παλιμ-ποινα θε-λων ἀ-μει-ψει.

(c) The *Glyconic polyschematist* (πολυσχημάτιστος), so called, consists of a double basis, a dactyle, and a long syllable.

Φιλοκρα-τῆς λε-ξεί πολυ του-	Ἐτερα δε νυν ἀντιμα-θων
του κα-κηγο-ριστοτε-ρον	Βοτρνος ἑλικά πανσιπο-πον
ἔηρων τροπων καὶ βιο-τῆς	Ὀμ-βρον λι-πουσai χειμερι-ον

6. The *Pherecratean* verse is the Adonic with a basis; or the Glyconic deprived of its last syllable; as,

Ἐλδε-αι φίλον ἦτορ
 Αἰ μου-σαι τον Ἐ-ρωτα

7. The *Priapean* verse is formed by subjoining the *Pherecratean* to the Glyconic; as,

Εὐμενὴς δ' ὁ Λυκείος ἐ-στω πᾶσα νεολαία
 Ἡρίστῃσθα μὲν ἱτρίου || λεπτοῦ μικροῦ ἀποκλᾶς

8. The *Eupolidean* verse is formed by subjoining the trochaic dimeter catalectic to the Glyconic polyschematist; the first foot of the second hemistich however is a *basis*; as,

ὦ θεῶμενοι κατέρω || πρὸς ὑμᾶς ἐλευθέρως
 Οὐτῶ νίκησαιμι τ' ἐγὼ || καὶ νο-μιζοίμην σοφός
 Ὁ σωφρων τε χῶ' καταπύ-γων ἀ-ρίστ' ἠκουσατήν
 Κῆρα μυροπῶλειν τι μαθόντ' || ἀνδρ' ἐ-χρην καθήμενον

9. An *Æolian* verse, so called, is a series of dactyles with a dissyllabic basis, or a double anacrusis; as,

Ἀτθί, σοὶ ἐμε-θεν μὲν ἀ-πηχθετο
 Οἶνος, ὦ φίλε παι, λεγε-ται καὶ ἀ-λᾶθεα
 Γλυκυ-πικρον ἀ-μᾶχανον ὀρπετον

ANAPÆSTIC.

§ 249. The fundamental foot of the anapestic verse is the *anapest*. The *spondee*, the *dactyle*, or the *proceleusmatic*, may stand for the anapest.

A *dactyle* very seldom precedes an anapest in the same dipody.

1. The anapestic *monometer* consists of two feet; as Γοοὺν ὡ-ξυβοᾶν acatalectic.

2. The anapestic *dimeter acatalectic* consists of four feet, the last of which is an anapest, a spondee, or a trochee. The verse-cæsure is commonly at the end of the second foot, and sometimes after the first short syllable of the third foot. Sometimes it is omitted. E. g.

Τι σὺ πρὸς μελαθροῖς; || τι σὺ τη-δε πόλεις
 Ἐπερ δοριλη-πτος || ἐτ' ἦν λοιπή
 Δεῖλαι-ᾶ δει-λαιοῦ γῆρως

3. The anapestic *dimeter catalectic* (*paræmiacus*) consists of three feet and a syllable: it has no verse-cæsure. E. g.

Πόλεμον στίφος παρεχόν-τες
 Δουλει-ᾶς τας σὺ τλᾶ-τᾶς

4. The ANAPÆSTIC TETRAMETER CATALECTIC (ARISTOPHANEAN) is formed by subjoining the anapestic dimeter catalectic to the anapestic dimeter acatalectic. The principal *verse-cæsure* comes after the first hemistich; the secondary verse-cæsure is

the same as that of the first hemistich. The principal cæsura is very seldom neglected. E. g.

Ουπω παρεβη προς το θεᾶτρον || λεξων ὡς δεξιός ἐστι
 Διαβαλλόμενος δ' ὑπο τῶν ἐχθρῶν || ἐν Ἀθηναίοις ταχυβούλοις
 Ἀλλὰ τὸν αὐτοῦ γε νεῶν βάλλει || καὶ Σουνίων ἄκρον Ἀθηνεῶν

§ 250. An anapestic verse is called *logæædic* when its beginning is anapestic, but its end iambic; as,

Τὸν ἀπαι-δα δ' ἀπο-στύγω
 Οργᾶς ἐδιδα-ξάτο καὶ δυσάυ-λων

CRETIC OR PÆONIC.

§ 251. The fundamental foot of the cretic verse is the *cretic*. The *pæon* first or fourth may stand for the cretic. Further, it may resolve the long syllables.

1. The cretic *monometer* consists of one foot; the *trimeter*, of three; the *pentameter*, of five; the *hexameter*, of six; as,

Σου θρασύν	Ἐν πολέῳ	monometers
Τῶν ἀναι-δῶν ἀναι-		dimeter
δέστεροι καὶ τὸ πρᾶγμ'		dimeter
Μῆδεν ὀλι-γὸν ποιεῖ		dimeter
Κρα-νούς ἀπῆ-λαγμένος		dimeter
Αὐτὸς ἐτι παῖς ὢν		dimeter catalectic
Μὴ τι τλῆς τᾶν ἱκετιν εἰσιδεῖν		trimeter
Νόμον ἀνομον οἷα τις ξουθᾶ		trimeter catalectic
Σοί, φοῖβε, Μου-σαι τε ξυμ-βῶμεν	with anacrusis.	
Παντ' ἀγαθὰ δὴ γέγονεν ἀνδράσιν	ε-μῆς ἀπο συν-ουσίας	

2. The cretic *tetrameter* consists of four feet; the verse-cæsura occurs at the end of the second foot; but it may be neglected; as,

Μᾶτερ ὦ ποτνια, κλύθι νυμφᾶν ἄβρᾶν
 Χαιρε δὴ, Μουσα· χρόνι-ᾶ μὲν ἤ-κεις, ὁμῶς δ'
 Ω μακαρί' Ἀυτομένες, ὡς σε μακα-ρίζομεν
 Κούκετι κα-τήλθε παλιν οἰκαδ' ὑπο μίσους

§ 252. 1. The *dochmius* is formed by prefixing an iambus, a tribrach, spondee, or dactyle, to a cretic or its equivalent (§ 242, 10), or to a molossus, a greater ionic, a smaller ionic, or to an anapest followed by a pyrrhic. Accordingly the dochmius has thirty-two different forms, all of which however may not be in use. E. g.

Δουλοῦ-νᾶς ἵπερ	Ποινομε-δῶν ἀναξ
Θεὸς τοι' ἀρὰ τότε	Τὸν κατὰ-ράτοτατον

2. The dochmius may be preceded by cretic, iambic, trochaic, choriambic, anapestic, and dactylic measures. E. g.

Θρενμαι φοβερα μεγαλ' αχη
Τι μελ-λομεν αγα-στονοι

Τι ρε-ξεις προδω-σεις
'Αν πατ' ευ-φίλη-ταν εθου

CHORIAMBIC.

§ 253. The fundamental foot of the choriambic verse is the *choriambus*. The tribrach may stand for the trochee of the choriambus. Sometimes two tribrachs supply the place of the choriambus.

Further, an iambic monometer may supply the place of the choriambus.

Most commonly, a choriambic verse, besides the fundamental foot, contains iambic monometers, trochaic monometers, single iammbuses and trochees, spondees, and other feet.

The choriambic *monometer* consists of one foot; the choriambic *dimeter*, of two; the choriambic *trimeter*, of three; the choriambic *tetrameter*, of four; as,

Μου μινυθει monometer
Μισθοφοροι τριηρεις monometer
Αλλα παλαι-αγαρ monometer
Νῦν δε τον εκ θημετερου dimeter
Οιμοι φοβου-μαι το προσερ-πον περιφαν-τος ἀνηρ
Ει δε κυρει τις πέλας οι-ωνοπολων trimeter
Δευτε νυν α-βραι Χαριτες, καλλικομοι τε Μοισαι
Ου φορ-βᾶν ἱερᾶς γᾶς σπορον ουκ αλλων
Δεινα μεν ουν δεινα ταρασ-σει σοφος οι-ωνοθετᾶς

IONIC.

§ 254. The fundamental foot of the *ionic a majore* is the *greater ionic*. The trochaic monometer, the molossus, or the epitritus third may stand for the ionic. Further, a long syllable may be resolved into two short ones. E. g.

Τις την ὑδρι-ην ὕμων dimeter
Κρησσαι νυ ποθ' ὧδ' ἐμμελε-ως ποδεσσιν trimeter

The ionic *tetrameter catalectic* (*Sotadic*) consists of three feet and a spondee or trochee; as,

Αν χρῦσοφο-ρης, τουτο τυ-χης εστιν ε-παρμα
Εις ουχ ὁσι-ην τρῦμαλι-ην το κεντρον ωθεις

§ 255. The fundamental foot of the *ionic a minore* is the

smaller ionic. The trochaic monometer, the pæon third, or the molossus may stand for the smaller ionic. Further, a long syllable may be resolved into two short ones.

1. The ionic *dimeter* or *Anacreontic* consists of two feet. Most commonly its first foot is a pæon third. E. g.

Εβελησεις τι μοι οὐκ, ὦ Πολλοὶ μὲν ἤμιν ἤδη
 Πατερ, ἦν σου τι δεῖθω Κροταφοὶ κερὴ δὲ λευκῶν
 Σικελὸς κομψὸς ἀνὴρ catalectic

2. The ionic *trimeter* consists of three feet ; the *tetrameter* of four ; as,

Ἀπο μοι θα-νεῖν γενοίτ'. Οὐ γὰρ ἂν ἀλλῇ
 Δυσὶς ἐκ πο-νῶν γενοίτ', οὐ-δαμὰ τῶνδε
 Περερᾶκεν μὲν ὃ περσε-πολὺς ἤδη βασιλεὺς
 Στρατὸς εἰς ἀν-τιπορον γει-τονα χωρᾶν, λιποδεσμῷ
 Προφᾶντος τὸν-το διδάσκων ἀποδύσῃ βιοτῇ *Gallia* *antica*

APPENDIX.

REMARKS ON THE ALPHABET.

§ 256. In the following table, the names of the Hebrew letters taken from the Septuagint :

Hebrew.	Old Greek.	Roman.
*Αλεφ	A	*Αλφα A
Βήθ	B	Βήτα B
Γίμελ	Γ	Γάμμα G
Δάλεθ	Δ	Δέλτα D
*H	E	Eί E
Ουαυ	F (Υ)	Baυ F (V, U, Y)
Zaiv	Z	Zήτα (Z)
*Hθ	H	*Ητα H
Τήθ	Θ	Θήτα I (J)
Ιώδ	I	Ιώτα C (K)
Κάφ	K (X)	Κάππα L
Λάμεδ	Λ	Λάμβδα M
Μήμ	M	Mυ N
Νούν	N	Nυ S
Σάμεχ	S	Σίγμα O
*Αιν	O	Οδ P
Φή	Π (Φ)	Πι Q
Τσαδή	Q	Qόππα R
Κώφ	P	Pω
Ρήχς	Σ	Σάν T
Χσέν	T	Taυ
Θαυ		

d Attic A B Γ Δ E Z H Θ I K Λ M N Ξ O Π P Σ T Y Φ X Ψ O
nic A B Γ Δ E Z H Θ I K Λ M N Ξ O Π P Σ T Y Φ X Ψ O

The old Greek alphabet was the same as the Phœnician. This is lent from the names, forms, arrangement of the letters, and from lition. This alphabet is found in inscriptions cut about the sixth or eighth century before the commencement of the Christian era.

The old Attic alphabet is found in inscriptions cut before the archonship of Euclides (B. C. 403). The Ionic alphabet is found in all the ionic inscriptions ; also in Attic inscriptions cut after the archonship of Solon. This alphabet is the same as that used at the present day, called the *Greek alphabet*.

§ 257. E, H. In the old Greek alphabet, the character E represents the vowels ε, η, or the diphthong ει; in the Ionic alphabet it stands for ε or ει; as ΑΘΕΝΑΙΟΙ Αθηναῖοι, ΕΠΙΘΕΝΑΙ ἐπιθεῖναι.

It is observed further that when the I in the diphthong ει was not a radical letter, this diphthong was generally represented by E; but when I was a radical or essential letter, this diphthong was always represented in the usual way, EI; as ΠΙΟΛΕΙ πόλει, ΕΥΠΕΙΘΕΣ εὐπείθης, ΛΕΙΟΣ λείος, ΟΦΕΛΛΟΚΛΕΙΔΑΣ Οφέλλοκλείδας, ΚΕΙΜΕΝΟΝ κείμενον, ΕΔΕΙ ἔδει, ΕΙΠΕΝ εἶπεν. During the Alexandrian period, this diphthong was generally represented by EI.

The character H, in the old Greek and old Attic alphabets, has the power of the Latin H, or of the rough breathing of the later Greeks; as ΗΙΕΡΟΠΟΙΟΙ ἱεροποιοί, ΗΟΥΤΟΙ οὗτοι, ΗΕΚΤΕΙ ἑκτεῖ, ΤΡΙΗΜΙΠΟΔΙΟΣ τριήμιποδιος, ΕΝΗΟΔΙΑ ἐνόδια.

In the Ionic alphabet, H represents long E; as ΜΗΝΟΣ μῆνός, ΑΘΗΝΗΣΙ Αθήνῃσι. The change of H into a long vowel must have been gradual, for in the Theraean inscriptions this character is both a breathing and a vowel; thus, ΠΡΟΚΛΗΣ Προκλῆς, ΑΡΚΗΑΓΕΤΑΣ Αρχαγέτας.

O, Ω. In the old Greek alphabet, the character O represents the vowels ο, ω, and the diphthong ου. In the Ionic alphabet, it represents ο or ου. During the Alexandrian period the diphthong ου was generally represented in the usual way, ΟΥ. E. g. ΑΠΟΦΑΙΝΟΝΤΟΝ, ἀποφαινόντων, ΗΙΕΡΟΝ ἱερῶν, ΕΚΑΣΤΟΙ ἐκάστωι, ΤΟΙ ΔΕΜΟΙ τῶι δήμῳ.

In the pronoun οὗτος and the adverb οὐ, the diphthong ου is commonly represented by ΟΥ even in the old Attic alphabet; as ΤΟΥΤΟΝ, ΟΥΚ or ΟΚ, ΟΥΔΕ.

EE for H and OO for Ω are found only in spurious inscriptions, chiefly in those of Fourmont.

Υ is merely an attenuation of the consonant F; consequently it is to F, what the Latin i is to j.

In his Cratylus, Plato says expressly that E, Υ, O, and Ω had no names; in pronunciation the first three were merely lengthened into Εἰ, *Υ, Οῦ, respectively. It is evident therefore that the epithets ψιλόν, μικρόν, and μέγα, appended to these letters, were introduced in later times.

§ 258. Θ, Φ, Χ. The prototype of Θ is the Phœnician Ṭḥḏ, which had the same relation to Θαῦ (T) that Κῶφ (Q) had to K.

Before the introduction of Φ and Χ, the Greeks used ΠΗ for Φ, and ΚΗ for Χ; as ΕΚΠΗΑΝΤΟΙ Εκπάντων, ΑΜΕΝΠΗΕΣ ἀμεμφές, ΓΡΟΠΗΟΝ γρόφων, ΔΕΛΠΗΙΣ Δελφίς, ΕΠΕΥΚΗΜΕΝΟΣ ἐπευχόμενος, ΑΡΚΗΑΓΕΤΑΣ, found in the Melian and Theraean inscriptions. (Compare the Latin TH, PH, CH.) TH for Θ has not yet been found in any inscription.

§ 259. Ζ, Ξ, Ψ. It has already been remarked that Ζ is not a double consonant. It is added here that ΔΖ for Ζ is found only in Fourmont's spurious inscriptions.

Before the introduction of Ξ and Ψ, the Æolians and Dorians used ΚΞ for Ξ, and ΠΣ for Ψ; the Athenians used ΚΞ for Ξ, and ΦΣ for Ψ.

as ΔΕΚΣΑΙ *δέξαι*, ΠΡΟΧΣΕΝΟΣ *πρόξενος*; ΠΣΗΝ *ψήν*, ΦΣΥΧΑΣ *ψυχάς*, found in inscriptions.

§ 260. Q, S, Σ. The Greek Q is found only in Doric inscriptions, and is usually followed by O; as ΑΥQΟΔΟΡΚΑΣ *Αυκοδόρκας*. After it ceased to be a letter of the alphabet, Q was employed as a numeral, denoting 90.

Originally Σίγμα and Σάν were two different letters, the former corresponding to Σάμεχ, and the latter to Shin. The original form of Σίγμα, the prototype of the Roman S, was not unlike the three upper lines of Σ; that of Σάν was Σ or M. The Ionians, after the rejection of Σάν, put Σίγμα in its place.

The characters Κόππα and Σάν were used also as brands on horses, which, thus marked, were respectively called Κοππαρίαί, *Koppa-branded*, and Σαμφόραι (written also Σαφφόραι), *San-branded*.

§ 261. After H was converted into a vowel, the character **┐**, resembling the first half of H, was employed to denote the rough breathing. This character however does not occur in inscriptions belonging to Greece Proper; it is found only in the Heracleian Tables, and on Heracleian and Tarentine coins.

In process of time, this character became **┌**, which being further modified, produced our rough breathing (').

It is proper to remark here, that in inscriptions in which H has the power of long E, there is no mark for the rough breathing; always excepting the Heracleian Tables and Heracleian and Tarentine coins.

The character **┘**, resembling the second half of H, was employed to denote the smooth breathing. This being modified became **└**, and finally ('). The smooth breathing is not found in any ancient inscription.

§ 262. The digamma, the sixth letter of the old Greek alphabet, is, in inscriptions belonging to Greece Proper, almost always represented by F; hence its later name Δίγαμμα, *double gamma*. Its true name is Βαῦ, *Vau*, the same as the Oriental Obaῦ. In the Heracleian Tables it is represented by **□**, which is the prototype of the numeral ε, often mistaken for the abbreviation ς for στ.

The digamma was most probably sounded like the English W.

Digammated words are found in inscriptions, on coins, in Dionysius of Halicarnassus, Trypho, Apollonius, Priscian, and Hesychius. In the glossary of Hesychius, however, Γ is put for F, either because, in some of the dialects, the digamma was changed into Γ, or because Hesychius or his transcribers mistook F for Γ.

§ 263. 1. The digamma was often changed into its kindred labial B; as Βείκαρι, Βιδεῖν, for *φείκαρι*, *φιδεῖν*.

2. Sometimes it was changed into Γ; as ἀγγέω, ἀγγυπνος, for *αἰγγέω*, *αἰγυπνος*.

3. Not unfrequently it was changed into Φ; as Φέσπερος, for *Φέσπερος*.

4. It was very often changed into its corresponding vowel Υ. This is generally the origin of the diphthongs αυ, ευ. E. g. βουῶν, βούεσσι, for βοῶν, βόφεσσι, from βοῦς; ναῦς, κανάξαις, εὔδαε, for ναῖς, καταξαις, εῖδαε.

5. In a few instances it was changed into O; as δοάν, Οεῦλος, *Οαφος, Οἰλεός, for δράν, Φεῦλος, Φάφος, Φεῦός.

6. In many instances the digamma was attenuated into the rough breathing; as αἰλις, ἀνδάνω, for γάλις, γανδάνω.

7. The digamma was never doubled; but instead of this, its corresponding vowel Υ was prefixed, and sometimes annexed, to it. Thus, in inscriptions we find Βακευφα, Ευφαρα, αφντου.

8. Some words are found digammated only in Latin and other kindred languages; as ἐννέα, novem, nine; νέος, novus, new; κλεις κληίς, clavis.

9. Words which originally began with two consonants, the second of which was F, often appear with one only; as sweet, suavis, (φαδός) βαδός αδός ἡδός; Schwäher, socer, (φεκυρός) ἑκυρός.

§ 264. In the following list, digammated words found in inscriptions are spaced; as φαργον, φεπος. Words which once had the digamma, but in which the digamma was changed into β, γ, υ, or ο, also words which appear digammated only in Latin, are included within parentheses.

ΑΦΑΩ ΑΑΩ, αὐατά ἄτη, αφατάομαι ἀτάομαι, ἀάβακτος ἀάατος. — (ΑΦΤΩ) αὔξω αὔζανω, augeo vigeo vegeo.

αφείδω αείδω, ἀβηδών ἀηδών; αφυδος αούδος, found in the Boeotie αυλαφυδος, κιθαφαφυδος, κωμαφυδος, ραψαφυδος, τραγαφυδος. — (αφημι, αφω) ἄημι ἄω, ἀβήρ αῆρ ἀήρ, αβέλλα ἄελλα, αῆτης ἄτης, αῖρα. — (ΑΦΡΩ) ΑΥΡΩ, αγρέω αἰρέω, ἀρύω, hauria. αφυτος αῖτος. — (αφως) αῖως ἄως ἡώς ἀβάρ ἀβάσαι. — αἰφει αἰεί, αεινυμ, αἰών. — Αιφας Αἰας. — (αυφετος) αἰβετός αλειτός. — (ακροφαομαι) ἀκροβαομαι ἀκροάομαι.

Βακευφαι Βακεύα. — (βοφς) βοός, bos bovis.

(γραφς) γραυς, παραβίδες, gray, Romaic γρίβος γραβανός.

(ΔΑΦΩ) ΔΑΥΩ δαίω, δάφιος δήσιος, δάβελος δαυλός. — Δάφος, Davus.

— (δφαν) δοάν δην. — (δφο) δύο, duo, two. — ΔΙΦΣ ΔΙΣ Ζεύς, Διφι Δί, divus.

Ευφαρα Εύάρα. — (εφω) ἐβάω ἐάω. — (εννεφα) ἐννέα, novem, nine.

φάγνυμι ἄγνυμι, φατός, βάγος, Φαξος *Οαφος *Αξος, Φαύξιος Φάξιος *Αξιος, κανάξαις. — (φαγω) ἄγω ἄγω, βάγος ἄγος, ago vagor veho vagabundus, wagon wain vagabond. — (φαλικιωτας) βαλικιώτας ἡλικιώτης. — γάλι αἰλις. — Φάλις *Αλις *Ηλις, Φαλείος Ηλείος. — (φαλισκομαι) ἀλίσκομαι, εὐάλωκεν ἐάλωκεν. — γάλλος ἡλος, vallus. — γάναξ ἀναξ, βάνας, Φαναξίων, Βαναξιβουλος, Ευρυβανασσα. — γανδάνω ἀνδάνω, γαδεδάω, γάδομαι βάδομαι ἡδομαι, γαδέω, βάδος, ἡδος, γάδιξ, γάσσα, βαδός ἡδός, suavis, sweet, Γαδων Ἄδων, εὔαδε, γηθέω, gaudeo. — γανήρ ἀνήρ. — γαρνέ, τοῦ ἀρνός, Γαρνων Ἄρνων. — (γασκαρίζω) βασκαρίζω ἀσκαρίζω, Γασκων Ἀσκων. — γαστυ ἄστυ, Γαστινιος, Γαστυμειδοντιος, Γασστινοχος. — γατάλα ὠτειλαί.

φάρ φαρ ἦρ, νεῖ, φηράνθεμον. — φέφαλος εὐκληλος. — φέθω ἔθω, suerco, τῆθος ἦθος, βεσόν ἔθος, εὐέθωκεν. — φείδον εἶδον, video, wit, wise, βιδεῖν ἰδεῖν, εὔιδε εἶδε, φίσάμι ἴσαμι, φίστωρ ἴστωρ, φοίδη οἶδα, Φιδρίας Ἰδρίας, αὐδέτος — φεικατι φίκατι βεικατι, εἴκατι, viginti, Φεικατιδεῖον Φικατιδεῖον, φικατιφετιες εἰκοστής

τεῖς, *φικατιπεδον*. — *φείκω* εἴκω, *βεικηλά*, weak, schwach, weich. — *φείλω* εἴλω, *FEAYO EAYΩ*, *volvere*, wallow, welter, walzen, *φίλη* ἴλη, *φειλέω* εἴλέω, *εγφηληθιωντι* ἐξείληθᾶσι, *φέλονται* ἔλονται, *φολαμός* οὐλαμός, *βειλάρχας* ἰλάρχης, *βειλαρμόστας* ἰλαρμόστας, *βέλημα* εἴλημα. — *φειπεῖν* εἰπεῖν, *φειπος* ἔπος, vox, voice. — *φείρω* εἴρω, *σειο*, *φειρήνα* εἰρήνη. — *φεκᾶς* *φεικας* ἑκάς, *βεκῶς*. — (*φεκυρος*) *ἐκυρός*, *soceer*, Schwäher. — *φεκῶν* ἑκῶν, *φεκαθά* ἑκούσα. — *φέλα* βέλα ἔλα εἴλη, ἀβέλιος ἀέλιος, *sol*, *φελουδία* ἡλιοδυσία, σέλας, σελήνη. — *Φελατία* Ελάτεια, *Φελατίας* Ελατειεύς. — *Φελένα* Ἐλένα. — *φελίσσω* ἐλίσσω, *φελίκη* ἐλιξ. — *FEAAO*, *φέλλαι* εἴλαι, *vello*, *φέλκω*, *vellico*, *sulcus*. — *φέλπις* ἐλπίς ἐλπίς. — *Φελχανος* Ελχάνος. — *φελείν* ἐλείν, *φέντο* ἔλετο, *φέννου* ἐλοῦ. — *φέννος* φέννος ἔνος, *annus*. — *φέννυμι* ἐννυμι, *vestio*, *φέμμα* γῆμμα εἶμα, *φειστία*, *vestis*, *vest*, *φίστρα*, *φείθρον*, *βέστον*, *βέττον*. — *FENNΩ* *FEΩ* ἘΩ, *φέννου*, ἔζομαι, ἴζω, *σατίνη* σέλημα σφέλας, *sedeo* *sedo* *sido*, *seat* *set* *sit*, *Schwelle*. — *φέντερ* γαστήρ, *venter*, *waist*, *Wanst*. — *φεξ* ἔξ, *sex*, *six*, *φεξήκοντα* ἐξήκοντα, *φεκτος* ἔκτος, *φεξακατιοι* ἐξακόσιοι. — (*φεπομαι*) *ἐπομαι* *ΣΕΠΩ*, *sequor*, *seek*. *ΦΕΡΩ* *ΕΡΩ*, *work*, *φέρανον* ὄργανον, *φαργον* ἔργον, *Werk*. — (*φέρπω*) *ἐρπω*, *serpo*. — *φέρρω* ἔρρω, *vergo*, *eirgo*, *φερρηγία*, *βαρρεῖ*, *βέρρης* βέρης, *βερρέυει*, *βερρηδύει*. — (*φεισπερα*) *ἐσπερα*, *veespera*, *Φέσπερος* Ἑσπερος. — (*φειστια*) Ἑστία, *Vesta*. — *φειτος* ἔτος ἔτος, *vetus* *vetustus*, *φειτας* ἔτης, *φικατιφειτας* εἰκοσαετής. — (*φειχω*) *ἔχω* *ζχω*, *veho*! *ἦ* ἰ, τοῦ οὐ, τοῖ οἰ, *φέ* ἔ, *φέθεν* ἔθεν, *φίν* ἴν, *φός* ὄς, *σφός*, *σφέ*, *sui sibi se suus*. — *φιδιος* ἴδιος ἴδιος, *viduus*. — (*φιεραξ*) *ἰεραξ*, *βειρακες* ἰερακες, *βειρακή*. — (*φιλεις*) *Οἰλεύς*. — (*φίξος*) *ἰξός*, *viscus*. — *φίον* ἴον, *viola*, *violet*. — (*φισ*) *ἰς*, *vis*. — *φίσος* *φισφός* ἴσος, *φισοτελεια* ἰσοτέλεια, *βίωρ* ἴσως. — *φισαῖα* ἰσουργοί. — *φισαῖος*, *future*. — (*φισχω*) ἴσχω, *φισχύν* *βισχύν* ἰσχύν. — *φιτέα* ἰτέα, *βίτους* ἴτους, *oistia*, *vitea*, *with* *withy*, *Ουτυλος* *Βευτυλος*. *φώκος* οἶκος, *vicus*, *φωκία* *φωκία* οἰκία, *πεδαφωκος* μέτοικος. — *φώνος*, *vinum*, *wine*. — *φώitos* οἶτος. — *φώρτυξ* ὄρτυξ. (*φραιδιος*) *βραιδιος* ράδιος. — (*φρακαλον*) *βράκαλον* ρόπαλον. — *ΦΡΕΩ* *ΡΕΩ*, *φρατρα* ρήτρα, *βρήτωρ* ρήτωρ. — *φρήγγυμι* *ρήγγυμι*, *frango*, *break*, *wreck*, *brehen*, *φρήξις* *ρήξις*, *βράκος* *ράκος*, *εὐράγη* ἑρράγη, *αὐρηκτος* ἀρηκτος. — (*φριγεω*) *φρίγέω* *φρίσσω*, *frigeo* *frigus*. — (*φριζα*) *βρίσδα* *βρίζα* *ρίζα*. — *φρίνος* ῥίνος. — (*φροδον*) *βρόδον* *ρόδον*, *rosa*, *rose*. — (*ΦΡΥΩ*) *ΡΥΩ*, *βρυτήρες*, *ρυντήρες*, *βρυτίδες* *ρυντίδες*. (*φυνκος*) ὕπνος, ἀ-γρ-υπνός, *somnus*. — (*φυσ*) οὖς ὕς, *sus*, *swine sow*. (*φανεομαι*) ἀνέομαι, *veneo*, *venum*, *vendo*. *ΗΡΦΑΟΙΟΙΣ* *Ηραοιοις*. (*κλεις*) *κλεις* *κλήις*, *clavis*. — *κλειος* *κλέος*, *celeber*, *celebro*. *λαφός* *λανός* *λαός*, *Λαφοκόφω* *Λαοκόων*. — (*λοιφω*) *λώω* *λούω*, *lavo*. — (*λαιφος*) *λαίος*, *laevus*, *left*. — (*λεφρος* *λεφιος*) *λευρός* *λείος*, *laevis*, *levis*. (*ναφος*) *νανός* *ναός*. — (*ναψ*) *ναῦς*, *navis*, *navy*. — (*νεφος*) *νέος*, *novus*, *new*. — (*νεφρον*) *νεῦρον*, *neivus*, *neivne*. *δφισ* *δῖς*, *ovis*. — (*ορουφω*) *ορούβω* *ορούω*.

(προσφέλω) προσσελέω προσφελέιν, προσσελλεῖν.
(σάω) σάω, salvus, salveo, save safe. — (σκαίφος) σκαίος, scaevus.

(ύλη) ύλη, sylvā.

φάφος φάβος φάος, Δημοφάβων Δημοφῶν, φανοφύρος.

ώόν όβέον ώόν, ovum, egg.

§ 265. In the Epic poets and in Pindar, a number of words, beginning with a vowel, have the following peculiarities:

(a) A short vowel standing immediately before them is commonly not elided; as οἰκόνδε ἕκαστος.

(b) The final syllable of the preceding word, if short, is commonly made long, as if by position, even when it stands in the thesis; as ἀρ-νύμε-νος ἦν.

(c) A final long vowel or diphthong, in the thesis, often remains unaltered before these words; as αὐτίκα δ' ἔγνω ἦσιν.

As most of these words are found or implied in the preceding list, nothing is more natural than to suppose that these poets commonly pronounced them with *F*. It is to be observed, however, that in our copies of these authors *N* movable is introduced before these words when the preceding word admits of it; also οὐχ or οὐκ for οὐ.

The words to which these remarks apply are chiefly ἄγνυμι, ἄλις, *ἄλις, ἀναξ, ἀνδάνω, *Ἀρη, τοῦ ἀρνός, ἄστυ, δεινός, δῆν, ἔαρ, ἔθα, εἶδον, εἵκοσι, εἵκω, εἵλω, εἵπειν, ἐκάς, ἕκαστος, ἑκυρός, ἐκών, *ἑλατος, ἐλίσσω, ἔλπω, ἔλωρ, ἐννυμι, ἔργω or ἔργω, ΕΡΓΩ, ἔσπερος, ἔτος, ἡνοψ, *Ἰλιον, ἶον, *ἱρις, *ἱρος, ἰς, ἴσος, ἰτέα, ἴτυς, οἶκος, οἶνος, οὐ οἶ ἔ, ὅς possessive, with their compounds and derivatives.

When the digammated word is preceded by a short vowel in the thesis, *F* is to be mentally changed into *Y*, after the analogy of εὔαδε, εὔιδε, εὐάλωκεν, εὐέθωκεν, κανάξαις; as φίλε ἑκυρέ, φιλεΥεκυρε; ἀρα ἔρξαν, αραΥέρξαν.

NUMERALS.

§ 266. In the most ancient numeral system, I, II, Δ, Ϟ, Η, Ϟ, X, Ϟ, M, Ϟ, respectively denote IOΣ, one, Πέντε, five, Δέκα, ten, Πεντάκις Δέκα, fifty, Ηεκατον (ἐκατόν), hundred, Πεντάκις Ηεκατον, five hundred, Χίλιοι, thousand, Πεντάκις Χίλιοι, five thousand, Μύριοι, ten thousand, Πεντάκις Μύριοι, fifty thousand.

This system is analogous to the Latin, except that 4 is always IIII; 9, IIIII; 19, ΔIIIIII; 90 is expressed by the character for 50 followed by ΔΔΔΔ; 900, by the character for 500 followed by ΗΗΗΗ.


§ 267. The system which employs the letters of the Alphabet in their numerical order is limited in its application, inasmuch as it does not extend beyond twenty-four; as *Ιλιάδος Παύσηδία Α*, The first book of the *Iliad*; *Οδυσσεείας Παύσηδία Ω*, The twenty-fourth book of the *Odyssey*.

§ 268. In the latest numerical system, the first nine letters, including the obsolete ϛ (*F*), denote *units*; the next nine, including the obsolete ϟ, *tens*; the last nine, including the character Σάντη, *hundreds*. *Thousands* commence the alphabet again with a stroke before.

The letters denoting units, tens, and hundreds have an accent above, which however is not found in ancient inscriptions.

α'	1	ια'	11	χ'	30	υ'	400
β'	2	ιβ'	12	μ'	40	φ'	500
γ'	3	ιγ'	13	ν'	50	χ'	600
δ'	4	ιδ'	14	ξ'	60	ψ'	700
ε'	5	ιε'	15	ο'	70	ω'	800
ς'	6	ισ'	16	π'	80	η or Λ	900
ζ'	7	ιζ'	17	ρ'	90	θ	1000
η'	8	ιη'	18	σ'	100	β	2000
θ'	9	ιθ'	19	τ'	200	γ	3000
ι'	10	κ'	20		300	&c.	

Examples, αωμς, 1846; αψμε, 1745; γχη, 3608; εθ, 5009; βηθ, 2099.

§ 269. The character Σάντι is found neither in inscriptions nor on coins; it is not mentioned by any ancient author, with the exception perhaps of a corrupt Scholium on the twenty-third line of the Clouds of Aristophanes; of course it was never used as a letter of the Greek alphabet. The first form of this mark is evidently the same as the Phœnician , *Shin*, with an additional *tooth*; the second is precisely the same as one of the forms of the Phœnician *Shin*.

As to the name Σάντι, evidently compounded of Σάν and Πι, it, properly speaking, applies to the first of these figures, which has the appearance of C (one of the later forms of Σ) and Π united into one form. This name therefore is analogous to Δίγαμμα (δῖς, γάμμα), that is, it owes its existence to fancy. Joseph Scaliger and others supposed that Σάντι was the same as the Hebrew *Tsadh*; consequently, in their alphabetical tables, they make it occupy the place of *Tsadh*, which arrangement is the origin of the hypothesis that Σάντι was so called because it stood next to Πι.

REMARKS ON PRONUNCIATION.

§ 270. Roman mode of writing Greek Words.

A, I, Y are represented by A, I, Y.

E by *E* short, H by *E* long; as ἐπιθήκη *ēpithēka*.

O by *O* short, Ω by *O* long; as ὀβελίσκος *obeliscus*, ὀμοπλαταί *ōmoplatai*.

AI by *AE*, rarely *AI*; as αἰγόκερος *aegoceros*, Μαία *Maia*; the diphthong *ai*, by *ā*; as Θράκες *Thracēs*.

AY by *AU*; as αὐτόπυρος *autopyrus*.

EI by *I* long, sometimes by *E* long, as Σειρήν *Siren*, Μηδεία *Medea*.

EY by *EU*; as εὖγε *euge*.

OI by *OE*, rarely by *OI*; as οἶστρος *oestrus*; Τροία *Troia*.

OY by *U* long; as ἀρκτοῦρος *arcturus*.

YI by *YI*; as Ἀρπυία *Harpyia*.

OI by *OE*, or *O* long; as κωμωδός *comoedus*, ᾠδή *ode*.

B, Γ, Δ, by *B, G, D*, respectively. Before γ, κ, χ, ξ, Γ is represented by *N*; as *συγγραφή* *synggrapha*, *ἐγκαιστος* *enkaistus*, *Ἀγχίσης* *Anchises*, *Σφίγξ* *Sphinx*.

Z, Θ, Κ, Λ, Μ, Ν, Ξ, Π, by *Z, TH, C, L, M, N, X, P*, respectively.

P by *R*; P by *RH*; as *ῥήτωρ* *rheto*r, *σκίρρος* *scirrh*us.

Σ, Τ, Φ, Χ, by *S, T, PH, CH*, respectively.

Ψ by *PS*, sometimes by *BS*; as *ἄψις* *apsis* or *absis*.

§ 271. Greek mode of writing Latin Words.

A is represented by *Α*.

E short by *Ε*, *E long* by *Η*; as *κατέρε κάρηπε*.

I, I, by *Ι*; as *Scipio* *Σκιπίων*, *Julius* *Ιούλιος*.

O short by *Ο*, *O long* by *Ω*; as *Commodus* *Κόμμοδος*, *Clodius* *Κλωδῖος*.

U by *ΟΥ* or *Υ*; as *Fuscus* *Φούσκος*, *Lucius* *Λύκιος*. After *q*, by *Ο*, *ΟΥ*, or *Υ*; as *Quintus* *Κόϊντρος*, *Κούϊντρος*, *Κύϊντρος*.

AE by *ΑΙ*, rarely by *Η*; as *Caesar* *Καῖσαρ*, *Maeonianus* *Μηουβιανός*.

AU, OE, by *ΑΥ, ΟΙ*, respectively; as *Augustus* *Αύγουστος*, *Clodia* *Κλωδία*.

B, C, D, F, G, L, M, N, P, by *Β, Κ, Δ, Φ, Γ, Λ, Μ, Ν, Π*, respectively.

CH by *Χ*; as *Chorus* *Χῶρος*.

H by the rough breathing; as *Honorius* *Ὠνῶριος*.

Q, R, S, T, by *Κ, Ρ, Σ, Τ*, respectively.

V by *Β* or *ΟΥ*; as *Verus* *Οὐήρος*, *Flavia* *Φλαβία*, *Flavius* *Φλαυῖος*.

After *e, a, or o*, it is represented by *β, ου, or υ*, as *Severus* *Σεβήρος*, *Seuēros* or *Seuēros*, *Avidius* *Αβίδιος*, *Aniēdius*, *novembris* *νοβεμβρίων*, *novembris* *νονεμβρίων*.

X by *Ξ*; as *Sextus* *Σέξτρος*.

§ 272. Romaic Pronunciation.

A, like *a* in *father*. After the sound *ι* (*ι, ει, η, η, οι, υ, υι*), like *a* in *peculiarity*, nearly.

E is a little longer than the first *e* in *veneration*.

H, like *ι*.

I, like *i* in *machine*, or *ee* in *feel*.

O is a little longer than *o* in *confuse*.

Υ, Ω, like *ι, ο*, respectively.

B, like *v*, but not so strong; or like Spanish *b* between two vowels.

Γ, before the sounds *ε* and *ι*, like *y* in *yet, yes, yoke*, but stronger; in all other cases, like the German *g* in *Tag*, very nearly. Before *ι, χ, ξ*, or another *γ*, like *ng* in *hang*.

Δ, like *th* in *that, rather*; or like Spanish *d* between two vowels.

Ζ, like *z*. *Θ*, like *th* in *thin, mouth*.

Κ, like *k*. After *γ*, like *g* hard; as *ἀγκάλη*, *ang-gáh-lee*.

Λ, like *l*. Before the sound *ι*, like *ll* in *William* or like Italian *gl*, but not so strong.

Μ, like *m*.

N, like *n*. Before the sound *ι*, like Italian *gn*, or Spanish *ñ*, but not so strong. The final *ν* of the proclitics *ἀν*, *δέν*, *έν*, *σύν*, *τόν*, *τήν*, and of some other words, before *κ* or *ξ*, is pronounced like *γ* under the same circumstances, that is, like *ng*; before *π*, or *ψ*, like *μ*.

Ξ, like *x* in *axe*.

Π, like *p*. After *μ*, like *b*; as *εμπρός*, *embróss*.

Ρ, like *r*.

Σ, like *s* in *soft*. Before *β*, *γ*, *δ*, *μ*, *ν*, and *ρ*, in the same or in the next word, like *ζ*; as *Σμύρνη*, pronounced *Zmύρνη*.

Τ, like *t* in *tell*. After *ν*, like *d*; as *έντιμος*, *éndimos*. So also after *ἀν*, *δέν*, *σύν*, *τόν*, *τήν*.

ΤΣ (formerly TZ), like *ts*.

Φ, like *f* or *ph*. Χ, like German *ch*, or Spanish *j* (*x*).

Ψ, like *ps* in *perhaps*. After *μ*, like *bs*; as *ἐμψυχος* *émpsychos*.

αι, like *ε*; as *γυναίκα*, pronounced *γινέκα*.

α, like *a*; as *αἰτία*, pronounced *eria*.

αυ, ευ, ηυ, ου, before a vowel, or before *β*, *γ*, *δ*, *λ*, *μ*, *ν*, *ρ*, like *αβ*, *εβ*, *ηβ*, *ωβ*; as *αὔριον*, *νεύμα*, *ἡύρα*, *ωὔριπιδι*, pronounced *άβριον*, *νέβμα*, *ίβρα*, *ώβριπιδι*; in all other cases like *αφ*, *εφ*, *ηφ*, *ωφ*, respectively.

ει, η, οι, υ, ι, like *i*; as *εἶπα* *ípa*, *ἐκείνη* *ekíni*, *λοιπόν* *loipón*, *κύριος* *kýrios*, *νός* *nós*.

ου, like *oo* in *moon*, *pool*. φ, like *o*; as *κυρίω* *kirió*.

The rough breathing is silent; thus, *ἀγιος*, *όσος*, *όποιος*, *ός*, are pronounced *άγιος*, *όσος*, *οπίος*, *ος*.

When a consonant is doubled, only the first one is pronounced; as *σφάλλω*, *φυλάττω*, *γράμμα*, pronounced *σφάλω*, *φιλάτω*, *γράμα*.

The circumflex does not differ from the acute; as *ἐκείνος*, *καλώς*, pronounced *εκίνος*, *καλός*. The grave, or rather the acute at the end of a word, is somewhat weaker than the acute.

A *proclitic* is pronounced as if it were a part of the next word; as *ὡς ἄνθρωπος*, *οσάνθρωπος*. An *enclitic* is pronounced as if it were a part of the attracting word; as *ἄνθρωπός τις*, *ἄνθρωποί τινες*, pronounced *άνθρωπόστις*, *άνθρωπίτινες*, with a secondary accent on the *-πος*, *-ποι*; *ἐδικός μου*, *ἐδικόζμου*; *γυναικῶν τινων*, *γυνεκόντινων*. When the attracting word has the circumflex on the penult, the second accent is disregarded; as *δείξόν μοι*, *δίξονμι*.

Probable ancient Pronunciation.

§ 273. It is hardly necessary to remark in this place that the Greeks, during the most flourishing period of their language, wrote as they pronounced.

A, like *a* in *father*, *far*. (*Dionys. de Comp.* § 14.)

B, Γ, Δ, like *b*, *g* hard, *d*; in later times like Romaic *β*, *γ*, *δ*. (*Aristot. Poet.* § 20; *Sext. ad Gram.* 1, 5.) Before *κ*, *γ*, *χ*, *ξ*, Γ had the sound of *ng* in *hang*.

E, like Romaic *ε*, or Italian *e*.

Z, like *z*, but stronger. (*Dionys. ibid.*; *Bekker. Anecd.* 2, p. 815; *Quinctil.* 12, 10, 27; *Victorin. Gram.* 18; *Isidor. Hispal.* 1, 4, 15.)

H, like French *ê* as in *fête*. (*Plat. Crat.* 418 C; *Dionys. ub. supr.* *Sext. ub. supr.*)

Θ, like *th* in *thin*, *ether*, *sailth*.

Ι, like *i* in *machine*. (*Dionys. ub. supr.*)

Κ, like *k*. (*Priscian. p. 543.*)

Λ, Μ, like *l*, *m*, respectively.

Ν, like *n*. At the end of a word it was often pronounced and written as if it were a part of the next word. (§ 34, n. 2.)

Ξ, in the Attic dialect, like ΧΞ; in the other dialects, like ΚΞ. In later times the sound ΚΞ prevailed.

Ο, like Romaic *o*, or Italian *o*. (*Dionys. ub. supr.*)

Π, like *p*.

Ρ, like *r*. At the beginning of a word it was *rolled*; when it was doubled, only the second one was rolled. It was rolled also after θ, φ, χ. (*Sext. ub. supr.*)

Σ, like *s* in *soft*, *past*. Before μ, it was, in later times, sounded like ζ, and even changed into ζ in writing; as Ζμύρα for Σμύρα, in an inscription. (*Lucian. Jud. Voc. § 9; Sext. ub. supr.*)

Τ, like *t* in *tell*, *strong*.

Υ, like French *u*. (*Dionys. ub. supr.*; *Quinctil. 12, 10, 27.*)

Φ, like *f*, but *stronger*. (*Quinctil. 1, 4, 14; Priscian. p. 543.*)

Χ, like Romaic *χ*, German *ch*, or Spanish *j* (*x*).

Ψ, in the Attic dialect, like ΦΞ; in the other dialects, like ΠΞ. In later times, the sound ΠΞ prevailed.

Ω, like *o* in *note*, nearly. (*Dionys. ub. supr.*)

When a consonant was *doubled* in writing, it was doubled also in pronunciation. (*Lucian. Pseudosoph. p. 563.*)

During the most flourishing period of the language, both the vowels of a diphthong were distinctly heard. During the brazen age, and probably during the latter part of the silver age, the diphthongs ΑΙ, ΕΙ, ΟΥ, had each the power of a single vowel. (*Sext. ub. supr.*)

ΑΙ, like *ai* in *aisle*; in later times, like η, or French *ê*; during the latter part of the brazen age, like *ε*.

ΑΥ, like *ou* in *our*, *house*; in later times, like *av*, *af*.

ΕΙ, like *ei* in *freight*, nearly; in later times, like *i*. (*Callimach. Epigr. 29.*) During the silver and brazen ages, Ε was often prefixed to Ι long merely to mark its quantity; as κρείνω, τείσαι, τειμήσαι. And when quantity began to be disregarded, even short Ι was represented by ΕΙ; as Εισίδωπος, Εισοκράτης, γυμνασταιρχήσας. (*Sext. 1, 9; Priscian. 1, 9.*)

ΕΥ, like *eh-oo* rapidly pronounced; in later times, like *ev*, *ef*.

ΟΙ, like *oi* in *oil*, nearly.

ΟΥ, like *oh-oo* rapidly pronounced; in later times like *oo* in *moon*, or like French *ou*, Italian *u*. When the Bœotians used ΟΥ for Υ, they pronounced it long or short according as the original Υ was long or short; thus, in οὔδωρ, σούν, it was short, like *oo* in *book*; in οὔλη, ἰσοῦλια, long, like *oo* in *moon*. (*Eustath. ad Il. 1, 10.*)

ΥΙ, like *wi* in *twist*; ΎΙ, like *whi* in *whip*; in later times, like Υ.

As to the diphthongs α, η, φ, αυ, ηυ, ων, they differed from αι, ει, οα, αυ, ευ, ου only in the prolongation of the first vowel. In later times, α, η, φ were pronounced like *ā*, η, ω, respectively. (*Strab. 11, p. 648; Sext. 1, 9.*)

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